CENSUS OF INDIA, 1891.

VOLUME XIX.

THE

PUNJAB AND ITS FEUDATORIES.

PART I.

THE REPORT ON THE CENSUS.

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PREFACE.

THE Tables prepared from the information collected at the Census of February 1891, and an Index of the castes and sub-castes returned, will be found in the second and third volumes of this work. The present volume contains a report on the operations of the Census and its results.

In dealing with the latter I have endeavoured to confine myself, as far as possible, to an explanation of the exact value of the statistics and the changes during the last ten years which they indicate. Information of a general nature on the subjects treated of has been fully given in the Report published by Mr. D. J. Ibbetson on the Census of 1881, and it has not been thought necessary as a rule to repeat such information on this occasion.

This report has been prepared under difficulties as to time. The statistics were not ready for comment till November 1891, and since the close of that year I have been holding other posts which left little enough leisure for Census studies.

I have acknowledged in the following pages my obligations to district officials generally, and to certain officers in particular, for their aid during the Census; and I have much pleasure in adding here my testimony to the valuable assistance afforded, during the seven months of hard work following the enumeration, by my Personal Assistant, Lála Gopál Das, Extra Assistant Commissioner. I am greatly indebted to Mr. Ibbetson, who conducted the Punjab Census of 1881, for his ungrudging help in the earlier and more difficult part of the work: and to Mr. Baines, who directed the present Census in India generally, for his prompt and considerate advice in all matters of doubt throughout the operations.

I have also in the report acknowledged my indebtedness for the material, other than the figures, on which it is based: and I take the opportunity of thanking now those gentlemen who have kindly assisted me in matters on which I have consulted them during the passage of the report through the press. Among these are Brigade-Surgeon Lieut.-Col. Stephen, Sanitary Commissioner; Dr. Sime, Director of Public Instruction; Mr. J. Lockwood Kipling, C.I.E., Principal of the Mayo School of Art; Mr. E. B. Steedman, C.S., Deputy Commissioner of Hoshiarpur; Surgeon Captain Murray, of the Lahore Medical College; Mr. M. F. O'Dwyer, C.S., Settlement Officer, Gujránwála; and Dr. M. A. Stein, Registrar of the Punjab University. I should like to have consulted many other persons on subjects of which they had special knowledge; but a limit has to be drawn to the extent to which one can trespass on the kindness of others in this way.

E. D. M.

SIMLA,
October 1892.

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PRELIMINARY NOTE

ON THE

OPERATIONS OF THE CENSUS.

PART I.—THE ENUMERATION OF THE PEOPLE.

LISTS, MAPS, AND HOUSE-NUMBERING.

1. Sketch of the operations previous to enumeration.—The commencement of Census work in the districts dated from not earlier than November 1st, or some four months previous to the date of the final enumeration. But in order to give me some assistance in estimating the amount and nature of the very large printing orders which had to be put in hand, District Officers were, early in the summer of 1890, called on to arrange roughly for the subdivision of their districts into portions adapted to Census purposes and for the appointment of the agency requisite to conduct and supervise the enumeration. The unit of subdivision was to be the *block*, that is to say, the area of which the enumeration would be performed on the night of the Census by one *Enumerator*. Several blocks were to be grouped as one *circle* in charge of a *Supervisor;* and several circles again would be grouped into a *charge* under a *Charge Superintendent.* A rough estimate was made of the number of these various subdivisions and of the characters in which the various officers in charge would write. Returns were sent in showing the results of this preliminary estimate, and the land had rest from Census till November.

By the 1st of November each district was supplied with forms, books, and instructions. It was then the duty of the District Officer to settle definitely the Census subdivisions of his district and to record exactly what each subdivision contained. General maps were prepared showing the boundaries of the various subdivisions, and more detailed maps were set in hand for each village or ward of a town showing the position of every house therein. These houses were numbered on the maps in a series running through each village or ward, and if the result tallied generally with the scale laid down for the size of the blocks, the projected area of the block was finally determined on and the details of the villages, subsidiary parts and houses were recorded in a form known as the village or ward list.* As the blocks in the circle became in this manner fixed, the details of the circle, showing the villages and wards, and their distribution among the blocks were recorded on a circle list.* These maps and lists were prepared in towns by the enumerators and in the country by the village accountants or patwaris. As soon as they were completed and sanctioned, the number shown against each house in the village or ward list was marked on the house itself, and all was ready for the next stage of the operations—the preliminary enumeration of the people.

2. Records of the previous census.—Such in brief is the preliminary procedure which was followed or should have been followed in every district during November and December. A great deal of the work above described would have been superfluous if we had possessed the maps and lists prepared at the last Census. It is true that orders were given to raise the average size of the block from 356 souls to 500, and that this would have rendered the old maps and lists less useful than if the old average had been followed. At the same time I believe that if the patwaris had had nothing more than the old block maps before them, they would have saved a great deal of the time spent by them on the preparation of block maps at the present Census. Almost every District Officer bewails the clean sweep which was made in district offices after 1881 of the greater number of the papers connected with the Census. In Kangra, where they were preserved, Mr. O'Brien writes: "The greatest assistance was obtained from the chakwar maps of last Census, and the preservation of the block maps and lists of the present Census cannot be too strongly insisted on." On a future occasion I see no reason for any general deviation from the blocks devised for the present Census. I should lay down the rule that except where changes of population or any very special local reason rendered a change advisable, the blocks used in 1891 should be adhered to in 1901. Such an order would save an infinity of trouble in the very beginning of the work, and it is just these unnecessary pieces of extra worry which it is well to avoid. To obviate any difficulty at the next Census, I have arranged that every district should preserve the circle lists, the tahsil lists (see General Letter C in Appendix A below), and all maps prepared in connection with the present Census. I should not allow the last to serve in any way as a substitute for new maps, because such an arrangement would inevitably lead to the omission of new houses and the inclusion of old ones that had disappeared, besides perpetuating any errors originally made in the mapping. In one district where house maps had in the towns been recently made with a view to a house tax, the very sort of error I have noticed was observed, *viz.*, that the number was entered by a person sitting at home and not going round the block with the map, thus breaking in many

* Specimens of these forms will be found in Appendix A below.

cases the consecutive series of the numbers. As a guide, however, to the making of a new map the old sketch would be invaluable and save a great deal of time. I have not prescribed the retention of the village or ward lists: the changes to be made on these after ten years would be considerable, and their retention would only encourage the patwaris of 1901 to prepare very inaccurate lists of houses and families; and, moreover, these lists, containing, as they do, information as to the resident head of each family, would, in spite of their not being as a rule legal evidence, be very often sought after by the litigants of the future, and thus occasion unnecessary trouble and unpleasantness.

3. **The circle lists.**—I published three specimens to guide the Supervisors in the preparation of circle lists: one of these showed the manner in which such lists should be prepared in the villages, one was for towns, and one for civil lines and cantonments (see Appendix A below). Columns 3 and 4 of the list were intended for the serial number and name of each subsidiary part of the village or ward mentioned in column 2. The term "subsidiary part" was unfortunately nowhere defined in the instructions, although the specimen lists showed pretty clearly what was meant. By a subsidiary part of a village was understood any detached group of houses, and the object of noting the subsidiary parts in these lists was to warn the Supervisor when he was passing from one group of houses to another. In the hills, with their detached hamlets, and in the plains of the South Western Punjab, where a village is merely a collective name for a number of scattered wells, it is absolutely essential that some record should be preserved of these so-called "subsidiary parts," in order to obviate the likelihood of one or other of them being omitted. In the majority of cases, it is true, the record of subsidiary parts cannot be called essential; and it may be suggested that this column might in such cases be omitted, especially if the circle map is drawn so as to show the number of the houses, in each subsidiary part of the village. Towards the end of the work, however, the Supervisor as often as not goes about without his map, and in any case there is no harm in having the additional check of a note in the circle list. I should therefore retain column 4 of the present form. Column 3, indeed, showing the "serial number" of the various subsidiary parts should certainly be omitted. I found the series very often extending throughout a block over two or three villages, which is not at all what was meant; and in any case this column has no value.

Column 5 of the circle list gives the block letter. I omitted in the instructions to note that the blocks should be lettered consecutively through the circle, and consequently in some places the lettering was never extended beyond the village. The result of this was that we sometimes found two or more blocks described in the same way, *e.g.*, as Circle 2, Block B; and as in the abstraction after the Census it is very necessary to be able to identify blocks by their lettering, this is of course a fruitful cause of confusion.

Column 6 of the Circle List gave us the boundaries of the block, and its main use is in drawing the attention of the subordinate officials to the cardinal rule that the block is not confined to the area ordinarily inhabited, but that every inch of ground, occupied or unoccupied, must be included in some block or other. This is a column which is only seldom filled up with any degree of accuracy. I often came across cases in which one village had been divided into two blocks, and yet the boundaries of each block were defined in this column as "the village boundaries." A still more frequent method of defining a block, especially in large villages, is by means of some such expressoin as "from Diwan Singh's house to Dina Nath's," which of course gives no clue to the boundaries of the block, and would be of no use in determining whether some spot slightly to one side of the intermediate houses was in the block in question or in another. And again you will find "Block B" given as the eastern boundary of Block A, and "Block A" as the western boundary of "Block B," leaving you pretty much where you were as to your knowledge of the position of the boundary between Block A and Block B. And very often where a village contains more blocks than one, you find the boundaries clearly enough laid down as regards the village site, but the points of division in the uninhabited land outside are left quite unspecified. The rule was that the boundaries of the block should in all cases be well defined, tangible objects, such as roads, canals, &c., and it would have been well to give special orders to have the boundaries defined accordingly in the circle lists. It is of course impossible to do this quite satisfactorily in all cases: in the *bar* and *thal* tracts, for instance, where tangible boundaries are not available, we must be content with a list of the hamlets, wells, &c., included in the block; and in towns very often, where the adjoining backs of houses constitute the boundary of a block, we cannot be as precise as we would wish. After all, carelessly as this column was in the main filled up, I believe the resulting inaccuracy in the actual enumeration to have been extremely small, and Mr. Kennedy, Deputy Commissioner of Montgomery, may be right in describing the careless preparation of this column as a "mere literary defect." It is a defect, however, which we should do our best to remedy. Sometimes the boundaries of the "subsidiary parts" were shown, which was worse than unnecessary.

Column 10 of the circle list gives the names and occupation of the enumerator with the character he writes. As will be explained further on, the block was in all cases enumerated twice, and the enumerator on the second occasion was generally different from the enumerator on the former occasion. Of course what is wanted here is the name of the man who is to enumerate the block on the actual night of the Census; and to obviate the confusion that took place in some lists at the present Census, I should alter the heading of this column to "Name and occupation of *the enumerator who is to take the final Census*, together with the character he writes."

Regarding the columns showing the houses and families, I shall have something to say further on when discussing the question of the record of families and houses; and similarly regarding the record of wards in towns I must refer to paragraph 22 below. Meantime I would suggest that a few simple rules regarding the preparation of the circle list should be added at the bottom of the blank forms supplied to the Supervisor. This can be done without extra cost, and would have the effect of keeping some of the more important points before the eyes of the Supervisors.

4. **The village or ward lists.**—The list showing the circles and the tahsil was, under the orders of the Census Commissioner, called the Tahsil List; the list showing the blocks, villages and wards in a circle was called the Circle List; and so, in strict symmetry, the list showing the houses in each village or ward was called the Village or Ward List. In practice this cumbrous term was not used, the people knowing the last named as list C. or the House List, and I should prefer myself to abandon uniformity and call it the House List. The form of list prescribed presented few difficulties,

It is true that column 6 was often a cause of stumbling, the number of families having been occasionally entered here instead of the serial number of the families, and I was inclined to do away with this column, but the result of this would be that where there were more than one head of a family in a house the second would in nine cases out of ten be written in the same line with, instead of below, the first, and thereby cause confusion when the number of families has to be calculated. It would be sufficient, I think, to adopt a suggestion made by Mr. Ibbetson, *viz.* to have some instances in the specimen schedule, where a house contains, say, three or four families. This would render the likelihood of error in the filling up of this sixth column very small.

The occupation of each head of a family was shown in this column; and if the enumeration schedule includes a column for occupations, it is not a bad plan to have the occupation in the village or ward list entered, as was done in some places this time, under the same rules, as the occupation would afterwards be entered in the schedule : this affords excellent practice.

It is worth while giving special directions that the order in which the villages and subsidiary parts are entered in the circle list should correspond with the order given in the village or ward list; the same order is not always followed, and this is liable to lead to confusion in the series of the house numbers. And it is certainly advisable to direct that the Supervisor and Charge Superintendent should sign each circle list or village or ward list in token of its correctness, so as to fix on the superior officer the responsibility for proper supervision.

Some district officers went so far as to add a column to the village or ward list, showing the estimated number of members in each family: when the person who prepared the list asked the name of the head of the family, he also asked the size of his family and entered the figure on the extra column provided for the purpose. Two officers in reporting on the Census Operations support the introduction of this extra column It is said that a knowledge of the approximate population of each house enabled the Supervisor to know how much of the circle list should be copied into the block list at the beginning of the enumeration book; that it also showed how far the block conformed to the average fixed; and that it was necessary in order to show the progress of the work in the fortnightly progress reports. As regards the block list, I shall be writing my opinion further on, but it may be said with certainty that no such accurate estimate of population as that supposed by the above remarks was in the least contemplated either for the fixing of the size of the block or for estimating the progress of the work. If the next Census Superintendent follows my recommendations of adhering to the present blocks and abolishing the column regarding population in the progress statement, there will be no shadow of a reason for such an addition to the village or ward list as that which I have been discussing.

5. **The maps.**—Two kinds of maps were prepared ; firstly, the detailed house maps, showing in a rough way the position of every house in the village or ward, with its number, and, secondly, the sketch maps, showing the boundaries of charges, circles, and blocks. The preparation of maps is of course a process entirely subsidiary to the preparation of the lists above-mentioned, which show the blocks, houses, &c. If the lists could be accurately prepared without the maps, the maps would be superfluous. At the last Census it was left to the discretion of the District Officers to prepare maps of houses or not. Mr. Ibbetson having decided that, though not essential, such maps were *most* useful, the orders at the present Census were that maps, not only of circles and blocks, but also of houses, should be prepared in all cases. The preparation of a house map prevents the omission of a number of houses that otherwise might be overlooked; it allows of the series of numbers being so arranged as to give the enumerator the least possible trouble in coming and going; and it affords an excellent means of check on the accuracy of the village or ward list. Most of the District Officers characterise the use of maps as "very useful," "invaluable," "quite indispensable," and so forth. "One of the great improvements of the present Census," writes one of the oldest officers in the service, "has been the free use of maps." I should without hesitation, in all future enumerations, prescribe compulsorily the preparation of house maps : they are, I think. essential to accuracy in towns and large villages, and a very great help towards it elsewhere. One copy of the house map was made, and according to the rules issued this map was kept by the Supervisor. It has been suggested that a direction should be given that the maps should in all cases be made by blocks and that the enumerator should be provided with a copy, but I doubt the necessity of multiplying the work by any such general order, as the enumerator generally knows his block thoroughly, and is guided throughout by the list already prepared and the numbering on the doors. I fancy that, as a matter of fact, in spite of the absence of any order to this effect, the enumerator was as often as not provided with a map of his block; but as a rule this is unnecessary, and when it is found useful it will be done without a general order.

There was always a map of the tehsil showing charges, circles, and sometimes blocks, and there were charge maps and circle maps also. These latter can be made a very useful link in the chain of accuracy. They should show the village boundaries, the boundaries of the blocks, and (what is often omitted) the village sites and subsidiary parts. In the hills and in the tracts in the south-west of the province it is very useful to have each hamlet or well roughly marked and named on this map; and a very convenient plan sometimes adopted was to note against each such outlying group of habitations the first and last number of the houses therein included, as "Well Piplanwálá, 102—105." Of course these circle maps need not, any more than the house maps, be made to scale. Sometimes, where there were no other land-marks, as in the *bar*, the distance between two hamlets or "rahnas" was marked roughly along a line joining the two, as "half-a-mile."

Maps were also very necessary in cantonments to distinguish the areas of which the Census was taken under the Deputy Commissioner from those in which it was taken regimentally.

6. **The series of house numbers.**—The house map being completed, the houses had to be numbered serially in the order in which they would be visited on the night of the Census; and this was a process in which as a rule no difficulty was experienced. The patwaris found themselves numbering houses on exactly the same system as that on which they were accustomed to number fields on the village maps. The series of numbers was to run through the village or in towns through the ward; and the object of the rule was of course that the numbers should run also consecutively through each block, but it might be well to state this definitely next time in order that we may not have, as we sometimes had at the present Census, a few numbers out of the middle of the

series placed in a different block to the rest, *e.g.*, Nos. 1—52 and 65—120 in one block, and Nos. 53 —64 and 121 onwards in another—a state of things most likely to lead to confusion. The question of the unit most convenient for the series of numbers to run through is one on which a good deal might be said. In 1881 the orders were that the numbers should in the villages run through each homestead (*abádí*) and in towns through each quarter (*mohalla*); but, for reasons stated by him in his report, Mr. Ibbetson considered these orders unworkable, and recommended that the numbering should be through the village or Census circle, whichever in each case might be the smallest. The rule itself seems unexceptionable, but looked at as a general rule presented to untrained officials at the very commencement of Census operations, it appeared to me too complex, and I ordered (as stated above) that the numbering should be through the village or ward. As regards villages, there are comparatively so few villages larger than a Census circle that the simpler rule (that the numbering should always be through the village) seems to me on that account to be the better, though I admit there is not much practical difference between this and the rule proposed in the report of 1881. As regards towns there is no doubt that the ward, as generally understood, is not the proper unit through which to carry the numbering; in Delhi, for instance, the ward or mohalla corresponded with the charge, and the numbers ran to several thousands, while in Multan and other places there were often four or five such mohallas in a block. Even if we defined the meaning of the word "ward" more carefully, and acted on the definition more uniformly in different places, it would still under any convenient definition be too large a unit for a series of house numbers, leading to delay in the original preparation of the series and to difficulties in any subsequent alterations of it. There remain the circle and the block; and I believe that in towns the block is the more appropriate unit. In the towns you do not have, as you have in the villages, one official preparing house lists for several blocks; but as a rule the agency is inferior; your maps are prepared by persons quite unaccustomed to mapping of any sort, and you have a separate man painfully preparing a house map and house list for each block. This he numbers from one onwards; and when he has finished he must wait till the men who are numbering the other blocks have also been able to finish (a thing which as a rule they are in no hurry to do); and then the Supervisor has to start a series in one block, and alter the numbers given in the other, so as to have a single series running through the ward. Whereas under the block system each man has his work supervised and approved, independently as soon as it is finished, and with unofficial enumerators, such as we have in towns, I believe this to be an important advantage. The objection to the system is of course that you may have in one town a very large number of houses bearing exactly the same number, and that some of these houses are likely to be in such proximity to each other as to lead the enumerator to enumerate the inhabitants of one by mistake for the other. I do not myself believe that this latter difficulty would in practice ever arise; and in Lahore city, where the system was followed, it did not in fact arise, so far as I am aware. The enumerator with his map, his list showing the name of the head of the family, and his personal knowledge, is most unlikely to fall into this error. And even this chance of confusion would be obviated by painting on each house, as was done in several places at the present enumeration, not only the number of the house but the letter of the block and (but this would, I think, be quite superfluous) the number of the circle: *thus*, "alif 112" or "$\frac{3}{\text{alif}}$ 112." In some towns a still further precaution was taken even under the system of numbering prescribed in the rules, by posting up at the commencement of each block or ward a notice to the effect that "Chak Dál begins from here," "Ward Mochiwala begins from here," and so on; but this, though a useful guide, is of course by no means necessary. In fact, as regards the series of house numbers, my recommendation is that in a future Census the number in the villages should be throughout the village, and in towns through the block. The villages included within the municipal limits of towns should be treated for the above purpose as villages, and not as parts of the town.

In the Kangra district special arrangements were made; in tahsil Kangra the village lists were made according to tikas; in Kulu by blocks; and in Plách by phatis*—that is to say, a separate series of numbers ran through each tika, block, or phati, respectively.

7. Alterations in the lists.—There were no precise orders in the rules I promulgated as to the course to be followed when the house list had to be altered to meet alterations in the number of houses which might take place between the preparation of the house list and the final Census. As the record of unoccupied houses is of very little value, it does not matter much whether a building, found, after the preparation of the house list, not to be technically a house, is omitted from the list or not. But if we are recording statistics of occupied houses and, in any case, for the proper preparation of the enumeration schedules, it is necessary to record in the house list any house built or discovered subsequent to the preparation of the list, which was not included in it. This can be done either by inserting the house in its proper place in the list, or (to avoid the confusion thus caused) by making a mark, say, in red ink, at the proper place in the house list, and entering the house at the end of the list. The new house can either be given a number succeeding to the last on the list or a fractional number in which the nominator should be the number of the house which it actually adjoins. All alterations in the list must of course be communicated to all officers holding copies of the list. The alterations in the houses are however few, compared with those in the families, and my rules were equally deficient in instructions as to the manner in which these alterations of families should be recorded. In fact, the record of families was not required for the Imperial returns; and even if a return of families is called for at the next Census, I should not in any case elaborate the record of families further than to insure the completeness of our enumeration. I should have all changes of families between the date of the preparation of the house list and the completion of the preliminary record of each house properly recorded in the house list (the circle list being altered accordingly), in the same way as the changes of houses. But I should tell the enumerators that, subsequently to the preliminary record and on the actual night of the Census, their business lay with the enumeration only, and that no alterations should be made in the house list after the preliminary record had been finished. The record of families given by the house lists would remain a fairly synchronous record, and the enumerator would not at the end of the work be distracted from the most important part of the business, the actual enumeration.

* A *tika* being a subdivision of a revenue village in Kangra proper, and a *phati* a subdivision of a revenue village in Kulu and Plách.

8. Affixing house numbers.—The house maps and house lists should always of course be quite complete before numbers are painted on to the houses; but our zealous officials constantly require to be restrained from painting on numbers long before the lists are completed and sanctioned. The district progress reports were constantly showing a larger number of blocks in which the numbers had been affixed than of blocks where the house list had been completed and sanctioned. A very stringent provision should be inserted in the rules against this practice, which is liable to cause great inconvenience and waste of time and money. In places frequented by Europeans, the sight of painted numbers on the houses seems to have an irritating effect, and some Deputy Commissioners wisely deferred the actual numbering in such cases to as late a date as possible.

Following the recommendations of the last Census report, I suggested that in villages the best manner of affixing the house numbers would be to paint a white square on the wall near the doorpost, and (if possible) under the shelter of the eaves, and to paint the number on it in red (*geru*), both the white and red paints being mixed with linseed oil, boiled in a little resin (*rál*). In towns and for sheds and gypsies' huts I said it was a good plan to mark the numbers on boards hung up on the houses, or, where the occupants agreed, to cut the number on the lintels. This last plan—cutting the number on the lintel—is a bad one; it takes time, and the number is generally nearly invisible. The general rule both for towns and villages should be that the number should be painted on. Even on thatched huts it is practicable to plaster a square foot or so of mud on to one of the walls and affix the number on this. The white square ground was often dispensed with, and the number merely entered in red; but, except on whitewashed or chunam walls, the numbers so affixed were seldom conspicuous enough; and in Lahore city, where the whitewash was in the first place dispensed with, I had all the numbering done over again. In some places the staff was intelligent enough to paint the whitewash square on one side of the door and the red number on the other! The number should never be painted *on* the door, because it can then never be seen except when the door is shut. The numbers were often put on shop doors and when the shopkeeper opened his shop he swung back his door and piled up a huge assortment of goods in front of it, so that it took some minutes of fuss and bother to ascertain whether the number had been affixed. It has been suggested that the number should always be painted on the *same* side of the door, *i.e.* always to the right or always to the left, but this is a refinement. Where there was no space handy near the door, a neighbouring tree was sometimes utilized. Owing to a mistake in the translation of the instructions, the oil was in some places rubbed on the whitewash and geru after the number was affixed, with the result that the number was rendered nearly illegible. The same result took place where both the red paint and the whitewash were mixed with oil and resin, so that it was found advisable to leave the whitewash unmixed. In some places *hirmzi* was mixed with the red paint to give it a better colour, and kerosine oil was also used to render the colour more lasting. Linseed oil was found to run, and it is expensive and difficult to get in the villages; and *sarson*, or mustard oil, is quite as good. Whitewash too was found more durable on mud walls than on wood. Mr. Ibbetson in Gujranwala used limewash and geru mixed with water, and "nothing," he says, "could be better." In giving instructions on a future occasion I should recommend the limewash and geru mixed with water, but leave it to Deputy Commissioners to use what materials they find convenient. The numbers were on the present occasion subjected in most districts to a very severe test from the incessant rain during the months preceding the Census. In several districts the numbers had often to be painted a second and a third time before the actual Census. In some places, where the presence of saltpetre on the mud walls made painting difficult, or where the houses were of thatch or reeds, or where wood or tin was cheap, wood or tin boards bearing the numbers of the houses were substituted for the painted figures. The worst of this arrangement is that very often the patwari will call in all the householders and distribute the tickets to them at one place, with instructions to affix them themselves; the result often is that the numbers get mixed up by the patwari, or a man will take a number for an absentee and confuse it with his own. Then these tickets are removeable, and the householder will sometimes take them down and keep them in his own house either for fear they will be lost, or as a charm, or for use as firewood. In fact, I should not have recourse to wooden tickets unless it was impossible or inconvenient to paint the numbers in the usual way.

In towns one very often comes across a house with two or three openings into the street, and some of these may be counted in one block and some in another, or two doors may open from one house into the same block and each receive a number. In order to obviate this it is useful when making the map to mark with a chalk cross all doors opening on to the street which should not receive a number; this serves also to show supervising officers why no number has been affixed on those doors. At the same time every house should be definitely marked with a number, and it is wrong, where one door leads into a passage into which two houses open, to enter on the street door "Nos. 44 and 45" *unless* you also enter on each of the inner doors either 44 or 45, so as to show which number applies to which house. In some towns I found the street door, which led into a lane or alley containing many houses, marked with the first and last number of the houses within, *e.g.*, "Kucha 52—81," the numbers being also of course entered on the separate houses within. In others I found the tickets for one ward painted in one colour, and those for another in another colour. Waste land was often numbered by a square wooden ticket nailed on to an upright bamboo. And in various places various little devices were followed which, though not in themselves worth prescribing generally, added more or less to the ease and accuracy of the arrangements.

9. Municipalities and the house-numbering.—In Amritsar city every house had previously been numbered for municipal purposes, the number being affixed on a wooden board and the series running through a ward of the town. All we had to do there was to scrutinize very carefully the municipal registers of houses and bring them up to date; the wards were then divided up into blocks of some 100 to 150 houses each; maps were not wanted; the enumerator was simply told from what number to what number he was to count; the subsidiary parts and the boundaries of the block were not shown in the circle and ward lists; and the preliminary Census operations were in many ways simplified. As a rule, municipalities are slow to take advantage of the Census operations to prepare maps or registers which would be of use afterwards for municipal purposes; very few of the municipalities had, so far as

I am aware, made any use of the numbering of last Census, and I fear very few will use that of the present Census either. For postal purposes, and where a house-tax is in force or under contemplation, the Census numbering would in large towns form a very convenient basis for future arrangements.

HOUSES AND FAMILIES.

10. The definition of a house.—The question as to what a "house" should mean for Census purposes was very elaborately discussed in the last Census report. There were three structural units recognized in this province, *viz.*, the enclosure, the building and the quarters; and in choosing one of these to represent a house we might either look to its advantages as a unit on which to base the enumeration, or as a unit for statistical purposes. The staff in 1881 were to number as a separate house each *aháta* or enclosure, that is "any group of dwelling-houses, whether one or many, which have a common separate principal entrance from the road or street," and further instructions regarding this were given, with the result that sometimes the house was too cumbrous to form an accurate basis of enumeration and too varied in its application to form a unit of any statistical importance. For a future Census Mr Ibbetson recommended that all thought of getting a uniform house for statistical purposes should be abandoned, and that the only points to aim at should be that the enumerator should be able to find the number easily and be certain as to what was covered by it. With this view he suggested that at a future Census considerable liberty should be allowed in determining the house and that the word should in the instructions be translated "*aháta, makán ya ghar*," thus leaving it to the staff to select the enclosure or the building or the quarters, as they thought best in each instance. The Conference on Census Operations, held at Agra at the end of 1889, considered the return of houses as of insignificant statistical value, and recommended the definition of a house for the guidance of supervising officers as "the dwelling-place of one or more families with their resident servants having a separate principal entrance from the common way" In my instructions I merely defined a house as "any makán, aháta, or ghar used for human habitation," and as it was impossible to repeat all three of the vernacular equivalents each time I had to mention a house in the rules, I determined to adhere to "aháta," the word used at the previous Census, as the general translation of a "house."

11. The word "ahata."—Once granted that you cannot get a satisfactory definition of a house which will be of statistical value—and this, I think, is, in this province at least, incontestable—our only object is to get a fairly uniform structural unit which the enumerator shall have to visit at the time of enumeration, and, as a mere matter of convenience, to arrange so that the unit shall not be so small as to cause unnecessary complication, or so large as to render the omission of individuals likely. And the tendency of employing such a word as "ahâta," even when safeguarded with a definition, such as I have above quoted, is undoubtedly in the direction of giving us too large units. In the villages as a rule the enclosure is the only suitable unit, and though officers report cases of enclosures containing seventy or more individuals, these, I think, will be found the exception and probably confined to the eastern parts of the province. In hill tracts, where several detached buildings are often practically merely separate rooms of the same residence, any other definition would lead to the counting of each of these as separate houses, while the word "ahâta," although there is no enclosing wall, forms a convenient conventional description under which the various parts of a single residence can be classed. It is in towns that the definition is more open to objection. In the first place there are alleys or courts containing very often hundreds of houses and yet opening on to the street by a single doorway. The staff are greatly tempted to save themselves trouble by counting the whole of each such alley or court as one house, and there is nothing in the rules to prevent them. And again we meet often with upper stories of a building which open on to the street by a different door to the lower story or open on to a different street altogether; and although, for the purposes of enumeration, it is advisable to have a separate number for each such flat, the use of so wide a word as "ahâta" gives the staff every excuse to give one number to the whole building, and thus lead to the likelihood of some families therein being omitted. But I quite agree with Mr. Ibbetson that no definition can be devised to meet every such case, nor do I think it worth while trying to devise one. I should leave the determination of a house, as on the present occasion, to the discretion and common sense of the staff. If you tell them that a house is a dwelling-place with a separate principal entrance from the common way, you do not meet the case of the town alleys above mentioned; the definition leaves you much where it found you. Our general idea of an ahâta for practical purposes comes to this, that whenever you find a group of buildings with a common principal entrance from the road, and the space between those buildings is not a public or semi-public thoroughfare, the group of buildings constitutes a house. But it would be worse than useless to present the matter to the staff from this point of view only, and it is the point of view which will of itself present itself to the more intelligent among them. I have very little doubt that the definition—or rather want of definition—of a house which I adopted was the best available; but it may be said that as a convenient translation of the word "house," "ghar" or "makán" would have been more suitable than "ahâta." For my own part I think "ghar" is out of the question; in most parts of the province it means a family as much as it means quarters, or a house; and as the house is the unit to be visited in person by the enumerator, we should thus be very often sending him in search of a social and moveable rather than a structural and immoveable unit; while in any case we should be unnecessarily complicating his work and disturbing the privacy of households. The word "makán" however, is the one which we usually associate with our English word "house" as the nearest native equivalent, and a native revenue officer of great experience has recommended its adoption as the equivalent for "house" at the next Census. This translation would doubtless meet some special difficulties more adequately, but in the very large number of cases where the enclosure is what we want, the "makán" would fail to get it, whereas in most cases, as in towns, where our unit is a "makán," the staff are as a rule quite aware that as there is no enclosure, the "ahâta" must be understood as a conventional equivalent for a "makán." The word "ahâta," too, has now been used in several successive enumerations. The "knowing ones" of the

Census staff would at once recognize an alteration in the terminology and attempt to effect a corresponding alteration in the arrangements. The term "ahâta" is doubtless used in a conventional sense, but our officials are always ready—perhaps too ready—to use language conventionally and to ignore the original meanings of terms. I should certainly not recommend any alteration in the word used; and if, as I sincerely hope will be the case, the staff at the next Census are provided with the house maps of the present Census as a guide, they are not likely to go very far wrong in their application of the term.

12. Houses in civil stations.—The use of the enclosure as our unit led to some difficulty in the house-numbering of civil stations. The enclosure in the case of European compounds includes not only the main house or bungalow, but a number of servants' houses, sometimes all in one block, and sometimes detached from each other. In some places the whole compound was given one number—a course very liable to lead to confusion, especially as the Europeans were enumerated by private schedule and the rest of the occupants of the so-called house by the ordinary method of enumeration. In other places each room occupied by a separate family of servants was given a separate number; this was an unnecessary elaboration. The proper course undoubtedly is for the main building to be given a separate number and for each detached building or group of buildings under a common roof to receive a separate number, so long as by this process buildings never meant or used for human habitation are not, as was done in some stations, given numbers, irrespective of the use to which they are put.

13. Buildings which were not counted as houses.—And this leads to a further point. Before deciding whether a structure before you is a house or only a part of a house, you have to settle whether it is in the category of a house at all. The house was defined as one "used for human habitation, even though it be a hut or shed, and even though it may be used by day only;" and the instructions went on to show by examples what should and what should not be considered as a house. The object of course was to include every structure or place where any human being was likely to be situated on the Census night; the enumerator was bound merely to visit every place marked in his list as a house, and if any person was at the time in a place not so marked as a house he would be overlooked. At the same time every member or servant of a family who was out merely for the night, or part of the night, at some outlying spot away from the hearth, would, under the Census rules, be enumerated not where he was found on the night of enumeration, but at the hearth from which he obtained his food; and so the staff was warned that it was not only unnecessary, but also liable to lead to double enumeration, to enter such outlying spots, whether wells, or huts, or whatever they were, as houses. And in order to avoid the unnecessary entry of places not used for human habitation, I pointed out, in accordance with a suggestion recorded at the last Census, that the presence or absence of a hearth would be a good guide in settling whether a place was a human habitation or not. This suggestion led to a good deal of trouble, for many of the staff very naturally interpreted it to mean that where there was no hearth, the place was not to be considered a house; and several District Officers had to order the insertion, after the completion of the house list, of a number of places which were likely to have human occupants on the night of the Census, and which, under the above-mentioned suggestion, had been omitted as having no hearth. Mr. Ibbetson considers the rules issued appropriate, but would omit the order which required that "buildings not occupied by man need not be shown." Mr. Fagan, writing from Hissar, would go further and omit all orders as to what was *not* to be shown as a house, merely stating what *was* to be shown.

14. Occupied and unoccupied houses.—Our object in preparing a house list is, as I have said, to insure the enumerators visiting every spot where a human being is likely to be on the night of the Census. The house, as we have agreed, is of little use as a statistical unit; the record of occupied houses may be of a certain amount of statistical importance, but the record of unoccupied houses can be practically of no importance at all, and, as a matter of fact, the number of unoccupied houses was not recorded in the results of the present Census, nor is it, I suppose, likely to be recorded hereafter. As far as these recorded results go, then, it does not matter how many places we enter as houses on the chance of their being occupied on the Census night. And the more we enter, the surer we become that no human being is omitted from the enumeration. But an indiscriminate use of this discretion would swell the house list enormously, and add most unnecessarily to the task imposed on the enumerator, who has to visit every place so recorded, besides leading in some cases, as above noted, to persons being counted twice over, once in their houses and once in some outlying well or hut where they happen to be out for the evening. And if in the actual enumeration a separate page of the enumeration book is (as was done on the present occasion) devoted to each house, whether occupied or unoccupied, the waste of paper and money involved by a reckless entry of every possible place of human habitation as a house will be very considerable.

15. Proposed directions.—We must, therefore, be content with instructions which will insure generally the entry of all places really likely to be inhabited on the Census night, except such as are likely to be inhabited only by persons who would be counted elsewhere at their family hearth. With this object I should leave the positive instructions much as they are, omitting any suggestion that the absence of a hearth should be considered a sign of the absence of human habitation. I should state distinctly that all shops must be entered. It is true that in many places nine of ten shops will be untenanted at night, but the custom of putting up guests in the shop is so frequent, and the extra trouble entailed on an enumerator passing down the bazar so small, that it is well to insure every shop being visited. The difficulty most generally raised is regarding cattle-pens, sugar-mill yards, and such other places not usually meant for human habitation, but used very frequently to put strangers in for the night, and the difficulty is further complicated by the fact that such strangers will, on the night of the Census, be generally enumerated along with the other participators in the hearth from which they have received their food, and not separately from them. I do not believe any satisfactory rule can be devised to meet all such cases; but I should require all places to be entered which were really likely to be tenanted on the Census night, drawing attention at the same time to the rule that requires persons out on temporary business for the night to be enumerated along with the family, and requiring the omission of all places likely to be tenanted by such persons only. I should not expressly prohibit the inclusion of any class of buildings or spots by name.

16. The return of occupied houses.—The enumerators were required after the Census to submit a return of occupied houses, and the return thus submitted is the base of the statistics of occupied houses shown in my tables. The enumerators were nowhere instructed as to the exact meaning of an "occupied" house, and some confusion was caused by the translation of the word in one place as "maqbúza" and in another as "ábád," the latter of course being the proper equivalent. The most obvious application of either term, however, was to houses found occupied on the Census night, and this was what we were aiming at. I do not think the returns were perceptibly vitiated by the absence of explanation on this point, but I should on a future occasion take care to have it clearly put.

17. The family. The word "chúlha."—The family was defined in the instructions issued at the present Census in exactly the same terms as those employed in 1881. The supervisors were informed that it included "all the people, whether one or many, who eat together at one common table (*chúlhá*), together with such of their servants as reside with them and any visitors staying with them." Instead, however, of using the word "*ghar*" as the equivalent for a family, the word "*chúlhá*" was, as recommended in the report of 1881, adopted, and I think no better equivalent could be found. It is true that in the west of the province the "chúlbá" is looked on as a term more or less exclusively applied to Hindu hearths, and Mussulmáns would not ordinarily use the word. A "chúlhá," moreover, is, unlike the social unit it is supposed to represent, a tangible topographical entity, and I found not unfrequently that the house maps went so far as to mark also the position of the various hearths and to give them sub-numbers within each house. The use of the word is apt also, no doubt, to draw too much attention to the dinner table as the pivot of existence. There were doubts in some places as to whether servants who slept in houses separate from their masters should or should not be counted as part of the family of the master at whose house they ate their meals. And in large cities where men sleep indeed in lodgings, but often feed where the food is bought (*bázár se khate hain*), I not unfrequently found the staff ready to count such men as part of the family of the tandrwálá, or public cook, whose shop they patronized! A tax on hearths also is a familiar idea to native minds, and in places like Rohtak, Delhi, and Hoshiarpur, where recent riots had led the people to be apprehensive of a punitive hearth tax, it was difficult sometimes to get them to return the full number of families in a house!* And lastly a "chúlhá" is not a sure test of a family in one sense of the word: a son in an undivided Hindu family will often cook at a separate "chúlhá"; and again among the lower orders one family will often use the "chúlhá" when another family has done with it; yet in the former case two families would be shown in one return and in the latter one only. There is therefore no lack of arguments against the use of the word "chúlhá" as the equivalent for the family, but yet I cannot see that any better word is available. *Ghar* means "a house" as much as "a family," and *kúrhí*, *kunba*, *tabbar* and the like, though suitable in one part of the province, are not understood in another. Our own word "family" is not easy to define, and the equivalents in the vernacular are equally indefinite; and in dealing with an agency such as we have got, it is much better to use a term which is definite and approximately correct than any indefinite, though more scholarly, equivalent which will tempt the staff into unnecessary hair-splitting refinements. The word "chúlhá" gives us after all very nearly what we want, and we are pretty sure to get the number with almost complete accuracy: other terms would doubtless correspond more accurately to what we wanted, but the number returned would under no circumstances lay claim to more than partial accuracy.

18. The record of families.—The usual method of procedure at enumeration was for the enumerator to come to the door or to the middle of the court-yard of the house. He would not visit each separate hearth, but would call the head of each family and question him regarding the members of his family. The enumerator was ordered to enter the families in the order given in the block list; in other words, he entered one family first, and then another, without mixing up the members of various families together; but as a rule no record was kept in the schedules of the number of families, nor was there anything to show (except by inference from the ages, and sometimes from some of the other columns, such as the caste or profession) where one family ended and another began. In one district the Deputy Commissioner had the column at the beginning of the schedule divided into two, to show the number of the family as well as the several numbers of each person; but I am not aware that any advantage was secured by this. The record of families in my tables is taken from the circle lists, and though these lists were not uniformly brought up to date, on the present occasion, they could at a future Census be made to show pretty accurately the families enumerated at the preliminary enumeration. To ask for an absolutely synchronous record of families, where a record so nearly accurate is extant and is tabulated with so little trouble, would be mere waste of time, and besides, as pointed out in the last report, a return of families taken from the enumeration schedules would show absent members of families as separate families, and thus lead indubitably to a good deal of double enumeration. I should certainly take my record of families always from the circle list, and should not attempt to show families as such in the enumeration schedules.

TOWNS.

19. Definition of a town.—The definition of a town for the purposes of the Census of 1891 differed very little from that adopted in 1881. On both occasions Municipalities, Civil Stations and Cantonments were counted as urban, whatever the population might be. As regards places other than these which contained a population of 5,000 or over, the rule on both occasions was practically the same: all such places were in 1881 counted as towns unless the population, as was the case in thirty-two instances, was too scattered to be considered urban: while in 1891 all such places were considered towns, unless they were merely large villages with no distinctly urban character, such as that of a market town. Places other than Municipalities, Civil Stations or Cantonments containing a population of less than 5,000 were in 1881 reckoned as towns if they were considered to be of an urban character; but as a matter of

* Where a difficulty of this kind occurs, it is a good plan, I am told, to call for the sweeper woman, who in most towns receives a cake from each hearth in return for removing the night soil, and who will generally have no hesitation in stating the number of cakes she receives from any particular house.

fact, only three places were admitted to the category on this ground, while in 1891 we excluded all such places without exception from the list of towns. There was therefore little difference of principle in the classification at the two Censuses. But there was some difference in the results.

At the present Census there were 178 towns as against 239 in 1881. Three new names have been added, *viz.* Mudki, a municipality constituted since February 1881; Cherat, a new sanitarium; and Jamrud, which was, I understand, included in 1881 with the Khaibar Pass. Sixty-four places were counted as towns in 1881 which do not appear in our list, *viz*:—

Municipalities abolished* altogether 42, but Pundri appears still as a town from its size and character	41
Places with a population exceeding 5,000, which were included at last Census in the list of towns, but now excluded, as not being urban in character†	12
Places other than Municipalities which were counted as towns in 1881 and now excluded as having possessed in 1881 a population below 5,000‡	5
The Khaibar Pass (not enumerated in 189) and the frontier posts at Forts Mackeson, Michni and Abazai	4
Tanda-Urmur and Jhang-Maghiana, counted now as two towns instead of four . .	2
TOTAL .	64

Several of the places § which we counted as towns on the ground of their having been Municipalities at the date of the Census ceased to be Municipalities within six weeks after the enumeration. The figures for Nowshera in the Pesháwar District included in 1881 the village of that name: in the present tables they relate solely to the Cantonment.

The constitution of the 178 places shown as towns in 1891 may be analysed as follows: Municipalities 155; places other than Municipalities, of an urban character with a population exceeding 5,000 souls, 12 ‖; Cantonments not attached to any town, 9 ¶. Civil Station not attached to any town, 1 **. Twenty-two of the towns included Cantonments which adjoin the town proper ††; and in 14 cases ‡‡ the town includes a civil station lying outside the limits of the Municipality.

In Native States, where as a rule nothing corresponding to a Municipality exists, our instructions regarding the definition of a town were interpreted so as to include all places with a population over 5,000, unless they were merely large villages with no urban characteristics, and also all places with a smaller population which the State authorities desired to include as towns, either because they were known as kasbahs, or because they were places subject to octroi, or because they were the head-quarters of a local administrative office, or merely because of their historic associations. The Native States of Patiala, Baháwalpur, Jind, Nábha, Kapurthalla, and Farídkot were consulted direct; in other cases the opinion of the Political Officer in charge was taken. The result has been that we have 60 towns in Native States as against 64 in 1881 Six towns (Múngam, Ghanaur, Ghuram, Lálgarh, Sáhibnagar, and Kasohan) in Patiála, 2 (Bahú and Náhar) in Dujána, and 1 (Kallar) in Jind have been excluded in the present list; while 2 places in Kapurthalla (Shekhopur and Dalh), 1 in Nábha (Phúl), Biláspur in Bilaspur, and Rámpúr in Bashahr have been added to the list adopted in 1881.

20. Boundaries of towns.—Having determined what places are to be considered as Towns the next step is to settle the boundaries which shall for Census purposes be held to separate the urban from the rural area. In the case of Municipalities and Cantonments we have gazetted boundaries, and these were followed both at the last and the present Census. In 1881, only one exception to this rule was allowed, *viz* in the case of Lahore, where some villages within municipal limits were excluded from the population of the town. On the present occasion the municipal boundaries have been followed without exception. Cantonment boundaries, being always well defined by pillars, are easily ascertained, and municipal boundaries, although in a few cases unknown to the Municipality itself, can generally be determined by reference to the Gazette and previous maps. In the case of Civil Lines the boundary followed at last Census was generally ascertained with ease, and where it was not so ascertained, there was no difficulty in working out a boundary which must, from the nature of things, have corresponded pretty closely with the boundary previously adopted. To meet the case of towns other than Municipalities, Civil Stations or Cantonments, instructions were given to follow the boundaries adopted in 1881, the rule being to include not only the ground actually occupied by the buildings but also the waste land immediately surrounding and attached to the town, and also all lands so situated that people found residing upon it on the night of the Census would properly be included in the urban population. As a matter of fact, in all such cases (and the number of these towns was twelve altogether) I believe the boundaries of the revenue estate were followed, and this is the simplest and most sensible arrangement. At a future Census I should simply say that where a place which was to be counted as a town was not a Municipality, Civil Station or Cantonment, the boundaries of the town should be held to be the same as the boundaries of the revenue estate In the case of Municipalities

* Rattia, Tohána, Nuh, Najafgarh, Pundri, Kunjpura, Kharar, Pehowa, Radhaur, Jwálamukhi, Haripur, Sujánpur (in Kángra), Adampur, Mahatpur, Bahlolpur, Shorkot, Ahmadpur, Saiadwála, Dipalpur, Ramdas, Narot, Naniakot, Bahrampur, Darman, Sukhuchak, Fatahgarh, Shahpur, Sankhatra, Mitianwáh, Pindi Bhattian, Hafizabád, Jalálpur, Sodhra Girot, Chakwal, Talagang, Makhad, Shankargarh, Pahárpur, Shahr Sultan, Jatoi, and Sitpur.

† Sewan, Sasa, Sanghi, Mundlána, Bilga, Rurka Kalán, Bandála, Mihráj, Sathali Kalán, Raja Jang, Sur Sing and Láwa.

‡ Fattehjang, Utmánzai, Kot Adu, Dera Din Panáh and Tank.

§ Garhshankar, Moga, Mudki, Ellenábád, Rania, Rori, Dunyapur and Vairowal, abolished with effect from 1st April 1891.

‖ Kalánaur, Kahnaur, Butana, Baroda, Mahm, Pundrí, Jandiala (in Jullundur), Chakwál, Bhaun, Tangi, Chársadda and Práng.

¶ Dagshai, Kasauli, Subáthu, Bakloh, Campbellpur, Jamrud, Cherat, Mardán and Nowshahra.

** Gurgaon.

†† Delhi, Umballa, Jutogh, Dharmsala, Jullundar, Ferozepore, Multan, Mean Meer, Amritsar, Balun, Sialkot, Jhelum, Ráwalpindi, Attok, Murree, Abbottabad, Peshawar, Kohat, Edwardesabad, Dera Ismail Khan, Dera Ghazi Khan, Rajanpur.

‡‡ Rohtak, Karnál, Umballa, Hoshiarpur, Ludhiana, Gurdaspur, Gujrát, Gujranwálá, Sháhpur, Abbottabad, Edwardesabad, Dera Ismail Khan, Dera Ghazi Khan, and Muzaffargarh. In this last case the civil station is partly inside and partly outside municipal limits.

whose boundaries lay within those of the revenue estate of the same name, the outlying portion of the estate was entered as a village, and the population of the outlying portion appears in our tables as rural.

21. Internal subdivision into Wards and Suburbs.—Having determined the boundaries of the town, it is still unadvisable in many cases to take out the population of the whole area lying within these limits in one indiscriminating set of figures In all the larger towns it is advisable to know the population of certain subdivisions of the town, such as wards or other well-known divisions inside the town proper and the suburbs or groups of houses lying outside the town proper. Our orders therefore were to fix the limits of (1) the town proper, dividing it, where advisable, into wards, and (2) each suburb or group of suburbs for which it is desirable to have separate figures. The principle of these instructions was excellent, and both on tour and in subsequent instructions, I did the best I could to have them intelligently carried out. But there were several impediments which went very far to frustrate these efforts. In the first place no indication was given as to cases in which a subdivision into wards would be advisable, and District Officers had very varying views on the matter. The fact is that figures for wards of a town are of very little consequence anywhere, except in the five or six largest cities of the Province. Again, in translating the instructions I made use of the word *mohalla* as a translation for ward *Mohalla* has different meanings in different parts of the Province; but it, as often as not, means a back "wynd" or "alley," generally inhabited by people of the same standing or occupation; in some places I would be asked, when inspecting, whether I should like to see a bazar *or* a mohalla. Even where used as an expression for a definite quarter of a town, the "mohalla" represents a very much smaller subdivision than was ever contemplated by the word "ward." The result was that, while in Lahore or Delhi, where the subdivision was carried out in the way I had desired, we were content with 10 or 12 wards, many peddling little country towns, taking the mohalla in its literal sense, ran up to a hundred or more; and as there were instructions requiring a new enumeration book and a new series of house-numbering to be commenced with each ward, the result was confusing to a degree and of no practical use whatever. The proper translation for "mohalla," as Mr. Ibbetson points out in his district report, would undoubtedly have been *gárd:* the phrase is known in the larger Municipalities, and where it is not known the staff would have been ready to affix to it any interpretation they were ordered to adopt. Then, again, although the orders regarding suburbs seemed clear enough, there was no definition given of a suburb, and it would have been well to require definitely that each separate revenue estate or part of a revenue estate falling within municipal limits should have been enumerated on separate books. Further, the municipal officials were confused by the cross-division often entailed by these rules: in Delhi, where the ward corresponded exactly with the Census charge, there was no difficulty; but very often there was a division into charges and circles and another quite separate division into wards or suburbs, and this was of course confusing. Orders were given that no block should be in more wards or suburbs than one; but still a Charge Superintendent, or even a supervisor, very often had parts of several wards in his charge or circle: and in some cases where the mohalla system was carried to extremes, the results were still more annoying. Then the names of the ward or suburb, as well as of the municipality, had to be entered in the circle lists and on the enumeration books, so that the subdivision might be clearly followed in abstraction, but it was difficult to instil the necessity of these measures into the minds of the municipal officers.

22. Suggestions regarding Wards and Suburbs.—On the whole, therefore, the general result of the present instructions has been a good deal of unnecessary confusion; and, if we bear in mind the really exceptional extent to which these urban subdivisions are required, this confusion can be avoided on a future occasion. In reporting on the procedure adopted, Major Montgomery gives it as his opinion that the subdivision of towns into wards and suburbs in this way for Census purposes is unnecessary, and I think, as regards by far the greater number of towns in the Province, that we can safely agree with him Mr. Ibbetson, for instance, on whose suggestions my instructions on the subject were grounded, showed no subdivisions for any town in the Gujranwala District, although the district contains two towns, which in 1881 stood 17th and 27th in the province in order of population. One officer suggests that it would be best to prescribe one division only in all towns, namely a division into the town proper, "Anderúní," and the outlying suburbs, "Berúní;" and it is true that in many towns the existence of town walls or a circular road renders such a division easy, and that the division would be simple enough to cause no confusion in enumeration. But in the very great number of extremely petty towns with which we have to deal, a division even as simple as this seems unnecessary (and in working a Census one soon perceives that every unnecessary measure is undesirable), whereas in the large cities, such as Delhi and Amritsar, this division would not be found adequate.

In tabulating the results of the urban Census I have not attempted to work out all the minute details furnished by the Circle Lists. I have, in a few of the large cities, ascertained the figures in much the same detail as in 1881, and in order to show clearly the meaning of these details I have had maps of the cities of Lahore and Delhi prepared, in which the outlines of the wards and suburbs are marked. In the greater number of small and medium-sized towns I have contented myself with giving the population of the whole town in one figure, or showing merely the suburbs as distinct from the town proper, and I have not added a table to the series for this purpose, but have shown the detail in the lists of the population of villages which have been deposited in District offices.

It is essential next time to follow some very simple procedure in this respect. I should prescribe for all towns of which the population in 1891 exceeded 20,000 (these I should in my instructions give by name) that the city proper must be distinguished from the outlying population, that the city proper should be divided into a few large subdivisions as may appear best, the subdivisions employed in 1891 being adopted, unless they are obviously unsuitable, and that the suburban area should, as a rule, be divided into portions in the manner adopted in 1891, but that, if the divisions of 1891 were unsatisfactory as not showing the revenue estates separately, or for any other reason, they might be abandoned for a more suitable system. As regards towns under 20,000, I should leave it to District Officers to show urban or suburban divisions as they thought fit, merely pointing out that in the vast majority of cases no such subdivision is required. If subdivisions are adopted, it is always open to the Superintendent in tabulation to use them or not as he pleases.

CENSUS SUBDIVISIONS AND AGENCY.

23. The size of the block.—The average block in 1881 contained 356 souls, but the remarks made in the Report on the point led me to recommend that in 1891 "the size of the block should be raised, where convenient, up to a standard of 500 souls per block," and in one or two districts where the block adopted fell very far below this limit, I had them enlarged. The number and size of the blocks actually adopted at the present Census are shown by the following abstract. The area of a block is not a matter about which any general rule can be prescribed: special arrangements have to be made to meet cases in which, though the population is suitable, the area would be too great to traverse. The great essential is that the area should admit of a single man visiting and correcting the entries for every house in the block during the course of a single night.

Statement showing the number and size of Census Blocks for Districts.

1	2	3	4	5	6	7	8	9
District.	NUMBER OF BLOCKS			AVERAGE NUMBER OF PERSONS PER BLOCK			AVERAGE AREA OF VILLAGE BLOCK IN ACRES.	
	Towns	Villages	Total	Towns	Villages	Total	Total area.	Corrected area
Hissar	212	1,376	1,598	456	404	489	2,389	2,357
Rohtak	203	986	1,189	442	508	497	1,075	1,071
Gurgaon	132	1,241	1,373	547	481	487	1,000	1,000
Delhi	498	1,290	1,788	435	328	358	561	561
Karnal	135	1,156	1,291	523	530	529	1,396	1,365
Umballa	286	2,017	2,303	487	443	449	736	734
Simla	93	81	174	221	297	257	681	552
Kangra	55	2,492	2,547	296	296	295	659	675
Hoshiarpur	184	2,336	2,520	420	400	401	606	602
Jullundur	296	1,545	1,841	454	501	493	541	541
Ludhiana	226	1,158	1,384	367	468	469	739	739
Ferozpur	225	1,807	2,032	386	442	430	1,44	1,441
Multan	261	1,358	1,619	411	385	390	2,657	1,597
Jhang	90	951	1,041	408	420	419	3 92	1 601
Montgomery	47	984	1,031	400	488	484	3,036	1,491
Lahore	444	1,753	2,197	542	476	489	1,326	1,195
Amritsar	366	1,624	1,990	437	517	498	604	602
Gurdaspur	191	1,932	2,123	353	454	446	508	598
Sialkot	180	1,856	2,036	501	533	531	675	672
Gujrat	111	1,806	1,917	416	335	337	666	656
Gujranwala	144	1,305	1,449	518	471	476	1,474	1 296
Shahpur	134	1,097	1,231	395	402	401	2 765	2,661
Jhelum	113	1,352	1,465	346	418	412	1,779	1,593
Rawal Pindi	261	2,343	2,604	378	331	340	1,377	1,224
Hazara	62	1,562	1,624	4 1	313	317	1,179	1,051
Peshawar	320	1,185	1,505	196	540	467	3,323	3,051
Kohat	44	465	509	617	379	399	3,820	3,824
Bannu	58	694	752	476	406	405	3 -58	3 126
Dera Ismail Khan	174	1,2 4	1,398	291	355	345	4 51	4,509
Dera Ghazi Khan	95	848	943	507	428	4 6	3,451	3 203
Muzaffargarh	22	1,047	1,069	514	352	350	1,872	1 592
TOTAL	5,662	42,871	48,533	423	430	429	1,488	1,3 3

I should not myself put too much confidence in the accuracy of the figures given in column 8 of this statement. The average area of a village block calculated on the total acreage of the Province as shown in the Revenue statements comes to 1,517 acres; that exhibited by my statement to 1,488 acres. But in any case these statistics appear to me to be of no practical value. Column 9 of the statement shows the average area of the village block after deducting the sparsely populated stretches of waste land, which in some districts modify the figures very seriously, but not, I think, to the extent implied by the table.

As to the proper size of a block (as estimated by population), opinions vary. Mr Fagan at Hissar considers 500 "quite large enough" for the villages of that district, but would have town blocks raised to 500 throughout. Mr Clarke at Delhi thinks 500 suitable, but as a *maximum* and would prefer to go on a system under which each village would, as far as possible, be counted as one block. The Deputy Commissioner of Hazara, again considers the policy of small blocks to have been justified by the extremely bad weather experienced on the Census night, and Mr Ibbetson is induced by the same consideration to recommend a return to a smaller standard of 300 souls. Mr Younghusband at Dera Ghazi Khan, on the other hand would raise the average to 600. My own idea is that the average actually adopted at the present Census was on the whole quite suitable, and, as in 1901 we shall I hope, have complete records available to show us the boundaries of the blocks now adopted, I should content myself with requiring that the blocks adopted at the present Census should in 1901 be followed without alteration except under special circumstances. In the few detached cases, where special circumstances (such as a large increase or decrease of population) render an alteration of the present limits advisable, there will generally be very little choice left as to the size of the block, and I should merely prescribe for such cases an average of 500 souls as the standard to be kept in view without in any way rigidly enforcing it.

The actual boundaries of the blocks were not fixed at the present Census until the preparation of the circle lists and house lists was half completed, the object being that, after ascertaining the number of houses and families in the proposed block in each case, the population should be roughly calculated from these data, and that if the population so ascertained were found unsuitable, the

boundaries of the block should be altered accordingly. In some cases, however, a great deal of unnecessary trouble was taken in consequence of an attempt being made by a sort of trial Census to find out with more or less accuracy the actual population of each Block. Such a course was quite unnecessary, and if it were not for the fact that the presence of full particulars of the present blocks will render a new estimate unnecessary at the next Census, it would be worth while to state definitely in the instructions that, in settling the size of the blocks, it is sufficient to estimate the population roughly on the basis of the families and houses recorded.

24. The grades of agency employed.—The number of charge superintendents, supervisors, and enumerators in each district, and the class from which they were drawn, is shown by the statement opposite. The totals were—

Charge Superintendents	1,810	as against	1,758	in 1881.
Supervisors	6,973	,,	6,399	,,
Enumerators	48,533	,,	52,982	,,

The number of circles placed under each charge superintendent should, according to the rules have been ordinarily four. The actual averages were:—

In the Towns	3⅛	as against	3	in 1881.
In the Villages	4	,,	3⅘	,,
In the Province	3⅘	,,	3⅛	,,

Similarly, the number of blocks apportioned to each supervisor should, by the rules, have been seven or eight, and as a matter of fact the averages were—

In the Towns	5⅓	as against	7¼	in 1881
In the Villages	7⅓	,,	8⅓	,,
In the Province	7	,,	8⅕	,,

The check exercised by the supervisors was thus closer, and that by the charge superintendents less close, than in 1881—a result which is perfectly satisfactory, as the former are the more important factor in the scheme. The supervision in both Censuses was closer in towns than in the country, and this again is, for the reasons given in the last report, very necessary and proper. I should at a future Census leave the proportions as they stand and should adhere to the same divisions as those adopted in 1891, except in cases where such a course would be quite impracticable.

25. Enumerators.—There was, I think, very much less difficulty in obtaining enumerators than there was in 1881. There were in the first place 4,500 fewer blocks, for which men had to be provided, and the number of literate men to draw from had in the meantime considerably increased. In Kohat alone, and there mainly in the unsettled portion of the Teri ilaka, was any very considerable inconvenience felt in providing the requisite men. In the Province generally the number of officials employed as enumerators remained very much what it was in 1881, and the full benefit of the reduction in the number of blocks was given to the non-official public, of whom 35,824 were called on to help, as against 40,424 in 1881. It is satisfactory to note that the two classes of persons who were supposed to largely monopolise the available literary talent in the villages were far less exclusively drawn upon than in 1881: 1,500 fewer village school-boys were enlisted and 6,000 fewer village shopkeepers. The former makes a good enumerator, if not too young; but the latter, from his obstinacy and clumsy writing, is as a rule less successful; and, generally speaking, the change to adults and non-commercial individuals is an improvement.

26. The use made of patwaris—In noticing from the above figures that ⅘ths of the enumerating agency is non-official and for the most part unpaid, it is well to remember that by far the larger number of these men were on duty for an extremely short period only. In accordance with the recommendations made in 1881, the patwaris had to prepare the preliminary Census of the whole of their revenue circles—that is to say, that in all rural areas the preliminary record was prepared by officials of Government, and it is not far from the truth to say that of the 35,824 non-officials engaged in enumeration, the whole number employed in rural areas, that is to say, 32,345, were on duty for the night of the Census only and for the day or two on which they accompanied the patwaris who prepared the preliminary Census of their block. This, as well as the undoubted fact of the increased accuracy of the record itself, places beyond a doubt the advisability of having the preliminary record prepared in rural areas entirely by the patwaris, and against this system I have not heard any word of complaint or objection. The only inconvenience it occasioned was in the wording of the instructions, which assigned this task in a general way to the supervisors, and then in five cases out of six entrusted it to patwaris, who were, as likely as not, enumerators, and not supervisors; but I think this difficulty could be got over with a little ingenuity on a future occasion. Granted, however, that the patwaris should prepare the preliminary record, should they also be compelled to prepare the house lists and affix the house numbers throughout their revenue circles? This introductory work was assigned by the rules to the supervisors, with the help, if necessary, of their subordinates. Wherever, therefore, a patwari was a supervisor, he had to prepare (and this probably in most cases entirely with his own hand) the introductory lists and maps for his Census circle; and wherever a kanungo was a supervisor, he was pretty sure to call on the patwari or patwaris under him to do this work. Now, there were some 4,600 patwaris and kanungos in charge of rural circles, so that, apart from cases where patwaris worked at the house-numbering as enumerators under the orders of other supervisors, we may say that at the present Census all the introductory work of circle lists, house lists, house-numbering and the rest of it was done in at least 4,600 out of the 5,900 rural circles by the patwaris themselves. In one or two districts the District Officers definitely apportioned these introductory duties to the patwaris, and in doing so it is plain that they departed very little from the procedure actually adopted throughout the Province. It would therefore be no change in practice, and it would be very much simpler in principle on a future occasion, to order that all the preliminary work in rural areas from the commencement of the Census to the night of the enumeration itself should be done by the patwaris. As there are about 8,000 patwaris in the Province, and the number of rural circles on the present occasion was under 6,000, the patwari would, by the above arrangement, have to look after the whole preliminary work of a tract containing a population on an average equal to about two-thirds of the population of the Census circle as constituted in 1891.

Statement showing Census Agency for Districts

3. VILLAGES

Serial No. (1)	Name of District (2)	No. of Charge Superintendents: District Staff	No. of Charge Superintendents: Other Departments	No. of Charge Superintendents: Unofficial	No. of Charge Superintendents: Total	No. of Supervisors: Patwaris	No. of Supervisors: Kanungos	No. of Supervisors: Other District Staff	No. of Supervisors: Officials of other Departments	No. of Supervisors: Unofficial	No. of Supervisors: Total	No. of Enumerators: Patwaris	No. of Enumerators: Lambardars	No. of Enumerators: Other District Staff	No. of Enumerators: Officials of other Departments	No. of Enumerators: Village Banyas	No. of Enumerators: Schoolboys	No. of Enumerators: Other non-officials	No. of Enumerators: Total
1	Hissar	36		8	44	96	26	36	1	16	175	150	53	129	50	153	96	69[illegible]	1,[illegible]6
2	Rohtak	24	1	4	29	11	2	7			124	106	29	112	15	54	93	35	945
3	Gurgaon	36		1	7	112	1	42		6	1,2	192	70	147	11	60	98	[illegible]3	1,241
4	Delhi	47	2	3	42	143	4	25	1	9	182	64	8	30	39	195	90	6[illegible]5	1,2[illegible]0
5	Karnal	29	4	5	38	73	11	27	24	11	146	183	44	2	37	231	107	372	1,155
6	Ambala	28	5	28	61	213	8	24	1	9	255	245	97	63	75	274	130	1,120	2,07
7	Simla	1		8	9	7	1	4	1	2	1[illegible]	1	4	6	6	2	5	—	81
8	Kangra	77	2	4	83	254	6	31	3	18	320	22	363	74	13	192	125	1,501	2,402
9	Hoshiarpur	94		26	120	374		22		21	417	74	175	133	3	246	63	1,638	2,330
10	Jullundur	22	1	25	48	175	12	11		3	20	194	128	127	5	163	3	90	1,545
11	Ludhiana	33	1	9	43			21		19	160	204	14	37	10	243	44	410	1,158
12	Ferozpur	54	4	8	66	1[illegible]	12	41	8	9	25	151	85	91	125	295	5	917	1,907
13	Multan	30	6	4	40	74	16	34	4	23	1[illegible]9	231	80	130		4[illegible]	22	811	1,340
14	Jhang	27		3	30	80	8	20	1	5	116	70	21	84	8	11	43	602	[illegible]41
15	Montgomery	3	4	3	43	52	12	8	2	14	136	115	[illegible]	64	42	[illegible]3	25	623	984
16	Lahore	42	10	4	56	23		7	7	11	[illegible]	[illegible]	74	69	135	473	144	845	1,[illegible]5
17	Amritsar	42		2	44	223	13	2	2	[illegible]	24[illegible]	59	94	160	7	413	94	793	1,624
18	Gurdaspur	41	22	1	64	223	1	4	1	1	[illegible]3	207	206	93	69	204	26	1,127	1,[illegible]3[illegible]
19	Sialkote	42	3	11	56	[illegible]	48	53	4	34	221	307	56	70	29	1[illegible]4	21	1,1[illegible]	1,856
20	Gujrat	30	18	15	63	219		7	6	2	[illegible]8	18	62	37	58	140	34	1,3[illegible]	806
21	Gujranwala	25	3	9	40	95	40	7	21	3	163	146	55	51	143	[illegible]0	25	[illegible]49	[illegible]75
22	Shahpur	22	1	13	36	103	26	16		3	148	57	54	8	71	141	79	650	1,[illegible]9
23	Jhelum	29	4	16	49	180	4	13	1	1	19[illegible]	38	1	[illegible]	41	198	45	840	1,[illegible]2
24	Rawal Pindi	22	1[illegible]	43	79	259	—	15	2	14	300	70	2[illegible]3	64	52	225	227	1,472	2,345
25	Hazara	37	2	22	61	12	1	30		78	236	3	47	58	1	50	69	1,33[illegible]	1,5[illegible]2
26	Peshawar	25	—	16	46	1[illegible]	[illegible]	15	11	8	150	184	49	68	47	20	80	[illegible]94	1,185
27	Kohat	11	..	6	17	32	1	3	1	5	62	4	11	109	5	29	44	251	455
28	Bannu	16	1	8	2	53	11	21		10	95	111	74	89	11	68	19	362	694
29	D. I. Khan	29		18	4	109	13	33		4	159	96	108	103	5	101	51	[illegible]60	1,324
30	D. G. Khan	19		11	30	42	7	4		2	121	9	43	91		46		561	8[illegible]8
31	Muzaffargarh	22	4	13	39	136	11	11	4		162	63	71	73	22	57	22	739	1,047
	TOTAL	1,0[illegible]0	119	352	1,491	4,397	310	767	116	409	5,901	3,600	2,7[illegible]2	2,813	1,331	5,203	2,004	23,139	42,8[illegible]1

4. TOTAL VILLAGES AND TOWNS.

Serial No. (1)	Name of District (2)	No. of Charge Superintendents: District Staff	No. of Charge Superintendents: Other Departments	No. of Charge Superintendents: Unofficial	No. of Charge Superintendents: Total	No. of Supervisors: Patwaris	No. of Supervisors: Kanungos	No. of Supervisors: Other District Staff	No. of Supervisors: Officials of other Departments	No. of Supervisors: Unofficial	No. of Supervisors: Total	No. of Enumerators: Patwaris	No. of Enumerators: Lambardars	No. of Enumerators: Other District Staff	No. of Enumerators: Officials of other Departments	No. of Enumerators: Village Banyas	No. of Enumerators: School boys	No. of Enumerators: Other non-officials	No. of Enumerators: Total
1	Hissar	45		8	54	104	28	53	1	17	203	187	53	235	48	158	144	753	1,388
2	Rohtak	34	2	6	42	134	4	13		1	152	115	35	156	55	93	97	632	1,189
3	Gurgaon	44		1	45	121	1	35	3	8	160	193	70	210	15	173	97	615	1,373
4	Delhi	40	3	19	63	1[illegible]0	4	50	17	54	275	71	90	165	60	199	174	1,029	1,788
5	Karnal	30	5	9	44	5	12	35	26	20	168	180	47	105	147	233	127	442	1,291
6	Ambala	37	5	31	73	219	9	48	2	1	291	247	99	140	85	295	154	1,382	2,302
7	Simla	3	1	12	16	7	1	15	11	4	40	2	4	21	41	2	7	97	174
8	Kangra	78	5	3	86	264	6	34	5	22	331	22	367	88	23	392	129	1,531	2,547
9	Hoshiarpur	103		29	132	384		34	6	2	445	75	175	183	3	264	72	1,748	2,520
10	Jullundur	2	5	26	63	186	14	21	7	19	247	207	121	179	19	189	62	1,064	1,841
11	Ludhiana	4	1	14	54			147		48	195	300	14	237	10	255	44	524	1,384
12	Ferozpur	63	4	0	77	8	14	63	10	11	284	152	90	151	165	303	91	1,080	2,032
13	Multan	36	10	9	55	74	16	39	31	35	98	231	86	160	103	45	43	947	1,519
14	Jhang	29		4	33	51	8	27	5	7	124	77	25	118	9	121	55	637	1,041
15	Montgomery	33	4	11	48	52	12	63	2	13	142	117	53	84	44	66	32	635	1,031
16	Lahore	46	12	20	80	294		44	20	28	396	3	76	136	271	500	161	1,030	2,197
17	Amritsar	5		4	62	225	13	48	2	3	294	61	88	396	49	415	109	872	1,[illegible]
18	Gurdaspur	44	24	8	76	228	1	19	6	9	263	208	208	139	89	205	33	1,240	2,123
19	Sialkote	44	7	15	64	73	48	55	45	38	249	703	87	85	64	200	26	1,269	2,036
20	Gujrat	35	18	19	70	233		11	14	228	470	18	163	52	76	140	51	1,417	1,917
21	Gujranwala	30	3	9	42	100	40	23	21	3	187	146	54	64	167	130	38	830	1,449
22	Shahpur	25	1	14	40	135	19	25		5	155	59	57	108	90	144	43	712	1,231
23	Jhelum	3	3	19	37	184	4	21	3	6	218	41	120	92	55	201	62	894	1,465
24	Rawal Pindi	31	30	44	105	222	7	34	33	14	300	71	234	96	100	259	263	1,581	2,604
25	Hazara	41	2	24	6	129	2	35	1	79	246	3	48	75	6	57	81	1,354	1,624
26	Peshawar	28	15	19	62	124	10	25	22	25	200	287	94	82	123	28	96	805	1,505
27	Kohat	12		6	18	55	1	5	1	5	67	14	11	135	21	29	45	253	509
28	Bannu	18	2	8	28	55	11	27		10	101	112	35	109	26	71	28	371	752
29	D. I. Khan	34	1	32	67	109	15	47	8	6	185	96	110	16	50	104	58	819	1,306
30	D. G. Khan	24		11	5	43	7	58		25	133	101	56	124		46		616	943
31	Muzaffargarh	25	4	14	43	135	12	12	4		166	63	71	61	23	60	22	749	1,069
	TOTAL	1,185	159	455	1,810	4,402	329	1,168	288	786	6,973	3,673	1,832	4,168	2,246	5,406	2,430	27,958	48,533

27. Patwaris' circles and Census circles.—Then would it be worth while to re-arrange our circles so as to make the patwaris supervisors in all rural circles? One objection to doing this is that it might involve in many cases a new determination of blocks. Our orders were on this occasion to make charges and circles fit in as far as possible with existing divisions, such as patwaris' and kanungos' circles, but I have no doubt that in very many cases it was impossible to follow the spirit of this rule, even as far as to ensure that a block in no case fell within two patwaris' circles. In all such cases the identification of patwaris' circles with Census circles would involve a reconstitution of the blocks, and I am very strongly of opinion that, as far as blocks go, we should be wantonly wasting time and trouble if we depart at all unnecessarily from the boundaries laid down for this Census, and, besides, if we make patwaris supervisors without exception, we limit the field for enumerators. Add to this the fact that, though the *average* patwari's circle is a suitable Census circle, yet in many cases the divergence from the average would be considerable enough to make it impossible to follow the general rule proposed.

The proposal to make the patwaris the only supervisors may be extended into an attractive suggestion that the kanungos should be the only charge superintendents, so as to obviate the necessity of calling in any extraneous aid except on the actual night of the Census. The simplicity of the scheme and the fact that it avoids any disarrangement of the ordinary permanent staff would tell greatly in its favour if it were otherwise unobjectionable. But consider it thus: the average Census charge at the present enumeration included a population of 11,500, and the average Census circle a population of about 3,000. Now, a patwari's circle averages 2,600 souls, and a kanungo's 57,000 souls. There are 365 girdawar kanungos and about 8,000 patwaris. A kanungo would therefore as charge superintendent have to look after on an average 22 patwaris and check their house lists and their preliminary record. It must, of course, be acknowledged that such supervision would be merely nominal. In a settlement where we may have four or five patwaris only to each girdawar, the scheme would work; but in districts not under settlement it would come to much the same thing as leaving the patwaris free of all supervision.

On the present occasion the patwaris who did the preliminary record were more than half of them supervisors—that is, subject to no control besides that of the charge superintendent; and this control, it may be argued, was, except where a kanungo was charge superintendent, merely nominal, so that as far as the checking of the patwaris' work went we should be in much the same position under the above-mentioned scheme as in 1881. But, as a matter of fact, the supervision, even over the more intelligent half of the patwaris who were constituted supervisors, was on this occasion not merely nominal; two-thirds of the charge superintendents belonged to the district staff, and even if the charge superintendents were a mere figure-head, it is possible for him to devote his time to checking four or five patwaris; whereas the most active kanungo could make nothing of the supervision of 22 patwaris. And the mere fact of the supervision being thus possible makes a good deal of difference in the quality of the work which the patwari turns out.

The same consideration leads me to deprecate a suggestion made by Mr. Anderson and Mr. Fagan, that the supervisor should, on the actual night of the Census, give up his part of supervisor and act as an enumerator. This plan doubtless gives us one less enumerator to provide for each block; but seeing that the enumerator according to the present scheme does his work conscientiously on the Census night, because he knows that his work may very possibly be checked by the supervisor during the night, we should, I think, be trusting to him too much to leave him to himself during the night of enumeration. The difficulty in providing enumerators is not sufficiently great to induce us to dispense with this additional check on the accuracy of the enumeration.

I admit of course that it would be quite reasonable to attempt a simplification of the arrangements by making the patwaris' circles the same as their Census circles, constituting the patwaris supervisors throughout, and appointing four or five charge superintendents to each kanungo's circle in addition to the kanungo; and if the next superintendent is of a revolutionary turn of mind, and is tempted by the simplicity of this proposal, it is quite open to him to carry it out. But for the reasons I have given above, and more especially because of the waste of time entailed by abandoning the circles which were constituted in 1890, I am myself in favour of adhering to the present arrangements.

As regards the use of patwaris, therefore, I should advise the continuation of the system adopted in 1881, with the additional stipulation that the house-numbering work, as well as the preliminary record, should be done by each patwari for his revenue circle. The patwari should be a supervisor or enumerator as the District Officer thinks fit. If he is a supervisor he does the house-numbering and preliminary record of the villages of his revenue circle under the eye merely of the charge superintendent; while on the Census night he supervises the final record of his Census circle. If he is an enumerator, his house-numbering and preliminary record are checked by the supervisor or supervisors of the various villages of his revenue circle, as well as by the charge superintendent; while on the night of the Census he carries out the final enumeration of one block only, having no concern with the rest of his revenue circle. This is complicated, doubtless; but the system worked well in 1891, and is, I fancy, less complicated in reality than it is on paper.

28. Charge Superintendents.—If the arrangement I suggest be carried out, we retain the post of charge superintendent as a necessary grade in the Census hierarchy. The question as to the utility of retaining the office of charge superintendent is glanced at in the last Census Report (paragraph 956). Mr. Ibbetson appears on the whole to favour the retention of the appointment on the ground that the mere fact of the existence of an extra grade of supervision exercises a wholesome effect on the work of the lower grades, and also because it associates the local notabilities in the operations, and thus tends to procure better information and allay suspicion. But he acknowledges that it is far more important for the supervisors than for the charge superintendents to be educated men, and that the supervisors are essentially "the backbone of the whole scheme."

Only two District Officers have entered in the reports into the question of charge superintendents, and both of these are very strongly against the retention of this class. Mr. Coldstream from Simla says: "They were perfectly useless, and I do not think I ever had occasion to speak to any of them throughout the operations; they were merely appointed to comply with the rules, but the appointment

was unnecessary." Mr. Fagan from Hissar writes (and Mr. Alex. Anderson, in forwarding his report, supports him): "The primary object for which superintendents are appointed appears to be that they should maintain cordial relations between the people and the subordinate Census staff. Looking, however, to the fact that the object of the Census is now very generally correctly appreciated, and that the people are fairly well acquainted with its routine, the object will in future be of practically no importance compared with its importance in the recent and preceding Census. This being so, the main reason for the appointment of superintendents ceases to exist; and, so far as the supervision of the work is concerned, which is practically *nil* in the case of non-official superintendents, this could be done much better by such of the present superintendents as are capable of doing it in the capacity of supervisors than of superintendents. If the above suggestions are adopted, we should have a considerable number of officials of higher grades set free for the work of supervisors or enumerators."

It may be admitted that the non-official charge superintendent is not of much practical use in checking the work; but I believe, with Mr. Ibbetson, that if men are available for the post, the mere fact of a man holding the post does a great deal of good. The number of non-officials holding the post might be diminished by giving five or six circles to a charge instead of four, and the number is of itself slightly diminishing for separate reasons, in spite of the fact that in our instructions for 1891, it was laid down that even illiterate men might usefully hold the post, and that it was more necessary for the supervisors than for the charge superintendents to be men of education and official training. But whether the number of non-official charge superintendents will be lessened or not, if we are going to have patwaris as supervisors in anything like the number we had in 1891, we must, as I have endeavoured to point out above, have an adequate staff in a rank above that of the supervisors to control them. If, on the contrary, we reduce all the patwaris to the grade of enumerator and do away with charge superintendents, we take away 4,297 officials out of the 5,901 persons who constitute the supervisor agency, and have only 1,139 officials from the charge superintendent class to take their place. The retention of the charge superintendents appears to me therefore to be a necessity, so long as patwaris do the preliminary work; and if we can get officials for the post, so much the better; if not, we must be content with non-officials.

29. The agency in towns.—So far we have been considering the case mainly of rural areas. It is a very different matter when we come to consider the case of towns, where, as a rule, we have no kanungo and patwari agency to help us. The towns are often left a great deal to themselves; the municipal authorities sometimes take very little interest in the work; the agency is procured with difficulty, is inferior in official intelligence to the patwaris, and works without zeal or care. Officials, such as they are, are drawn on as freely as possible, but even then recourse has to be had largely to the general public. More than one-third of our charge superintendents and supervisors, and more than half of our enumerators in towns, were drawn from non-official sources. In towns, then, it is obvious that the enumerators must do their own preliminary record, and that the supervisors, either by themselves or with the aid of their enumerators, must do the house-numbering. In towns, too, the addition of the extra grade of charge superintendents is of undoubted use, as with the agency available no extra supervision should be dispensed with. I should therefore say that the rules regarding the agency to be employed and the work it had to do, which were laid down at the present Census for the enumeration of towns, would be suitable for the future also.

30. Districts under settlement.—In districts under settlement the control of the urban Census must, as a rule, rest with the Deputy Commissioner. The rural Census in such districts was in some cases conducted by the Settlement Officer; in others by the Deputy Commissioner, the patwaris and kanungos being placed temporarily at his disposal by the Settlement Officer for the purpose. The circumstances of the various settlements vary so much, and so much depends on the exact stage which settlement operations have reached, that it is unadvisable to make any general rule, allotting the rural Census to either the Deputy Commissioner or the Settlement Officer; and it will be best in future, as at the last and present enumerations, to allow those officers to settle the point between themselves.

31. Help from other Departments.—The official agency on which the Deputy Commissioner could draw for aid in the Census was not confined to the district staff. A circular was issued by Government at the very commencement of the operations, and another a few weeks before the Census, impressing on the Heads of Departments the necessity of helping to the utmost of their power in the work of the Census. As to the nature of the assistance given, a good deal of course depended on the character of the local officers as well as on other matters; and the opinions given as regards the value of the help received are very various. In Simla it is said to have been "sparing"; in Lahore considerable resistance was offered; in Multan it was "not satisfactory"; and in Kohat other Departments "were not as willing as they should be." In Karnal, again, they were "most willing"; in Gujranwala the work done by the Canal Department was "excellent"; and in Muzaffargarh aid was rendered by the same Department "most willingly." From Ferozpur comes a horrible tale of remissness: "I am sorry to observe here," says the writer of the district report, "that the Census work that was entrusted to the officials of the Sirhind Canal was not performed with the care and attention worthy of the cause, and most of the papers were received in a very unsatisfactory state, and some were allowed *to be eaten by goats*, as actually one instance of this was brought to my notice; but I am glad to state at the same time that the supervisors concerned took prompt measures to remedy the evil, which was nipped in the bud."

32. Characters written by enumerators.—Every effort was made to reduce the number of enumerators who used any character other than Urdu; with what success will be shown by the accompanying statement and by the summary in the margin. Mahajani was used in Ferozpur only; Gurmukhi in Ferozpur and in the hills in Hazara; and Tankri in Kangra only. There were also a few schedules in Thibetan which were used in Lahul and Spiti (see para. 66).

		In 1881.	In 1891.
Enumerators writing	Urdu	46,712	46,015
" "	Nagri	2,938	1,257
" "	Mahajani	811	34
" "	Gurmukhi	83	26
" "	Tankri	2,331	1,134

Statement showing Characters written by Enumerators for Districts.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
		TOWNS.				VILLAGES.						TOTAL.						
		Number of Enumerators writing				Number of Enumerators writing						Number of Enumerators writing						
Serial No.	District.	English.	Urdu.	Nagri.	Total.	Urdu.	Nagri.	Mahajani.	Gurmukhi.	Tankri.	Total.	English.	Urdu.	Nagri.	Mahajani.	Gurmukhi.	Tankri.	Total.
1	Hissar	...	212	...	212	1,120	256	...	...	...	1,376	...	1,332	256	...	...	...	1,588
2	Rohtak	...	201	2	203	893	93	...	...	...	986	...	1,094	95	...	...	...	1,189
3	Gurgaon	6	132	...	132	1,207	34	...	...	...	1,241	...	1,339	34	...	...	...	1,373
4	Delhi	...	491	1	408	1,167	123	...	...	...	1,290	6	1,658	124	...	...	...	1,788
5	Karnal	...	135	...	135	1,156	...	...	...	...	1,156	...	1,291	...	...	...	...	1,291
6	Ambala	11	275	...	286	2,017	...	...	...	...	2,017	11	2,292	...	...	...	...	2,303
7	Simla	3	90	...	93	62	19	...	...	...	81	3	152	19	...	...	...	174
8	Kangra	...	55	...	55	936	422	...	...	1,134	2,492	...	991	422	...	...	1,134	2,547
9	Hoshiarpur	...	184	...	184	2,070	266	...	...	...	2,336	...	2,254	266	...	...	...	2,520
10	Jullunder	...	296	...	290	1,543	2	...	...	...	1,545	...	1,839	2	...	...	...	1,841
11	Ludhiana	...	226	...	226	1,158	...	...	...	...	1,158	...	1,384	...	...	...	...	1,384
12	Ferozpur	7	218	...	225	1,723	31	34	19	...	1,807	7	1,941	31	34	19	...	2,032
13	Multan	9	252	...	261	1,358	...	...	...	...	1,358	9	1,610	...	...	...	...	1,619
14	Jhang	...	90	...	90	951	...	...	...	...	951	...	1,041	...	...	...	...	1,041
15	Montgomery	...	47	...	47	984	...	...	...	...	984	...	1,031	...	...	...	...	1,031
16	Lahore	...	444	...	444	1,747	6	...	...	...	1,753	...	2,191	6	...	...	...	2,197
17	Amritsar	...	366	...	366	1,624	...	...	...	...	1,684	...	1,990	...	...	...	...	1,990
18	Gurdaspur	1	190	...	191	1,932	...	...	...	...	1,932	1	2,122	...	...	...	...	2,123
19	Sialkote	...	180	...	180	1,856	...	...	...	...	1,856	...	2,036	...	...	...	...	2,036
20	Gujrat	1	110	...	111	1,806	...	...	...	...	1,806	1	1,916	...	...	...	...	1,917
21	Gujranwala	...	144	...	144	1,305	...	...	...	...	1,305	...	1,449	...	...	...	...	1,449
22	Shahpur	...	134	...	134	1,097	...	...	...	...	1,007	...	1,231	...	...	...	...	1,231
23	Jhelum	...	113	...	113	1,352	...	...	...	...	1,352	...	1,465	...	...	...	...	1,465
24	Rawal Pindi	18	243	...	261	2,343	...	...	...	...	2,343	18	2,586	...	...	...	...	2,604
25	Hazara	...	63	...	62	1,554	1	...	7	...	1,562	...	1,616	1	...	7	...	1,624
26	Peshawar	11	308	1	320	1,185	...	...	...	...	1,185	11	1,493	1	...	...	...	1,505
27	Kohat	...	44	...	44	465	...	...	...	...	465	...	509	...	...	...	...	509
28	Bannu	...	58	...	58	694	...	...	...	...	694	...	752	...	...	...	...	752
29	D. I. Khan	...	174	...	174	1,224	...	...	...	...	1,224	...	1,398	...	...	...	...	1,398
30	D. G. Khan	...	95	...	95	848	...	...	...	...	848	...	943	...	...	...	...	943
31	Muzaffargarh	...	22	...	22	1,047	...	...	...	...	1,047	...	1,069	...	...	...	...	1,069
		67	5,501	4	5,663	40,424	1,253	34	26	1,134	42,871	67	46,015	1,257	34	26	1,134	48,533

On a future occasion I should prohibit altogether the employment of enumerators acquainted with Mahájani (Landi) or Gumukhi only, and I should refuse to issue Nágri books to any districts other than Hissar, Rohtak, Delhi, Kangra, Hoshiarpur, and Simla.

I expected to have to print a fairly large number of Gurmukhi books, and Bhai Aya Sing, Officiating Extra Assistant Commissioner, prepared a translation of the schedule book for me, but ultimately it was not found necessary to print it. Both the Mahájani and Gurmukhi headings were prepared by hand. The Mahájani and Gurmukhi writers were as a rule just educated enough to write out a word or two at a time, but were quite unable to transcribe an elaborate set of rules. The best plan was for the patwari to write the preliminary record in Urdu in the Urdu books, taking the enumerator with him, and explaining to him the rules. The enumerator was then provided with a copy of the headings, and the *names* of the persons enumerated were entered in Gurmukhi or Landi in the first column of the schedule underneath the Urdu entries. On the Census night the enumerator had merely to read the names in column 1, and if any one was absent, he scored through all the entries against that name, and if any person was present who was not entered in the preliminary record, the enumerator entered full particulars regarding him in his own characters in the spaces left for the purpose. All entries so made and all entries which (as in the case of most of the Nagri books) were made throughout in any character other than Persian were, after the Census, transliterated into Persian by the supervisor, the enumerator reading out the words himself. Thus, all the books when they came up for abstraction were in the Persian character.

33. **Rewards and certificates.**—The system of paying enumerators was expressly forbidden, and nowhere (so far as I am aware) were enumerators paid for their services except in one or two of the larger Municipalities. A sum of R16,000 was, however, set apart for rewarding such non-official, enumerators as had done good work. As a rule, not less than R5 was given to any individual, and none of this money was spent in rewards for work done in Municipalities or Cantonments; these bodies being left to reward such work from their own funds. The sums actually spent out of this allotment are shown by the following statement:—

Statement showing the amount spent in Rewards to non-officials in each District in the Punjab.

Serial No.	District.	Amount. R	a.	p.
1	Hissar	600	0	0
2	Rohtak	232	0	0
3	Gurgaon	363	4	9
4	Delhi	398	0	0
5	Karnal	420	0	0
6	Ambala	722	11	10
7	Simla	210	0	0
8	Kangra	800	0	0
9	Hoshiarpur	500	0	0
10	Jullunder	500	0	0
11	Ludhiana	529	10	0
12	Ferozpur	493	0	0

Statement showing the amount spent in Rewards to non-officials in each District in the Punjab—continued.

Serial No.	District.	Amount. R a. p.
13	Multan	440 0 0
14	Jhang	600 0 0
15	Montgomery	550 0 0
16	Lahore	424 7 0
17	Umritsar	480 0 0
18	Gurdaspur	220 0 0
19	Sialkot	503 0 0
20	Gujrat	370 0 0
21	Gujranwala	658 14 0
22	Shahpur	661 7 3
23	Jhelum	822 0 0
24	Rawal Pindi	650 0 0
25	Hazara	223 12 3
26	Peshawar	503 0 0
27	Kohat	541 15 3
28	Bannu	474 1 3
29	D. I. Khan	465 14 4
30	D. G. Khan	387 0 0
31	Muzaffargarh	150 0 0
	TOTAL	15,087 1 11

The precise system on which such an allotment is distributed among the districts is not a matter of great importance: it is doubtless theoretically fairest to divide it according to the number of non-officials employed; but if I had waited for the figures on which I could base such a division, the sums would have been distributed a long time after the Census, when their effect would have largely been lost, and when they would have been debited in a new financial year, which, for account purposes, it was advisable to avoid. I therefore apportioned the sum roughly according to population, taking into account also the special difficulties of enumeration in several districts; the distribution of the money was left entirely to the District Officers, and the money was drawn from the Treasury within six weeks of the date of the Census. Perhaps the amount distributed might be slightly decreased on a future occasion, but the system of rewards should not be abolished. It is a real incentive to work, and it is good policy to grant such rewards for specially good service, which would otherwise go unpaid.

The remuneration of non-officials took the form in some cases of a compensation for distance travelled and expenses incurred. In Jhang rewards were distributed at the rate of R3 to men who had to travel more than 10 and less than 20 miles, and R4 to men who travelled more than the above distance. There is no objection to arrangements of this kind. In Dera Ismail Khan it is said that some supervisors had to go 90 miles to bring their papers into the tahsil after the Census. In one case a special grant of R100 was made to the widow of a patwári who was drowned when crossing the Gumal river on Census duty.

The system of cash rewards was, as in 1881, combined with a system of granting sanads or certificates for good work done. With the exception of gazetted officers of Government (in which term tahsildars were included), any person who had done good work was entitled to a sanad, whether he had served under a local body or not. The sanads were of three classes; those of the first class, printed in gold letters, were distributed, without money rewards, to officials of the higher grades and natives of position: the number granted did not exceed as a rule two or three per tahsil, so that they might be looked on as a very special distinction. Sanads of the second class, printed in red letters, were given to persons who had distinguished themselves by zeal and activity, and these sanads might or might not be accompanied by money rewards. Those of the third class, printed in black ink, were given to others whose services were considered worthy of distinct recognition, but not deserving a reward in cash. Deputy Commissioners were requested not to issue second class sanads at a higher rate than 20 for each lakh of the population; nor were third class sanads to be more than twice as numerous as those of the second class. The number actually distributed is shown by the accompanying statement—

Statement shewing the number of first, second, and third class Sanads distributed in each District in the Punjab.

Serial No.	District.	Census Sanads. 1st class.	2nd class.	3rd class.
1	Hissar	21	154	308
2	Rohtak	13	107	220
3	Gurgaon	14	150	300
4	Delhi	15	63	192
5	Karnal	8	120	151
6	Ambala	20	206	412
7	Simla	3	10	20
8	Kangra	13	154	318

Statement showing the number of first, second, and third class Sanads distributed in each District in the Punjab—continued.

Serial No.	District.	Census Sanads. 1st class.	2nd class.	3rd class.
9	Hoshiarpur	10	200	400
10	Jullunder	16	191	362
11	Ludhiana	8	129	258
12	Ferozpur	13	150	400
13	Multan	14	129	247
14	Jhang	8	87	174
15	Montgomery	10	100	200
16	Lahore	8	178	418
17	Amritsar	11	82	426
18	Gurdaspur	6	190	380
19	Sialkot	18	105	206
20	Gujrat	8	57	213
21	Gujranwala	10	140	280
22	Shahpur	8	125	208
23	Jhelum	12	101	187
24	Rawal Pindi	19	180	361
25	Hazara	12	105	105
26	Peshawar	22	140	185
27	Kohat	11	40	80
28	Bannu	11	95	158
29	Dera Ismail Khan	7	88	194
30	Dera Ghazi Khan	12	83	128
31	Muzaffargarh	4	75	150
	Total	365	3,734	7,641

THE TIME SPENT ON THE CENSUS.

34. **Dates prescribed.**—The following were the dates fixed for the various operations connected with the Census:—

House-numbering, &c., to commence immediately after the Kharif Girdawari, *i.e.*, about November 1st, to be finished early in December.
Enumeration books to be distributed by 20th December.
Preliminary enumeration—

	In villages.	In towns.
To commence on	15th January.	1st February.
To conclude by	1st February.	15th February.
To be checked by	15th February.	20th February.

Final Census . . . 26th February.
District summary of results by . . . 10th March.

I propose now to discuss generally the suitability of the dates prescribed.

35. **Date for the completion of house-numbering.**—After completing the house lists and maps and affixing the numbers, the next thing was to have these very carefully checked by the supervising staff. The house-numbering was supposed to be finished soon after the 1st December, but, as a matter of fact, owing to late commencement and the time spent on preparing maps, the house-numbering was not finished generally till about a fortnight later. The Deputy Commissioner of Dera Ghazi Khan writes, saying that he considers it most important to have a full month after the completion of the house-numbering, in order to test the process. The instructions did not specifically provide for such testing *after* the completion of the lists and affixing of the numbers, but doubtless a good deal of testing in a leisurely way was done during December and the early part of January in most districts. I do not myself consider any very minute testing after the work is over of very much use; of course any time available at such a period should be employed in seeing that the work is complete, and more especially that no house has been omitted; but most officers have an inclination, when things have reached this stage, to let things alone and not to upset the numbering unnecessarily. It is most essential that the work should be tested carefully *as it proceeds*, and before affixing the house-numbers, but this can be done better by a vigorous house-to-house visitation during the preparation of the lists, than by any leisurely examination of the completed work; and I should be inclined to say that at the next Census, when the presence of the old maps and circle lists will greatly reduce any preliminary delay, the preparation of the house lists and house-numbering should be completed in about three weeks, and that only a week should be left between the completion of this work and the commencement of the preliminary record. The interval of a month or six weeks allowed at the present Census was, as a rule, merely wasted as far as the Census was concerned, and in districts under settlement the patwáris were generally taken back to settlement work, which, we may be sure, left them very little time to revise their own or any one else's Census records.

36. **Dates for the preliminary record.**—As to the preliminary record, the orders, as noted above, were that it should be commenced in the country on the 15th February and in the towns on the 1st February, the former to be finished on the 1st and the latter on the 15th February. The time given by these dates from the commencement of the preliminary record to the actual date of the Census

(February 26th) is shorter than that given at the previous Census, the object of shortening the time being mainly to lessen the number of alterations necessitated by changes of residence made by the people between the two dates. One officer suggests that in villages the record should be begun a month earlier, on the ground that the number of alterations of entries after the preliminary record cannot in the villages have exceeded 3 per cent. of the total entries. No further arguments have been adduced in favour of an extension of the date, and in fact other officers have found the time already given quite sufficient. Mr. Clark at Delhi found it "ample." Major Montgomery at Sialkot points out that the agency in the villages was much superior to that in the towns, and that a smart patwári could finish his preliminary record in a week or ten days, and recommends that, in future, the preliminary record in villages should begin at the same date as that in towns. I quite agree that the interval between the preliminary record and the final Census in towns on the present occasion, *viz.*, 26 days, is quite long enough for the village Census too, if proper supervision is exercised throughout. And as regards towns, looking at the very large number of alterations that took place in the enumeration on the present occasion (far more than I should have imagined possible if I had not seen the books after the Census), I should be inclined to reduce materially the interval in the towns, if it were not for the very inferior material of which the staff in towns is generally composed. The best course as regards the date of the preliminary record would be to put the towns and villages on the same level, and to commence work from about 26 days before the Census, completing the preliminary record in the first 14 days and having it checked in the next week. This gives the same time for the preparation of the village preliminary record as on the present occasion, but reduces the time for checking. As a matter of fact, under the arrangements followed, the preparation of the record and its checking are operations which go on a good deal side by side, and in many cases a man who prepared his own record had also to check other people's. For the two operations a period of three weeks will generally be sufficient.

37. The date of the actual Census.—The date of the actual Census is fixed by the Government of India. The date chosen on the present occasion was the 26th February. The date of the full moon, February 23rd, had of course to be avoided, because of the numerous gatherings that take place on the night of the full moon. Time had to be given to the people to go to and come from these gatherings, and this prevented the selection of the two days previous or following the 23rd. One objection to the 26th was that it fell on Thursday, and that Thursday evening is a very favourite time for Musulmán weddings in this province; but the Local Government did not press this objection to the date, and, as a matter of fact, no inconvenience arising from this cause has been reported from any district. There were 38 such marriages in the Ferozepur District on the night of the Census, and both in Ferozepur and Lahore some little discomfort may have been experienced from Mussulmán and Sweeper marriages, but elsewhere there seems to have been no trouble whatever. It is of more importance to avoid any day particularly favourable for Hindu marriages; and in this respect we were very fortunate. As a rule, February is a favourite month for *lagans*, or auspicious marriage days; but in 1891 the planet Brihaspati (Jupiter) is said to have been invisible from the 31st January to the 4th March, and the period was consequently looked on as one most unfavourable for marriages. Other gatherings too were not numerous. The most important were the crowds of pilgrims on their way to the shrine of Sakhi Sarwar at Nigáhá, where a *mela* takes place every year on the 1st Baisákh (this year the 11th-12th April). These pilgrims gather at certain places on fixed days, in order that they may travel together, and these gatherings, or "chauki melas," as they are called, cannot well be stopped. The fact of there being gatherings of Nigáha pilgrims on the Census night is reported from the Hoshiarpur, Jullunder, Amritsar, Gujránwálá, and Dera Ghází Khán Districts. Although, too, the great Kumbh mela at Hardwár did not properly begin till some time later, a certain number of pilgrims were already on their way to this fair; but this had very little effect on the Census. There was also the weekly Friday fair at Bannu, and there were polo and races at Umballa. The horse fair at Jhang, which would have been a really disturbing element, was at my request postponed, so as to avoid the Census night.

The weather was generally unfavourable, there being clouds, mud, and drizzle in most districts. In the hill tracts the snow too was deeper than usual. But these are matters no one can prevent.

It is worth while considering whether, in the absence of special reasons to the contrary, it is not better to have the Census three or four days before the full moon instead of three or four days after it. The moon rose so late on the present occasion that in many cases the work was half over before any advantage could be gained from its light.

38. Dates proposed for next Census.—This will be a convenient place for me to say what I think should be the general procedure as to the dates for commencing and completing the various portions of the work at the next Census. I am very strongly of opinion that the time devoted to Census operations should be curtailed as much as possible consistently with accuracy in the results, as they disarrange the district work considerably and throw back settlement work at the best period of the year. And I believe that the length of time spent on the Census could have been greatly curtailed with advantage on the present occasion. I agree that the preparation of general instructions and the putting in hand of the very large printing arrangements necessitated by the Census can scarcely be commenced too early, and I should certainly arrange that all instructions and forms should be arranged for and sent to press about the same time of year as on the present occasion, namely in May or June. But it is not in the least necessary to appoint the Census Superintendent so soon; he would be occupied for at most two or three months, and for the next three or four months he would have absolutely nothing to do. I was myself appointed on the 1st of April and had all my printing in hand by the end of June, nor was I fully occupied (as the expression is understood in the Punjab) all that time, or rather, if I was, it was due to some entirely separate work which I was doing for the Financial Commissioner as much as to the Census. And the difficulty as to the next three months, July to September, was solved by my taking privilege leave. I should therefore recommend that on a future occasion the rules and printing arrangements be started by an officer who could be put on special duty for the purpose in April, and who could, I think, conclude his operations within a fortnight or a month. The current work after that would be very small, and could be carried on by the Civil Secretariat without any extra burden being felt. I should not appoint a Superintendent till the first of November.

Presuming for the moment that the Census took place on the same day as in 1891, *i.e.*, on the 26th February, the dates for the various stages of the work would, according to the recommendations of the last paragraph, fall somewhat as follows :—

Commencement of house lists, house-numbering, &c.	January 1.
Completion of ditto ditto	January 21.
Completion of checking of ditto	January 31.
Commencement of preliminary record	February 1.
Completion of ditto	February 15.
Completion of checking of ditto	February 20.
Actual Census	February 26.

I am ready to admit that if we had tried the above dates on the present occasion we should perhaps have been pressed for time; but if only full advantage is taken of the circle lists and the maps, &c., left over from the present Census, and more especially if the schedule is lightened, as I hope it may be, by the omission of the more difficult columns, I have no hesitation in saying that the dates I propose would be found perfectly consistent with accuracy in the results. There would be no dawdlings; the work would be done with a rush; officers would devote a much larger portion of their energies to it; and the results would be quite as satisfactory as on this occasion, without disturbing current work to anything like the same extent. Several officers have deplored the interval allowed on the present occasion between the house-numbering and the preliminary record: besides making it difficult for the men to return zealously to their ordinary work, it gives officials who know that this interval is coming every excuse for dawdling over the preliminary house-numbering.

With the dates I have suggested, it would of course be the duty of the Superintendent, as soon as he is appointed in November, to see that the arrangement of circles and blocks, and the appointments of officers, are completely arranged for in the district offices, and that the forms, &c., are duly distributed, so that there may be no unnecessary delay on this account when the work commences in January. The rest of this time for the two months before the new year would be taken up in arrangements with the Railways, Cantonments, Native States, &c., and in preparations for abstraction.

The dates I suggest are those which appear to me the best for the Province as a whole. In the hills I should prescribe a longer period, and as perhaps some of the Native States would prefer to do the work more at leisure, I should leave to the discretion of these States the dates at which they commenced the various stages of the work. In the present Census the Native States in many cases commenced work even before we did, in order to be on the safe side.

FORMS AND INSTRUCTIONS.

39. **The Schedule.**—The form of schedule adopted was that prescribed by the Government of India. The specimen schedule printed with the copy of my instructions, in Appendix A below, shows the headings of the columns. The question whether all the information called for by the schedule is of real administrative or statistical value is one on which I shall not enter here.

The instructions for filling up the schedule given in part III of the instructions to enumerators (Appendix A below) follow very closely the standard prescribed by the Government of India, the chief variations being in the examples quoted and in the rule regarding the record of age (column 7). We kept the Instructions to Enumerators regarding the filling up of the schedule as short as possible, so as not to cause confusion, and some supplementary rules were issued separately, not to the enumerators, but to the supervisors (see paragraph 12 of the Instructions to Supervisors) I think these latter ought to have been inserted in the Instructions to Enumerators instead of being communicated to the supervisors only. My belief is that the person who fills up the schedules should have before him the whole of the instructions on the subject, and that, as long as these are kept within reasonable length, the addition of a sentence or two to each rule will cause no confusion whatever on the mind of the enumerator. It is possible, for instance, that an important rule about the entry of Sikhs which was issued to supervisors only has, in consequence, been imperfectly observed in the preparation of the schedules, thus vitiating to a certain extent the final figures as to the number of Sikhs. There were some further points also on which instructions were issued as late as the commencement of the preliminary record: such subsequent instructions are of course to be avoided, but it will happen sometimes that rules formed in June may be found inadequate by the following January, and in such cases one has to weigh the question whether it is better to leave the instructions as they are and get returns one does not want, or to send out new instructions which may cause confusion and bring about equally bad results.

The following is the translation we adopted for our headings: (1), "Serial number and name". *Nambar shumar wa nam.* (2) "Religion," *Mazhab.* (3) "Sect of Religion," *Mazhab ka firqa.* (4) "Caste, tribe, or race," *Qaum.* (5) "Subdivision of caste, &c.," *Qaum ki shákh.* (6) "Male or female," *Mard yá aurat.* (7) "Age," *Umr.* (8) "Married, unmarried, or widowed," *Kwárá yá kwári, yá biáhá yá biáhi, yá randá yá ránd.* (9) "Parent tongue," *Zabán mádari ya'ne ma ki boli.* (10) "Birth district or province or country," *Paidaish ká zilla yá súba yá mulk.* (11) "Occupation or means of subsistence," *Guzára kis tarah se kamáiá játá hai.* (12) "Learning, literate, or illiterate," *Likh parh jántá hai, yá likhná parhná sikhtá hai, yá nákhwánda hai.* (13) "Language known by literate," *Likh parh jánnewála kis zabán ko jántá hai.* (14) "If any person be insane, deaf-mute from birth, blind, or a leper, enter that person as such below," *Agar koi báwalá yá paidáish se gúngá-bahra, yá bilkul andhá, yá korhi ya'ne juzámi ho, to us marz ká nám is khána men likho.* I do not think the translation in any case gave rise to misunderstanding. The word *nákhwánda* in column 12 is used instead of *nahin jántá* in order to obviate the errors that might arise from confusion, both in enumeration and abstraction, between *jantá hai* and *nahin jantá hai*. The translation of columns 4 to 10 was based on the practice of, or the recommendations made at, the last Census, and I have no further remarks to make in this place regarding them.

There are some minor points in the filling up of the schedule to which it is well to draw the attention of enumerators during the operations, but regarding which it is unnecessary to issue regular

instructions. For instance, the name given for a caste in column 4 should always be in the masculine form, even if it refer to a female, *e.g.*, against a female Dhobí enter "Dhobí," not Dhobin: against a female Jat, enter "Jat," not Jatní, and so on. In column 7 enter merely the figure; and avoid adding the word "baras" or "sál." In column 8 it is well to omit the words "húá" or "húi" and enter merely "biáhá" or "biáhí," as the case may be. And in column 12, the word "hai" is similarly superfluous; thus "jántá" is better than "jántá hái." Attention to these little points helps to lighten and so hasten the work of abstraction, but not materially enough to require special notice in the general instructions.

The greatest care should be taken in preparing the specimen schedules, as they are most attentively studied and slavishly copied. The fact that in my specimen schedules I showed no Mussulman sect except Sunni has doubtless led to a very much smaller show of Mussulman sects in our returns than might otherwise have been expected. In one district in the south-west of the province I found that orders had been issued that the language of the people was to be recorded as Hindkí, because the mother tongue of a man from Bháwalpur was represented in my specimen schedule as Hindkí. The omission in translation of the word "self-cultivating" after "land-owner" led to a doubt in one district as to whether my instructions that land-owners must always be shown as "self-cultivating or cultivating by others," need really be followed in all cases. And then again my specimen of a sub-caste for Brahmans was Gaur, for Aroras Uttarádhí and for Khatris Kapúr: the two former being well recognized primary subdivisions, while the last is a secondary subdivision. This caused a good deal of doubt as to the intention of the column.

If we are in danger of leading people into error in the preparation of two or three specimen schedules, it is all the more necessary to take care that District officials do not in their zeal promulgate further specimens into which further errors are only too likely to creep. In one district I found that a long list of all the castes and sub-castes known to exist in the district had been published by way of a specimen. And in a tahsil of a frontier district a numerous list of examples had been issued for guidance, together with a list of the principal tribes and sects of the tahsíl. I quite agree with Mr. Ibbetson in the re-iterated protests which he makes in his report against attempting to obtain uniformity by such methods.

40. The general instructions.—The general instructions were issued in several forms. Those for enumerators were entered in the enumeration books. Those for supervisors, *including* those for enumerators, were published separately on "bádámí" paper. And a pamphlet containing the above, together with my General Letters A and B, was issued in English and vernacular for the guidance of the higher officials. I managed to insert in these instructions and in these two general letters a number of instructions which had been issued at the last Census from time to time in separate letters. And I think the same course might be pursued in 1901 with regard to certain orders which were on this occasion issued separately from the pamphlet. For instance, rules regarding the distribution of forms such as those given in my letter No. 235, dated 12th November 1890, and orders regarding expenditure, such as those issued in my letter No. 335, dated 28th November 1890, might conveniently be so introduced. The rules regarding the Census of railways and cantonments should certainly be inserted in such a pamphlet or manual if the orders of the Government of India can be received in time: and perhaps also, under the same condition, a copy of the Census Act and notifications thereunder would not be out of place. In fact, every effort should be made to give District Officers their orders once for all and not to cause confusion by sending out instructions in small detachments. The fewer circulars the better.

It is, I think, unavoidable that we should issue three different sets of instructions.

The enumerators' and supervisors' instructions might (with the exception noted in the last paragraph) be in much the same form as at present. It may be argued that the presence in the instructions to enumerators of rules regarding the preliminary Census should be dispensed with: to the 39,000 of the enumerators in rural areas who are not patwáris, these rules are superfluous, while in urban areas the enumerator, besides doing the preliminary record, is liable also to carry out the house-numbering, in doing which he requires the instructions to supervisors in any case. These facts are doubtless true, and they go so far as to show that it would be advisable to supply the urban enumerators (some 6,000 or so) with the supervisors' instructions; but if we admit it is useful for the person who does the preliminary record to have his rules regarding the preliminary record with him in the enumeration book when he goes his rounds, we shall have to print the rules regarding the preliminary record along with the others at the commencement of the Schedule books. To save confusion to those enumerators who do not prepare the preliminary record, we might add to the heading of Part I of the Enumerators' Instructions the words "For patwáris and urban enumerators only." If the suggestion made in the last paragraph as to issuing all the rules for the filling up of the schedule in one place be adopted, the supervisors' instructions will not "overlap" those to enumerators to any great extent—that is, they will not treat of the same subjects. But it will always be necessary to give the District Officers and tahsildárs, &c., further instructions on subjects already treated of in the supervisors' instructions, as well as on points which do not concern supervisors. These instructions need not in future be shown in the form of letters: the two letters might be amalgamated and the result prescribed in manual form. But the presence of these three different sets of instructions, which are long and intricate and which in some cases "overlap" each other, makes it extremely difficult for District Officers to find their way about the book and to lay their hands on the rules regarding any given point. Sirdár Gurdyál Singh writes:—"I would only suggest one thing in the future issue of such a pamphlet—that is, a good index, which would facilitate further reference. I found when testing the work of supervisors that, though they remembered the subject and the general purport of the instructions, yet they could not refer to the actual instructions when they wanted to know the clear wording, and were found wasting their time in looking the whole thing over from one end to the other before they could get what they wanted." Not only supervisors but tahsildárs and District Officials, and, I regret to say, the compiler of the instructions also, found this difficulty, and a good index would doubtless be a boon to everybody. It would be a good plan too to add a list of the dates prescribed for the commencement and completion of each portion of the work.

In framing new instructions, there is one point that should certainly be borne in mind, and that is, that the procedure of the previous Census should be followed with the least possible variation. I

have myself in this report noted a number of points in which I think the instructions may be improved; and it rests with the officer who prepares instructions for a future Census to decide how far he will adopt these suggestions of mine. He should not, however, in my opinion, go out of his way to insert further alterations, and if it appears a matter of indifference whether he should follow the present procedure or should innovate, I should always recommend the former course. There will always be sufficient time between our Censuses to prevent them being slurred over as current business, and, this being so, the details will always work out the better for being reduced as far as possible to routine. The native agency too with which we work is always readier to go on the beaten tracks, and I found in several instances on the present occasion that orders of 1881 were being followed, although contrary to those of the present Census.

The instructions I issued are in many parts word for word the same as those issued in 1881. They were, I believe, on the whole satisfactory. Many district officers assured me that they found them as clear and as full as any orders addressed to a whole province could well be. Mr. Bradshaw, Assistant Commissioner, Dera Ismail Khan, says that "the instructions were clearly expressed, and nearly every question asked by the Census Agents could be answered by referring them to some paragraph in their books." More than that one cannot expect.

41. The translation of the general instructions.—The translation of the instructions and circular letters is a point requiring special attention. In sending out circular letters to District Officers it is well to send translations *with* them, instead of despatching the translations three or four days later, because the District Officers can generally take no action till the translation comes. This of course delays the issue of letters somewhat, and the fear of delay tempts the Superintendent to dispense with a translation. For myself, I made it a rule to translate all letters containing technical terms, and which had necessarily to be forwarded as they stood to tahsildárs; but it is safe to say that almost every letter issued had better be translated at head-quarters. This not only ensures more uniform disposal, but it saves trouble in the district office; and the Superintendent should do all he can to avoid casting unnecessary work on the districts. My instructions were translated for me by a trained clerk lent to me by the Persian Office of the Secretariat for a few weeks for the purpose: the letters were translated in my own office by my Head Clerk. Every line of the translation was carefully revised by me, and where the proposed translation did not appear appropriate, I discussed the matter with the translator and had it corrected, if necessary. I believe the translation to have been on the whole very successful. Deputy Commissioners have characterized the translations as "good," "very correct and idiomatic," "all correct," "very accurate," "on the whole good," and as expressing the meaning of the instructions "very clearly." They were not, however, of course free from faults. It was a great mistake for instance, as I have pointed out in paragraph 21, to translate the "ward" of a town by the word "mohalla." The orders about preparing paint for affixing house numbers appeared in the translation to require that oil should be *rubbed on* the numbers after they were painted instead of being *mixed with* the paint before it was used. In requiring supervisors to see that "men who work for monthly or yearly wages" were described in column 11 of the schedule by "Káma" or by some similar term, the English version left no doubt that the work in question meant *agricultural* work; but this point was not clearly brought out in the vernacular translation, and consequently confusion occurred in some districts between house servants and field servants, the same word being applicable in the vernacular to either. Possibly too the translation of "deaf and dumb" by "gungababra" instead of "gunga wa bahra" led to the insertion in column 13 of the schedule of persons who were only deaf or only dumb: but I am not sure that the other translation might not equally lead to the same error. Another difficulty that was brought to my notice shows how careful one must be in making the translations. An order was issued just before the commencement of the preliminary record that in filling up the schedules the writing should be very clear, all the dots being properly introduced. The word "dots," meaning the diacritical marks so often omitted in the Urdu cursive, was very properly translated by *nuqta*; but *nuqta* also means the dot employed to signify "ditto," and I found some officials in serious doubt as to whether this order did not do away with the strict prohibition previously issued against using the word "ditto" anywhere on the schedules. It may be well to note here that the best word to describe the house-map is "*khâka*": while for circle and tahsil maps the word *shajra* should always be used to avoid confusion with the *naqshas*, or tabular forms.

It is customary to have the "Instructions to Enumerators" gazetted under the Act; and care should be taken that the vernacular Gazette issues these instructions in the exact form authorized by the Superintendent. In supplying the draft notification to the Secretariat, I forgot to supply the authorized translation with it: the result was that the Government office elaborated a new translation, which was issued without my ever having seen it. The terminology was in many cases very different from that of the translation issued to enumerators, and many of the superior officials were much puzzled at the inconsistencies of the two sets of orders.

42. The enumeration book.—The form of enumeration book was prescribed by the Census Commissioner for general use throughout India. It consisted of pages of one-third sheet royal paper ($18\frac{1}{2}'' \times 8\frac{1}{2}''$) printed on both sides, cross-ruled for eight entries per page, stitched at one end, and bound in a brown paper cover, on which were noted the details sufficient for the identification of the book. The books were made up at the press in two sizes, one containing 30 schedules (or 15 pages), and the other 50 schedules (or 25 leaves). Besides the blank schedules there were in each book four leaves, of which one was taken up by instructions, two by the specimen schedules and enumerators' abstract and the standard questions, and one by the block-list or list of houses dealt with in the book.

The enumerator was required to take a fresh page for each house. If there were more than eight persons in a house he had to continue the entries on to the next page, but he was forbidden to begin the entries for a fresh house in the middle of a page. If during the preliminary record he found a house unoccupied he was ordered to write "empty" after the number of the house at the top of the form, and to leave the whole schedule blank. Any fresh entries for a house which he might have to make on the Census night were entered in such vacant lines as might have been left below the entries already made; and if there were no vacant lines or if the vacancies were not sufficient, he took a fresh page at the end of the book and entered the house number at the top, with the word "continued" after it.

*The waste of schedules entailed by the rule which required a blank page to be devoted to each unoccupied house became very apparent during the progress of the preliminary record in the rural areas, and orders were issued, with the consent of the Census Commissioner, to the effect that in towns, where there is generally a considerable number of empty shops, &c., this rule should not be followed, but that when the Enumerator during the preliminary record came across an empty house the word "empty" should be written, not on the schedule, but in the Remark column of the Block List. On the night of the Census the enumerator visited all houses thus marked *empty* in the block list, and if any of them was then occupied, he gave it the schedule next to the last one already filled up. Empty houses were thus not mentioned at all in the schedules. It is doubtful, however, whether the confusion and want of check entailed by this order was worth the small amount of economy in paper which it brought about.

The members of the conference who met to consider the approaching Census at the end of 1889 are said to have been very nearly unanimous in favour of the system of having a separate page in the schedule book for each house. To me the system seems unnecessarily wasteful. The average number of occupants of an occupied house is 4. 7, but one may count on some 25 per cent of the houses containing more than eight persons; and in most of these cases the overflow on to the second page is so small as to cause the waste of practically a whole schedule. There is no system, moreover, by which you can be sure of bringing all the inhabitants of one house on to the schedules in succession, and the instructions admitted this by allowing the overflow in certain cases to be inserted at the end of the book. The same objections apply to the further rule that required each unoccupied house to be given a whole blank schedule. The waste calculated in money is no doubt inconsiderable: for, taking the empty houses at a million, the money wasted would not exceed two hundred rupees; but there remains, besides the inconvenience caused, both in enumeration and abstraction, in turning over a number of useless pages, the fact that the same check on the completeness of the entries can be obtained quite adequately without the waste.

I should be content to tell the persons who take the preliminary record, as in 1881, to have at the end of each house a blank space sufficient for the additional persons who may be expected to be in the house on the night of the Census, and to proceed straight away with the next house, whether this were at the beginning of a page or not. For empty houses it would be sufficient to leave a blank line. The rule requiring the enumerator to record any unexpected overflow at the end of the book would stand as it is. The number of each house might be entered, as the enumerator came to it, above the entries relating to it; or, better still, the number of the house would be noted in the first column of the schedule, the serial number of the inhabitants being done away with.

There were, as I have said, only two sizes of book, and the enumerators were not supposed to extract schedules from, or add them to, the books supplied. This, of course, occasioned further waste, for the enumerator who had finished one book was bound to employ another book for the remainder of his work, however small it might be. "The form of book," writes Mr. Ibbetson, "was wasteful in the extreme. In *many* books there were not more than 2 or 3 entries." The actual amount in money wasted on this account must have been considerable, and though it might possibly have been somewhat diminished by the system (adopted, I believe, in several provinces of India) of having books of all sizes down to 10 schedules, I am doubtful whether the saving would have compensated for the confusion in indenting which such a system entails.

"Experience," wrote the Census Commissioner in his instructions regarding the enumeration book, "dictates the restriction of the number of persons per book to what can be easily added up and checked on abstraction, which is about 150 to 250." The greater number of our books, however, contained 50 schedules and were thus capable of containing the enumeration of 400 persons; and I believe that the size of these books presented no difficulties in abstraction. This being so, I should have no apprehension of difficulty in a book capable of containing 500 persons or a whole block. The system of having one book to each block is that adopted in 1881, and I should only modify it to the extent suggested by Mr. Ibbetson in his report—that is to say, I should have a separate book for each village when there was more than one village in a block, just as on the present occasion a new book was commenced with each new village in a block, for convenience in tabulation. The system of having two or more books for the same village in the same block entailed a great deal of extra writing and totalling in tabulation on the present occasion, which quite did away with any advantage that might have been gained by the smaller books in the way of check during abstraction. The tabulation must, moreover, be capable of showing results by villages, and this could be done with least inconvenience by having separate books for each village from the first.

It is not possible to specify the size of book which is most suitable, until one knows how many columns are required for the schedule. No harm is done by having plenty of room for writing and corrections. As to the form of book, it will be seen from the above considerations that the style adopted in 1891 is not satisfactory. I have no experience of the book used in 1881, but it appears to me from the description given of it in paragraph 860 of Mr. Ibbetson's report that the book adopted might very well be in something of the form used in 1881. Mr. Ibbetson himself now writes, "I may be prejudiced, but to my mind the plan adopted in 1881 was infinitely preferable, on the score both of economy and of convenience." The schedules would be issued to the Deputy Commissioners separately and would be stitched up locally—each schedule would contain the headings, and I should have it ruled for, say, ten persons a schedule. The instructions, cover, &c., would be issued also separately. Sample books would be sent to the tahsils. The loose schedules and covers would be supplied to the supervisors, and stitched up by them into books as required. If there were not enough pages in a book, or if a book contained spare schedules which were wanted elsewhere, the stitching would be easily undone and schedules added or taken out and the book stitched up again, in the way described in the last Census report.

Ten lines may be taken, perhaps, as a safe *average* of the number required per occupied house, including a margin for unoccupied houses and for lines left empty at the end. If, therefore, we had spaces for ten persons on each schedule, the schedules could be supplied from the Press to the Districts at the rate of one schedule for every occupied house, the record of this Census being ordinarily adopted as approximately correct. The further distribution to tahsildars and supervisors would be regulated by the number of occupied houses shown in the registers of this Census for their

respective jurisdictions. The supervisor would see from the circle lists of this Census the approximate number of houses in each block or village: the average number of persons per house in 1881 was 5⅛, so that the supervisor might be told, by way of a guide, to distribute his schedules at the rate, roughly, of 7 schedules to every nine houses. It is important not to be at a loss for schedules at the last minute, and the schedule books should be ready almost immediately the house-numbering is over. There should of course be a stock of spare schedules available.

Having no books smaller than 30 schedules, the waste in tracts where the *mauzas* were very small was considerable; for, however small the mauzas were, the enumerator had to commence a fresh book with each mauza. In the Hill States, where the mauzas are exceptionally small, we arranged to allow the insertion of two or more mauzas in each book in all cases where a village contained less than, say, 20 houses, a blank sheet being left at the end of each village for possible new insertions on the Census night. In tabulating we contented ourselves in such cases to recording only the total males and females by villages, the remaining registers showing figures, not for the villages in detail, but for the whole book. In the Montgomery *bár*, where every little well is often counted for revenue purposes as a separate estate, we lumped several such estates together both in enumeration and in tabulation. Uninhabited mauzas and tracts of Government forest were tacked on to inhabited sites, and any population that might have been enumerated on them was inserted in the same book as, and amalgamated in the results along with, the inhabited site to which they were attached.

In some districts a rough copy of the preliminary record was made first, and afterwards copied into the enumeration books. There is no great objection to this, though it is contrary to the procedure now enforced as regards most of our revenue records. I made enquiries in my abstraction offices subsequent to the enumeration, but I could not find that the schedules prepared from these rough copies, or *chittas*, were easier to abstract than those not so prepared. Perhaps the safest way and the easiest for dealing with the question of supply is to order that any rough copies or practice copies of the record must be made on ordinary paper, and not on the schedules supplied, but that if any schedule has become much "cut about," there is no objection to replacing it with another. If the form of schedule at the next census is much simplified, these rough copies may not be necessary anywhere.

In some large towns it may not be safe to trust the enumerators with the schedules until they have done a preliminary Census on rough paper, and until that rough copy has been thoroughly checked and passed. This was the system adopted, with success, at Delhi on the present occasion; but in order to let the enumerators have instructions, it was found necessary to cut them out of the published books. This would not be necessary if the system which I have sketched above were adopted, or if the suggestion of supplying urban enumerators with supervisors' instructions (paragraph 40) were carried out.

The "block list," bound up with the schedules, was a list containing an extract from the Village or Ward List relating to the houses which were dealt with in the book, the object of this block list being to supply the enumerator with a guide to the houses, which, being bound up in his book, would always be at hand. The difficulty felt on the present occasion was that the person doing the preliminary record could never tell exactly what houses would be enumerated in the book till he had finished the enumeration, and hence it was often found necessary either to copy the list for the whole village or block into the block list of each book or to borrow the village list from the supervisor, who ought not to have parted with it. With one book for each block or village inside a block no such difficulty would be felt.

I would draw attention here to the great importance of having the label outside the enumeration book properly and completely filled up, as this is the only clue which the abstraction office can have for the identification of the book. On the present occasion we very frequently had books sent into the abstraction office with insufficient data filled in on the label. The most flagrant cases that came to my notice were of books sent up by the Lahore Municipality, but the fault was a pretty general one, and it would be well in future to draw the special attention of supervising officials to the point.

The letter of the alphabet indicating the blocks in a circle should on the enumeration books, and in all Census papers, be written out in full. We found great difficulty in our abstraction office in distinguishing between *dál* and *vau*, and between *he* and *jím*.

43. **Printing of Forms and Instructions.**—The number of forms and instructions printed for the purpose of enumeration is shown by the following table:—

Number of forms printed.

Enumeration books of 50 Schedules (Persian character)	100,838
" " " 30 " " "	53,078
" " " 50 " (Nágri ")	4,230
" " " 30 " " "	1,500
Householders' Schedules. (Persian character)	8,608
" " (English ")	16,081
Instructions to Supervisors. (Persian character)	8,877
Census pamphlet. (Persian character)	2,451
" " (English ")	650
Railway Enumeration Books (English), of 12 Schedules	1,227
" " 20 "	70
" " 24 "	16
" " 25 "	666
" " 30 "	45
" " 50 "	418
Railway check tickets.	59,300
Cantonment Enumeration books, 60 Schedules (Persian character)	660
" " " " " English ")	347
Boat tickets	5,106
Tahsíl Abstract of Agency	1,000
Circle List Forms	21,883
Village or Ward List Forms	152,707
Loose Schedules	144,939
Circle Summaries	7,936

The English and Nágrí papers were printed at the Bengal Government Press, Calcutta; and the papers in Persian character were lithographed at the Mufíd Ám Press, Lahore. The Calcutta

printing charges were moderate, but the press was working for several other provinces, as well as the Punjab, and this, together with the great distance from which the forms had to travel, caused a certain amount of delay in responding to urgent indents which would not take place if the forms were printed locally. The non-arrival of the full supply of Railway books until a very late hour gave us some anxiety; and the delay in responding to supplementary indents for the register forms (which were also printed at Calcutta) caused such trouble during tabulation that I had a large number of register forms prepared in Lahore. The lithographing done at Lahore was dear, but the outturn was very satisfactory, and the nearness of the press made it possible to answer indents with promptitude. The Calcutta rates I cannot specify succinctly, as they are somewhat complicated to work out. The Lahore lithography being entrusted to a private press, a formal agreement was drawn up between the owner and Government specifying the rates and penalties; a copy of this deed is filed among the Census papers in the Government office. On a future occasion the Lahore rates should be considerably lower.

It was proposed to me by the Census Commissioner that the heading of the schedule should be printed in Arabic type, as at the previous Census. But neither the Arabic type nor the type known as Urdu-Persian are at all familiar to the greater number of the people; they can spell them out generally, but with somewhat more difficulty than we spell out black letter. The Nastalik character is the only one which can be read with ease by the majority of the people, and all publications in this character have to be lithographed. With the enormous number of schedules we had to prepare, ordinary lithography would have been found too slow, but fortunately we were able to avail ourselves of a steam-lithographic press, which turned out the work very rapidly. Instructions to be of any use must necessarily be in the Nastalik character.

It will be seen from paragraph 32 that the printing of forms and instructions in characters other than Persian was avoided as far as possible. The circle list and village or ward list forms were issued in Urdu only; Tánkri was used in Suket and Mandi, but elsewhere, I believe, only Urdu forms were used. The instructions to supervisors and superior officers were issued by me in Persian character only, except a small edition of 100 copies of the supervisors' instructions, which were prepared in Nagri at Lahore for the Simla Hill States. The schedules were prepared by me in Nagri and Urdu only, but they were also prepared locally in Mandi, Kangra, and Chamba in the three forms of Tánkri character respectively current in those tracts. The work of preparing Tankri schedules for the Kangra District was kindly undertaken for me by Mr. O'Brien. Books in Thibetan for use in Lahul and Spiti were lithographed by the Reverend Mr. Heyde at Kyelang. It was not found necessary on this occasion to print any books in Gurmukhi.

44. **Distribution of forms and instructions.**—The distribution of forms and instructions was in all cases undertaken by the Press. The supply of general instructions was as a rule fairly complete. Supplementary indents for circle list and village list forms were, however, pretty numerous during the progress to the preparatory work: the supply of forms upon which to prepare these lists was an innovation on the practice of 1881, when these lists were prepared entirely by hand, and I believe it was a great convenience to District Offices that printed forms were supplied; there need be no hesitation, however, in case of the non-receipt of forms, to require the lists to be made up on hand-drawn forms. The number of blank forms, boat-tickets, and instructions supplied to the various districts is shown by the following statement:—

Statement showing the number of Census forms supplied to each District in the Punjab.

No.	District.	Circle Lists.	Village or Ward Lists.	Circle summaries.	Boat Tickets.	Pamphlets.		Instructions to Supervisors.	Remarks.
						Urdu.	English.		
1	Hissar	660	5,600	220	...	50	10	220	The Circle Lists were on paper 10½" by 13," printed on both sides. The Village or Ward Lists were on paper 13" by 21", and printed on both sides, so as to give four forms. The Circle Summaries were on paper 10½" by 13" and printed on one side only.
2	Rohtak	510	3,600	170	...	40	6	170	
3	Gurgaon	420	4,600	140	25	30	6	240	
4	Delhi	320	4,900	290	20	40	20	370	
5	Karnal	515	2,800	170	25	30	6	224	
6	Umballa	1,020	6,530	340	100	80	20	340	
7	Simla	180	600	60	...	35	20	140	
8	Kangra	1,150	8,650	350	...	90	27	300	
9	Hoshiarpur	1,350	9,000	450	110	176	6	450	
10	Jullunder	840	5,460	280	...	100	10	280	
11	Ludhiana	630	4,100	210	200	75	15	330	
12	Ferozepore	840	6,300	280	100	80	20	280	
13	Multan	570	5,400	190	500	80	25	290	
14	Jhang	390	3,290	160	150	30	6	170	
15	Montgomery	450	3,240	150	150	50	6	180	
16	Lahore	950	7,300	465	150	175	52	473	
17	Amritsar	1,020	6,530	400	50	80	27	575	
18	Gurdaspur	1,020	6,300	340	10	60	10	340	
19	Sialkot	960	6,400	320	100	60	10	320	
20	Gujrat	600	5,000	261	20	50	6	295	
21	Gujranwala	600	5,200	200	46	53	10	200	
22	Shahpur	520	3,360	320	150	30	6	250	
23	Jhelum	600	5,000	200	60	70	10	245	
24	Rawalpindi	1,350	7,000	450	100	150	20	550	

Statement showing the number of Census forms supplied to each District in the Punjab—continued.

No.	District.	Circle Lists.	Village or Ward Lists.	Circle summaries.	Beat Tickets.	Pamphlets. Urdu.	Pamphlets. English.	Instructions to Supervisors.	Remarks.
25	Hazara	900	5,250	300	...	75	20	300	
26	Peshawar	641	4,620	220	200	86	44	280	
27	Kohat	240	1,500	80	30	20	10	80	
28	Bannu	460	2,350	170	50	30	10	120	
29	Dera Ismail Khan	600	3,600	200	600	50	10	250	
30	Dera Ghazi Khan	450	3,000	150	500	30	10	150	
31	Muzaffargarh	570	4,050	190	230	40	6	220	
	Total	21,326	150,530	7,729	3,576	1,985	464	8,692	

The enumeration books which were supplied to the districts under my orders were in the first instance wholly insufficient. The rules requiring a new page for a new house, an empty page for an empty house, and a new book for a new village, rendered any exact estimate of the district requirements impossible. The books were originally distributed from the head office at the rate, roughly, of three books of 50 schedules and one of 30 schedules to every two blocks, my idea being that with 90 houses to a block this would approximately meet the requirements. I also gave a wrong guide to the supervisors for calculating the number of books required. They were told that ordinarily one schedule would be required per house, with a few spare; whereas, as a matter of fact, about a quarter of the houses required more than one schedule. The actual requirements of the districts were thus undetermined until the actual commencement of the preliminary record, after which date we were flooded with indents, some of which were extremely large. The Press responded very well to these sudden demands, and I believe most officers agree with Major Montgomery of Sialkot, who writes that "the books and schedules were supplied from the head office with great promptness." The North-Western Railway traffic authorities most kindly agreed to pay special attention to the prompt forwarding of parcels marked "Census Urgent"; and in no case was any complaint made of delay on the part of the railway.

45. **Consumption of enumeration books.**—The indents for books were, as a rule, much in excess of actual requirements: 149,175 Urdu books were supplied to the districts, of which only 122,501 were actually used: of 4,593 Nágrí books supplied, only 2,452, or little over a half, were used. I have noted above the reasons which render a correct estimate difficult, and the excess supply in this case is mainly to be regretted because the waste was *in addition to* the waste, which inevitably took place in the books actually brought into use. We were able to use a good many of the unused papers in the abstraction offices, by writing rough lists, notes, *tahrírs*, &c., on them.

In Kangra we used 1,942 books in the Tankri character, and 150 books in Mahajani and Gurmukhi were used in other districts.

LEGISLATION AND ATTITUDE OF THE PEOPLE.

46. **Legislation.**—The Census was carried out under Act XVII of 1890, known as the Indian Census Act, 1890, the general purport and arrangement of which resembled pretty closely the corresponding Act of 1880. Under this Act the Punjab Government issued Notifications 1234—6, dated the 6th December 1890, by which arrangements were made determining the courts by which offences under the Act should be tried, appointing Census officers, and promulgating the general rules. The attention of District Officers was drawn to the Act and these notifications in my letter No. 564, dated 17th December 1890, in which some further instructions were added regarding the procedure necessitated by the Act (see Appendix B).

The penal sections of the Act were most useful, although seldom brought into play. In many cases a threat of procedure under the Act was sufficient to smooth away difficulties raised by the stupidity or insubordination of Census officials or the people. Prosecutions under the Act were instituted in four districts only. In Umballa three persons in the Cantonments were fined R2 each. In Jhang one person was prosecuted under section 10(*a*) of the Act for refusing to serve as a Census officer, and was fined R15. In Bannú six villagers were prosecuted for removing the Census numbers from their houses, and one was sentenced to a fine of R10, or in default one week's simple imprisonment. In Dera Ghazi Khán, a trade statistical writer was prosecuted under section 10 (*a*) of the Act for sending his chaprásí to check Census papers for him, instead of doing it himself, and was fined R5.

Departmental punishments of a trifling nature were resorted to in several cases, to keep the patwáris and others up to their work. In a wild part of the Khattak iláqa, in the Kohát District, two persons were sentenced under the ordinary law to two months' rigorous imprisonment and R3 fine each for an assault on an enumerator, and there was no opposition or difficulty on this account afterwards. Five prosecutions of the same nature took place in Jhang, under section 187 of the Indian Penal Code, but only one man was convicted, and he was sentenced to a fine of Rs. 5. Possibly there were a few more such prosecutions in other districts also.

47. **Attitude of the people.**—About the feelings of the people towards the Census, there is nothing interesting to say. There were of course the usual *canards* to which previous Censuses have accustomed us, but one had to go out of one's way to come across them. The Census was connected here and there with the income-tax, the grazing-tax, punitive posts, chaukidári taxes, recruiting, and so on; but, as a general rule, the people looked on with indifference. They were doubtless, as one officer suggests, a trifled bored by the whole thing, more especially by the frequent repetitions and attestations of the original entries. They had little objection to giving all the information asked for; here and there perhaps the occupations of the women were concealed. "Among the lower classes," says Mr. Ibbetson, "there was a hesitation about disclosing the fact that their women had any profitable occupation, and this was probably partly due to apprehension of taxation, especially on the part of the women themselves, but also, in great part, to a feeling that idleness was more respectable than employment."

At Amballa, after the Census, the Deputy Commissioner had a durbár at which Census certificates were distributed, and the Extra Assistant Commissioner, who had been in charge of the operations, gave a speech explaining the objects of the Census. As the points of view are interesting, I append an abstract of the speech, prepared by the Extra Assistant Commissioner himself:

GENTLEMEN,—Illiterate people are afraid that the object of the Government in instituting this Census is to levy taxes, to entertain young men as volunteers, or to equalize the number of men and women. They are wrong to think so. To count the people or to know about their professions is of no use for imposing taxes, which would, on the other hand, require to know the amount of their incomes. There should be strong and active men to be entertained as volunteers. The Census would, therefore, be of no avail for this purpose; and in like manner the idea of equalizing the number of men and women is entirely groundless. The main object of the Government is to know the number of various sects and creeds, also the increase or decrease in number, with a view to ascertain whether this increment or decrement is due to some tyranny, diseases, or poverty, &c. If the decrement is on account of certain diseases, it can be put a stop to by establishing dispensaries; if of tyranny, it can be remedied by adopting proper measures; if there is an increase in population, there is reason to believe that Her Majesty's subjects are prosperous.

"It is necessary that each Government should take a Census of its subjects at proper intervals of time. In India a Census is now usually taken after every 10 years. It is provided by law that officials and non-officials should work in Census operations. Some people object that Census work is done for nothing, and it should not, therefore, be taken by the Government of India. The reply to this is, that if this work were done by paid labour, the Government would be put to expense. The money which would have been spent on paid labour would be realized from the subjects

"It is the duty of loyal subjects to help the Government when required. In the time of yore the help of the subjects was required only in time of war; but as under our civilized government war is infrequent, the loyalty and faithfulness of non-officials is well tested in Census. It is owing to this reason that Mr. C. E. Gladstone, our kind and generous Deputy Commissioner has in this district employed the services of non-officials, instead of officials; and has thus given them an opportunity of showing their zeal. The certificates and rewards, which have so generously been distributed among you are a proof of the fact that your diligence and care have been known to the higher authorities."

THE FINAL CENSUS.

48. **The Census evening.**—The preliminary record should have been completed and checked in the country by the 15th February and in the towns by the 20th. The intervening days between the completion of the preliminary record and the actual Census were spent in active preparation for the final night. Arrangements were made for the enumeration of travellers expected in sarais and encamping grounds, of persons who would be passing along the main lines of road without halting, of people mooring at ghats or crossing ferries or bridges, and of officials in camp. Red ink was distributed to the enumerators and a proclamation was issued requesting the people to stay at home as much as possible on the night of the Census, and telling them that the head of each house should remain awake and keep one lamp burning till the enumerator visited the house. On the evening of the 26th of February, as soon as the lamps were lit and the cattle had come from grazing, the enumerator took the books in which the preliminary record was entered, and proceeded to each house of his block in order. He struck out the entries for persons no longer present, and recorded in red ink the names of, and the proper entries regarding, all persons whom he found in the house, but who were not entered in the preliminary record. The supervisor visited, if possible, all his enumerators during the evening, and if this was not possible he visited as many as he could, more especially those in large villages or on frequented roads. Next morning he started round to visit every block, tested the entries, and in certain urgent cases made necessary corrections. The Census was then complete.

A small supply of extra enumerators and supervisors was kept in readiness in each district "to meet," as one district report expresses it, "casualties such as sickness or sudden death or any other reasonable excuse." These extra men were also useful for sarais and where a larger number of strangers arrived than had been expected. In one district the proclamation to the villagers contained an order that due intimation was to be given to the supervisors of any wedding processions which had been arranged for the night of the Census: this was a very sensible precaution. The enumerator on his rounds in the villages was accompanied by the village headman and village watchman; in towns he was often provided with a coolie to carry his papers for him. In many towns cheap lanterns or torches were provided. Sometimes, while the enumeration was going on, guards were put round the village to prevent persons entering; and when the enumeration of the village was finished, the persons waiting to get in were accompanied to their homes and duly enumerated. And in some circles a second round was made after midnight to make sure that no further arrivals had occurred. In Multan the enumerators were provided with small strips of paper which they pasted on to the door of a house when the enumeration of the inhabitants of that house had been completed, in order that the supervisor coming round afterwards might thus know whether the house had been visited or not without awakening the inhabitants to enquire. The use of red ink at the final enumeration seems to me most useful. It is not only sure to distinguish the work done by the enumerator from that done by the person who prepared the preliminary record, but in large cities it serves as a very fair test of the completeness with which the work has been done. The number of red ink entries and corrections in places like Delhi and Lahore is, as I have noted elsewhere, extremely large, if the work is properly done. The day before the Census and the three days following were kept as a holiday by all Civil Courts, so that the absence of litigants from their homes was avoided and the officials attached to the Courts

who were Census officers had opportunities for completing at leisure the work required of them immediately before and immediately after the Census. The arrangement is a good one, and should, I think, be followed on a future occasion also.

49. **Record of visitors.**—It may be noted that neither in the preliminary record nor in the final Census was the enumeration of the inhabitants of a house confined absolutely to the persons found by the enumerator in the house at the time of his visit. In preparing the preliminary record the names of all persons were entered who ordinarily lived and took their meals from the house, even though any of them might be, at the time of the visit of the person who was preparing the preliminary record, absent for a short time at the bazar, or watching crops or fishing, &c., or even for a few days at a wedding, on pilgrimage, or, the like, provided they were to be back at the house before the 26th February. In recording the final enumeration, all persons were to be considered as present and entered in the schedule who were living or taking their meals from the house, even though any of them might be out fishing or watching in the fields or at a shop, &c., for the night. The necessity for these deviations from the absolute rule is obvious enough, but I am not sure that the existence of these two kinds of exceptions did not create occasionally a rather confused idea in the minds of the staff as to whom they should enter, or not enter, on either occasion.

It was proposed in 1881 at a late stage of the operations to instruct the enumerators to distinguish residents from visitors in the schedules. The proposal, however, was not carried out, and Mr. Ibbetson has recorded his opinion that the course proposed was in any case unnecessary. The Government of India on the present occasion left the question as to whether residents and visitors should be distinguished in the schedules to the discretion of the Local Government. As Mr. Ibbetson's arguments against the proposal in his report were based partly on the assumption that the two sets of exceptions to the general rule of recording only persons actually present in each house were not (as on the last occasion they were not) put into practice, and as it seemed safest to get this information, which could be supplied with very little trouble, whether any use was to be made of it afterwards or not, I issued instructions, with the approval of Government, to the effect that the word "visitor" (*mehmán*) was to be entered at the final Census after the names of all who had only come to the house for a short time and did not ordinarily reside there. Then in the abstract which the enumerator prepared after the Census, he was to show separately as "visitors" all persons entered in the preliminary record as *mehmán* and all persons entered for the first time at the final enumeration except infants newly born. It will be seen that my instructions were by no means clearly expressed, and this of itself gave trouble; but if they had been expressed clearly, and carried out according to my original intention, the persons shown by the enumerators' abstract to be visitors would have been (1) all those who were staying in the house at the time of the preliminary record in a temporary manner, but who had not gone away before the final Census, and (2) all persons (newly-born children excepted) found in the house on the night of the 26th of February, who at the time of the preliminary record had not been expected to be in the house on that night. This of course would have given us roughly what we wanted, but the record would have been by no means necessarily accurate. A member of the family who a month before was not expected home so soon might very often have returned by the Census night, and he would be entered in the abstract as a visitor. Similarly, a family which immigrated into a town or village between the date of the preliminary record and that of the final enumeration with every intention of taking up its permanent abode there would be entered as visitors. Then, again, how can one settle who is a visitor and who is not? In Simla, persons who had come up for a time to homes which they owned, and where they lived the greater part of the year, were entered in the Census as strangers, and there are reasons either way for upholding or disputing the correctness of such entries. The native too does not consider as a *mehmán* (the only good word by which to translate our word "visitor") a near relation living temporarily in the house or a member of the family paying a visit there. The staff were always ready too with subtle questions, such as whether a married girl who had not yet permanently left her parents' house was a visitor or not, and so forth.

In fact, you can get no satisfactory definition of a "visitor," and supposing you could get it, the record of visitors would not give you the normal population of a village or town, because you have no means of recording the number of residents absent on the evening of the Census. It is only in exceptional cases that the normal population of a village or town varies at all seriously from the population actually enumerated on the Census evening, and to account for such variation it would generally be sufficient for the supervisor, in preparing the summary of the Census results for his circle, to note against any village where any disturbing cause was at work a remark such as "about 200 people were present from outside villages owing to marriage processions," or "by far the greater part of those enumerated in village so-and-so are canal labourers." The Census Superintendent might have such remarks recorded in whatever place and manner he thinks best: it might be useful, for instance, to have such notes entered in the patwári's village note-book, alongside the record of the population of the village.

On a future occasion therefore I should not have visitors distinguished from residents in the schedules at all. The orders on the subject in 1891 only confused the staff, and, as a matter of fact, no record has been kept of the number of visitors; they were not abstracted and tabulated separately, and the enumerators' abstracts, in which the number of visitors was shown, were destroyed before the close of the operations.

ACCURACY OF THE RESULTS.

50. **Correctness of the enumeration.**—There is very little doubt that, as far as actual enumeration goes, the Census of 1881 was carried out with remarkable accuracy, and almost every District Officer is of opinion that the present census also was extremely accurate. It should, of course, with the gain of experience and the improved agency at its disposal, be, if anything, more accurate than the previous Census, and officers who have served in both assure me that the accuracy attained on the occasion was greater than in 1881. There were of course, as there always will be, individuals omitted

here and others counted twice over there; but the only case in which any serious omission to enumerate has been brought to my notice is that of a band of camel herdsmen in the Montgomery District who were discovered after the Census to have escaped enumeration altogether, and even in this case the men were enumerated a few days later. The accuracy of the returns as regards numbers and sex and civil condition is of course greater than that of those regarding religion, caste, and the other particulars called for, and the degree of accuracy attained under each of these heads has been noted in its proper place in this report. It has been remarked by Mr. Wilson, writing from Shahpur, that the returns given by the Census are especially valuable, because, in consequence of the exceptionally good season everywhere, the people were generally at their own homes to a much greater extent than is usual even in ordinary years, when many of them migrate with their cattle, &c., in search of work, so that, in the west of the Punjab at any rate, our returns are not only accurate in themselves, but give an unusually accurate idea of the normal size of the villages.

51. Supervision during the work.—The accuracy of the returns, more especially in the villages, was due doubtless very largely to the active supervision exercised not only by the actual Census staff, but also by the gazetted and other superior officers The extent to which the checking was carried out by superior officers varied considerably in the different districts. In Gujránwálá, and probably in several other districts, there was scarcely a village which escaped check on the spot by a gazetted officer. Lieutenant Bradshaw, the Assistant Commissioner in Dera Ismail Khan, himself inspected in a month and a half the work of no less than 225 villages and towns. The Deputy Commissioners of districts were of course intended mainly to exercise a general control over the arrangements, but some district officers, and those by no means the least busy in other respects, found time to undertake a very minute supervision of the work themselves. In the Census, as in everything else, it is essential to the success of the scheme that the district officer should take a personal interest in the proceedings.

As regards the extent of supervision by Census officers, I found a rule laid down in the Patiála State to the effect that 75 per cent. of the entries must be checked by the supervisors, 50 per cent. by the charge superintendents; and 25 per cent. by the tahsildars. In our own territory the supervisor was supposed to check every entry and sign each page of the record. As regards the higher officers, I am not sure that much good is gained by prescribing a fixed ratio of supervision, but it might be found useful in some districts.

There are always points of detail. not fully explained in the rules, regarding which District Officers have to issue special instructions, and the accurate disposal of these questions is a matter of some importance. In almost all districts where the Census was well done there were periodical meetings of gazetted officers to hear and determine points of this nature. The system pursued in one district is described as follows:—"Before the commencement of the preliminary record, reports were called for from all the tahsildars regarding difficulties they experienced and doubts they entertained as to the filling up of the columns of the schedules. Each tahsildar then collected all questions that could possibly be asked on these points from the charge superintendents and supervisors of the tahsil. These questions were sent in to the Extra Assistant Commissioner in charge, who sorted these by columns, and after discussion with selected persons answered and explained them as was thought best, and circulated the explanations in the form of an instruction. These questions and instructions were also shown to the Superintendent of Census Operations when on a visit to Hoshiarpur, and were generally approved. The result was far more accuracy and uniformity in the returns of the district than at one time seemed likely" The Deputy Commissioner of another district writes: "A few days before the preliminary record began, I made each tahsildar collect all his superintendents from each charge, and each man filled up a few schedules under the tahsildar's eye. They then all brought their schedules to the sadr, when I went through each in conclave and pointed out the mistakes or doubtful points I could detect; issuing a rubaqar about the most common forms of error."

It is to my mind most essential for the proper supervision of the work in a district that the transfers of officers of all grades should be as few as possible. The Government at my request issued an order that officials should be transferred as little as possible during the period between the 15th January and the 10th March, and that the grant of leave, except in urgent cases, should also, as far as possible, be deferred until after the 10th of March. Such an order should undoubtedly be issued on a future occasion. I am bound to say that, owing to frontier expeditions and one thing or another, the transfers ordered by Government itself were pretty numerous during the period in question, but the issue of an order of this kind does good if it does no more than keep officials from asking for leave or transfer, or afford a ground to superior officials for refusing to allow transfer or leave otherwise unobjectionable

52. Progress Reports and Diaries.—Progress reports were submitted fortnightly to my office in a prescribed form. These reports were to be submitted on the 3rd and 17th of each month, to show the progress of the work during the preceding half month; the object being to keep me informed on the 3rd of a month of the work done between the 14th and the end of the preceding month, and on the 17th of a month of the work done between the 1st and 14th of the month. The time allowed for the collection of the information was insufficient in some parts of the province, and the reports of several districts were generally late. It would be best perhaps in future to indicate the above as the object to be aimed at, but to allow that as long as the reports are submitted punctually, the period with which they deal should be that terminating on the latest date for which the District Officers can collect statistics. The forms of the report prescribed were borrowed from the reports of 1881, and will be found at the end of my General letter B (Appendix A). The form prescribed for showing the preparatory house-numbering work was unnecessarily complicated: columns 3 and 5, requiring an estimate of the population of the blocks, are not in the least wanted, and they caused some conscientious officers to make a sort of preliminary enumeration in order to fill them up with reasonable accuracy. Column 4, showing the number of blocks already marked off, was also confusing, as no block could be completely marked off till the Village List was ready, and the completion of the Village List was reported in column 9 of the same form: in future, it is hoped that the existing blocks will be adhered to, so that the information given in column 4 will not be required. In the second form, showing the progress in enumeration, there was a little confusion as to what was meant by the

blocks being completely "tested and corrected." Tested and corrected by whom? We should, I think, specify "by the supervisor," for this is what we want. In future, if the Urban and Rural Census commence at the same time, the columns distinguishing the two might well be amalgamated. The Simla Hill States were unable to send in fortnightly reports, and I was content to get monthly reports from these States. Elsewhere, I think, fortnightly reports are the most suitable. But I should prescribe in the rules that a special report should be sent in, informing the Superintendent of the completion (*a*) of the preparatory work, and (*b*) of the preliminary record in each district. In cases of delay the ordinary progress report does not give this information.

It was left to District Officers to prescribe the use of diaries by the Census staff or not as they pleased. Diaries were kept in Karnal, Umballa, Ferozepore, Jhang, Gujrat, Peshawar, and Bannu; and the patwáris in Kangra and Lahore, and perhaps in other districts also, entered details of their Census work in their ordinary revenue diaries. In the Khattak Iláka in Kohat diaries were kept, but are said to have been "not very useful." There is not sufficient advantage in the diary system to induce one to prescribe it in the rules, and I should leave the keeping of diaries optional as before.

53. **Inspection by the Superintendent.**—Inspection of the work in the districts by the Superintendent is, I consider, most advisable. I was myself able to see the work in every district once and in several districts twice. There are really two distinct operations to inspect—the preparatory house-numbering and the preliminary census; and, if it were possible, it would be well to inspect every district during each of these operations. This, of course, is not really possible, and becomes still less so if the time for the work were curtailed in the way I have proposed in paragraph 38. A great deal of time is wasted in getting to the more out-of-the-way districts, and for the future I suggest the following plan of inspection: The Superintendent would only visit large centres easily accessible, such as Umballa, Delhi, Rawal Pindi, and so on. To these centres should be sent in an Assistant or Extra Assistant Commissioner, and one or two other officers from each district in the neighbourhood: they would bring in specimens of the work done, and would prepare a list of such questions regarding procedure as are considered open to doubt. The Superintendent would inspect the work in conclave, and the officials deputed to attend would make notes of his orders. It is not, I think, really necessary for the Superintendent to visit each District head-quarters. The Deputy Commissioner can generally consult him on doubtful points by letter. And, though the Superintendent doubtless sees more of the staff by visiting the district, there are generally only one or two of the staff who really note his remarks, and the rest look on. If the plan of tour which I suggest were adopted, the Superintendent could probably inspect both sections of the operations for each district; but this, though advisable, is by no means necessary. For some days before the Census, it is well for the Superintendent to be at head-quarters to respond to urgent indents and enquiries.

54. **District Reports.**—A short time before the Census I gave notice that a report would be called for on the operations of the Census, and that this report should be submitted by the end of March or within about one month from the date of the Census. I should recommend that in future the same rules regarding the form of the report should be issued as were issued on this occasion in my letter No. 776 of 23rd January 1891. It would save a good deal of trouble to all parties concerned, if the reports were kept short and to the point: many of the reports sent to me contained pages and pages of verbiage, very often mere copies of the general instructions, which served no useful purpose. I am not sure that I had not more useful information collected in the notes I made when on tour than I extracted from all the district reports put together. The reports should not, however, be dispensed with, as a number of hints can be picked up from them, and there will always be, as there were on this occasion, some eight or ten of them which are extremely useful and interesting, and after all the report is called for only once in ten years. Of the reports on the operations of the Census received on the present occasion, I would most particularly mention that sent by Mr. Ibbetson from Gujranwálá, which was of course full of valuable information and suggestions: and those sent by Mr. Clarke from Delhi, Mr. Fagan from Hissar, and Lieutenant Bradshaw from Dera Ismail Khan, which were excellent in every way. A second report was written by each Deputy Commissioner after the figures for each district were compiled: regarding this I shall be speaking later.

55. **Commissioner's share in the work.**—In my general letter A, Deputy Commissioners were requested to communicate with my office through Commissioners. As a matter of fact, the rule was very little observed; all matters of routine, and almost all other communications also, were addressed to me and answered by me direct. Once or twice only and then mainly, I confess, to save myself or my office the clerical trouble of addressing 31 Deputy Commissioners, I addressed communications to Commissioners; but the venture was not a success. The letters were of course delayed; and the Commissioners' offices, not being conversant with the work, forwarded references to the wrong people and so made the delay still greater. On a future occasion I should address all communications direct to Deputy Commissioners, sending only copies of my general instructions and letters to the Commissioners for information. It is a pity, of course, that Commissioners should thus be left out of the scheme, but the work is one almost entirely of detail, in which the principles have already been determined, and the carrying out of the details must necessarily fall entirely on the District Officers.

Even with reference to Native States under their control, I seldom had occasion to address Commissioners. In the Lahore and Delhi divisions almost all my communications with Native States were, with the consent of the Commissioner, addressed direct to the Officer in charge of the Census of each State. The same procedure was followed in the Jullunder division also; but the work in Mandi, and more especially in Suket, where the investigation which was being made into the Raja's conduct had disturbed the whole administration of the State, considerable assistance was received from the intervention of the Commissioner. It will always, I think, be advisable for the Superintendent to address these subordinate Native States direct, at any rate, in all matters of routine. In the case of the numerous and petty Simla Hill States, however, it will be most convenient to address through the Superintendent of the Simla Hill States.

DISTRICT EXPENDITURE.

56. **District Expenditure.**—The total expenditure on the Census operations is detailed at the end of this note. The expenditure ordinarily incurred by Deputy Commissioners was confined to a few heads only. These were chiefly:—

House numbering,—The amount spent under this head was small, because, with the sanction of Government, it was arranged that the cost of paint, whitewash, oil, &c., should be met in the villages from the village common fund, while in municipalities and cantonments it was defrayed from the Municipal and Cantonment Funds.

Carriage of books, &c., from the Press,—This amount also was generally small, as arrangements were made for the prepayment of consignments.

Red ink, &c.,—required for the staff on the actual Census night was provided by the district, being sometimes bought locally, and sometimes bought wholesale and distributed from the district or tahsíl head-quarters. The lights, torches, &c., were provided by the villages.

Petty stationery,—required for Census purposes, and the cost of service stamps, &c., used in Census correspondence was not, as a rule, kept separate from the ordinary office accounts; but the larger items, distinctly recognizable as Census expenditure, were met from the Census Budget.

In a few cases, clerks or peons were specially entertained to carry on Census work. In Simla, where the extra correspondence with the Hill States was large, such assistance was quite requisite; but I am not sure that these extra appointments were indispensable in other districts. No such appointments should be made, at any rate, without the express sanction of Government.

For the abovementioned expenditure a sum of R16,000 was set apart; the allotment and expenditure incurred in each district is shown by the following abstract, from which it is obvious that the allotments might be reduced generally to one half on a future occasion.

Distribution of District Census Charges.

No.	District.	Amount of allotment.	Expenditure on District charges.		
			R	a.	p.
1	Hissar	600	333	9	1
2	Rohtak	300	67	15	3
3	Gurgaon	400	51	7	3
4	Delhi	400	31	2	3
5	Karnal	400	222	8	0
6	Ambala	700	469	2	1
7	Simla	150	125	9	3
8	Kangra	800	364	1	8
9	Hoshiarpur	500	156	3	9
10	Jullunder	500	112	15	5
11	Ludhiana	400	270	6	0
12	Ferozpur	600	72	5	3
13	Multan	600	339	7	1
14	Jhang	600	268	2	10
15	Montgomery	600	84	0	6
16	Lahore	800	420	7	0
17	Amritsar	600	99	4	3
18	Gurdaspur	600	92	7	0
19	Sialkote	700	112	3	0
20	Gujrat	400	117	12	0
21	Gujránwálá	600	204	9	9
22	Shahpur	500	162	12	9
23	Jhelum	600	353	0	0
24	Rawal Pindi	800	148	7	6
25	Hazara	300	165	4	3
26	Peshawar	600	296	2	3
27	Kohat	300	57	6	3
28	Bannu	400	208	15	11
29	Dera Ismail Khan	500	283	9	0
30	Dera Ghazi Khan	450	239	10	9
31	Muzaffargarh	300	142	0	7
	TOTAL	16,000	6,373	0	5

The only expenditure ordinarily incurred by District Officers besides the above was that occasioned by the rewards given to non-officials. A statement of the sums spent on this object will be found in paragraph 33. The allotment was in each case of an amount equal to that allotted for the general District Census Expenditure.

The expenditure on the Municipal, Cantonment and Railway Census is noticed in the paragraphs of this report dealing with these special phases of the enumeration.

The salary and travelling allowances of Government officers deputed to duties in connection with the Census were not charged against the Census budget, but against the heads of account to which

they were previously debitable. In the case of revenue and other officials who habitually move about their charges, and draw travelling allowance on that score the Census entailed ordinarily no extra expenditure of public money. Even in the case of stationary officials, specially deputed to Census duties at a distance from the place where they resided on duty, the total expenditure on salary and travelling allowance occasioned by the Census is estimated at R1,916 only for the whole province, of which R433 was on account of salary and R1,483 for travelling allowance.

SPECIAL MEASURES.

57. **Municipalities.**—No special orders were issued in the general instructions as to the extent to which the Municipalities should be left to do their own Census, the only direction given being that every large city should be made over, if possible, to some gazetted officer, who should retain Census charge of it throughout the operations. Orders were issued in November (in anticipation of the orders of the Government of India which were not issued till January) to the effect that Municipalities should provide the necessary agency, supplemented in such manner as the Local Government might direct by the loan of Government officers to act as Census officers. As a matter of fact, it would have been fatal, in nine cases out of ten, to have entrusted the work entirely to the Municipalities, and as a general rule the operations were conducted under the direct control of the district officer, or one of his subordinates, help in the supervision being given, sometimes very efficiently, by the members of the committees. The agency for enumeration was procured with ease, and the men were generally entertained for nothing. In Simla the supervisors and enumerators were remunerated at a fixed rate: the officers in charge have promised to pursue this course; but the Deputy Commissioner doubts whether payments were necessary. The preparatory operations of preparing lists and maps of the houses and affixing the house numbers were very complicated in some of the larger cities, and it was considered advisable in certain cases not to entrust this work to the ordinary staff. I have already mentioned (paragraph 9) how these difficulties were avoided in Amritsar. In Delhi a staff of nine moharrirs, nine specially-selected patwaris, and one kanungo was deputed to this work under the supervision of the naib tahsildar. In Lahore the mapping was generally done by outsiders specially entertained and paid for the purpose. In Rawal Pindi the whole preparatory work was entrusted to the district kanungo with a staff of 16 patwáris and a field kanungo.

It will always be wisest to avoid framing any general rule which shall prescribe the Municipalities which are to control their own Census. The amount of organization in the various committees varies considerably, and varies in the same Committee from time to time, so that, unless it is left to the District Officer to decide in the case of each Municipality how far it shall conduct its own Census, we run the risk of a good many failures. Even as it was, on the present occasion the success of the work in the few large Municipalities which were left entirely to themselves was very varying. In Amritsar, under the guidance of Mr. Nicholl, the Secretary, and in Sialkot under the guidance of the Secretary, Mr. Greenwood, the work was admirably carried out. In Multan it was not quite so successful; and in Lahore it was distinctly indifferent. Whereas in Delhi, where the Deputy Commissioner determined not to entrust the work to the control of the Committee, the Census was conducted, under the management of Mr. Clifford, the District Judge, with great thoroughness and success.

The Municipalities were provided with schedules and enumeration books and other forms free of all charge. The cost of paying or rewarding the agency, and all contingent expenses of enumeration were met by the Committees themselves. They had further to contribute towards the abstraction and tabulation at the rate of R36 (representing the salary for three months of a clerk on R12 per mensem) for every ten thousand of the population on the basis of the new Census. In return for this contribution copies of the Census registers of the town were provided to every Municipality which undertook to preserve them until the next enumeration. The total expenditure of all kinds incurred by the Municipalities of the province on the Census amounted to R18,768, of which R7,296 represented the contribution to the cost of abstraction.

Special arrangements have to be made to meet the case of separate revenue villages which are included within the boundaries of a Municipality. The enumeration of these outlying estates may either be left to the patwáris and the agency selected by the Revenue authorities to assist or supervise them, a distinct line being drawn between the area enumerated by this agency and that for which the Committee is responsible; or the officer looking after the Municipal Census may be put in charge of the whole area. Care should be taken, in the case of outlying villages of this kind, to obtain, if possible, separate figures, in the results, for each separate revenue estate. This we failed to do in certain cases at the present Census.

58. **Military Census and Census of Cantonments.**—The Military and Cantonment Census was conducted under the rules prescribed for general use in India. A copy of these rules has been printed at the end of this report in Appendix A.

The first step was to divide off the military lines proper, that is, the barracks, hospitals, &c., inhabited by the military population, from the remainder of the cantonment. The division was generally effected by the Civil and Military authorities in consultation, and the results recorded clearly on a plan of the Cantonments. The Military authorities, as a rule, remained responsible for the purely Military Census, while the Census of the area outside the military lines was conducted by the Cantonment Magistrate or other officer under the direct orders of the Civil authorities. This general rule, however, was not observed in the case of all Cantonments: in some of the smaller Cantonments, a Civil Officer is *ex officio* in charge, and no transfer of authority was required; in others, the Station Staff Officer handed over the whole affair to the Civil authorities; while in others, again, the Military authorities took the Census of the whole Cantonment, including the bazars. There is no objection to special arrangements of this kind being made to meet local convenience, but the broad rule laid down in the instructions published by the Government of India is, I think, the best rule for general application.

The regimental lines were treated as separate from the rest of Cantonments, and, where large enough, were themselves divided into blocks and circles. In some stations the regimental lines are

scattered here and there like islands in the middle of Cantonments; and in few cases I found that such detached portions of the purely military area had been counted as houses belonging to the extra-regimental portion of Cantonments and were enumerated by means of householders' schedules. This should never be allowed, as it prevents our recording separate results for regimental and extra-regimental areas: these detached areas should, if large enough, be counted as separate military blocks, or, if not large enough for this, should be entered as houses attached, not to the extra-military Census, but to some block in the area enumerated under Military authority. No regular village or ward list was prepared for military lines; but a simplified house list was substituted, which was filled in a few weeks before the Census. The enumeration was carried out in specially prepared books, in which the instructions were entered in a short and simple form: these books were issued in Urdu and English only. It is generally advisable, I think, to enumerate native troops in Urdu books, but some Commanding Officers preferred to do it in English. The preliminary enumeration was deferred a week or ten days before the Census. Some officers wished to dispense with the preliminary Census of military lines altogether, on the plea that most of the information required was already on record and that the rest could be obtained with ease any moment. It would be impossible, however, to fill up all the entries of a military block on the Census night alone, and it is safest to have the work done a week or so before.

Special arrangements were made to ensure that troops on the march were provided with schedules and books. The books relating to regiments in transit were forwarded after the Census to the Cantonment at which they were last stationed and the figures incorporated with the results of that Cantonment. The books of military detachments were sent to regimental head-quarters if these were within the Province, otherwise to the Cantonment from which the detachment started. We had, however, to make exceptional provisions for the troops engaged in, or concentrated for, military expeditions on the frontier. Of the troops which had been engaged in the Miranzai Expedition on the Kohat border, some were across the border, some stationed in the Kohat District, and some already on the march home. It was arranged that the results of the Census of all troops in the Kohat District or beyond the Kohat border should be amalgamated with those of the Kohat Cantonment. Similarly, troops were at the date of the Census being concentrated on the Hazára border for operations in the Black Mountain country, and orders were issued that all troops concentrated for this purpose should be counted for Census purposes as part of the Abbottabad Cantonment. Subsequently, a few days before the Census, the operations were postponed ten days, thus rendering it uncertain to me whether all the troops would be in the Hazára District or not on the day of enumeration. Under these circumstances it was settled that the troops encamped in the Hazára District should count as part of the Abbottabad Cantonment, while those outside it should send their returns to the Cantonment from which they started. Of course the most satisfactory way would have been to follow the latter rule in all such cases; but with large assemblies of troops collected for active service, it was simplest to have all the schedules sent in to the Deputy Commissioner of the District in which they were stationed. On the same principles we counted military outposts, as a rule, as part of the Cantonments from which they were garrisoned, outposts garrisoned by levies being left to be enumerated as part of the village where they lay. The military survey party in the Gomal Pass was included in the Dera Ismail Khán Cantonment.

In spite of the difficulties with which it was attended, the Military Census was, on the whole, satisfactorily carried out. The Census of the extra-regimental portions of Cantonments is a matter which is indeed difficult in itself, from the presence of a mixed population, and which requires the constant attention of the District Officers. In some stations considerable difficulty was experienced in getting work out of the Cantonment Magistrate, but, as a rule, I believe the Cantonment Census to have been well done. Special arrangements had generally to be made on the final night. Those adopted in Rawalpindi are thus shortly described by Captain Dennys, the Cantonment Magistrate: "The final arrangements," he says, "were made with the greatest care. The Military authorities had been warned. No passes were granted to British or Native troops on the night of the Census. All natives within regimental limits were directed to leave, and patrols were detailed to see that this order had been carried into effect. Lights were kept burning in each barrack and house in the bazaars until after the Census had been taken, and an order embodying these instructions was published through the Station Staff Office."

As in Municipalities, the books and forms were supplied by Government, but the cost of agency and contingent expenditure for enumeration were met from Cantonment Funds The total thus spent in the Province amounted to R1,855. The Cantonments did not contribute towards the abstraction of the results.

59. Public institutions and gangs of workmen.—The larger of the institutions, such as jails, dispensaries, &c., were counted as blocks: the smaller as houses. It was suggested in the instructions that the line between these two classes of institutions should be drawn at those containing about a hundred occupants, and this seems to have been suitable There were, as a rule, only four or five institutions in a district sufficiently large to be counted as separate blocks. Those which were reckoned as houses were enumerated by means of householders' schedules; but I think it was a mistake to prescribe the use of householders' schedules in all such cases. Very often it would be much more convenient to have a small police or other outpost enumerated in the books in the ordinary way Among the public institutions instanced in the rules, "schools" were mentioned: on a future occasion I should substitute the word "boarding schools," because it was not uncommon for householders' schedules to be given (quite unnecessarily) to a school inhabited perhaps by a schoolmaster only, or by a schoolmaster and a chaukidár. In the case of large gangs of workmen, our procedure as regards house-lists was not uniform: on the Barí Doáb Canal, house-lists were prepared, whereas at the Khánke head-works of the Chenáb Canal they were not prepared. I think myself that, although these house-lists are of no statistical use, they must be a help in enumerating these large gangs, especially when they amount, as they sometimes do, to several thousands in number. The preliminary record of public institutions and large working gangs was, on account of the fluctuating nature of the population, deferred till a few days before the Census.

A special set of rules for the enumeration of workmen, &c., tea plantations in India, was drawn up by the Census Commissioner; but after consultation with the Deputy Commissioner of Kángra, it was

decided that the tea plantations in the Punjáb were not large enough to require special measures, and they were enumerated in the ordinary way.

60. Householders' Schedules.—Householders' schedules, or loose schedules given to householders to fill up themselves, were distributed to such persons as the Deputy Commissioner thought fit. Orders were given that their use was to be strictly limited, and that it would very seldom be advisable to issue them to private persons other than Europeans. In the case of Europeans it was arranged that the native inhabitants of their compounds should be enumerated in the ordinary way, the householders' schedules being used only for the European inhabitants of the house. This is undoubtedly the proper rule. The number of schedules given to Europeans amounted to 2,482 as against 1,915 in 1881. The increase is doubtless due, in the main, to the increased number of Europeans in the province; but I may note that English schedules were distributed in the Lahore City, quite contrary to the meaning of the instructions, to native doctors, pleaders, and others, for whom the headings of the English columns were utterly inapplicable. Such a course should be distinctly prohibited in future. It is a question how far it is advisable to give householders' schedules to persons other than Europeans. If the schedules are properly filled up, the grant of householders' schedules is undoubtedly a relief to the enumerators and very often a gratification to the people. And on these grounds some Deputy Commissioners recommend an extension of the system. Householders' schedules were distributed in Patiála to all Government servants drawing R100 per mensem or more; in Pesháwar they were given to all drawing R30 per mensem or more. But on the whole I think the distribution of these schedules should be, as the rules required, restricted to the lowest possible figure. In Láhore City they were scattered broadcast and the results were not satisfactory. It would have been better for most districts to have followed the example of the Deputy Commissioners of Rohtak and Gujránwála (see the statement below) more closely, and in future I should be inclined to prohibit the distribution of these schedules to any native servants of Government below the rank of Assistant Commissioner. This would at least prevent the use of householders' schedules by office clerks, and it would probably diminish also the number given to non-officials. The desire for householders' schedules on the part of natives is not a serious one, and would rise and fall very quickly according to the number actually distributed. The return of Urdu householders' schedules given below is unsatisfactory, as, in spite of orders to the contrary, it includes, in many cases, the schedules issued to public institutions: in 1881, however, when the same error was made in the return, the number distributed was only 1,263 against the 2,395 now returned. On a future occasion the numbers given in 1881 might with advantage be reduced.

Statement showing issue of householders' schedules for districts.

1	2	3	4	5
Serial No.	District.	Number of Houses to which Householders' Schedules were given.		
		In English.	In Urdu.	Total.
1	Hissár	24	1	25
2	Rohtak	6	...	6
3	Gurgáon	32	24	56
4	Delhi	114	3	117
5	Karnál	19	38	57
6	Umballa	331	167	498
7	Simla	425	58	483
8	Kángra	58	44	102
9	Hoshiárpur	13	29	42
10	Jullunder	165	24	189
11	Ludhiána	19	22	41
12	Fírozepur	110	6	116
13	Multán	78	75	153
14	Jhang	7	15	22
15	Montgomery	11	68	79
16	Láhore	196	638	834
17	Amritsar	55	30	85
18	Gurdáspur	50	4	54
19	Siálkote	102	33	135
20	Gujrát	9	8	17
21	Gujránwála	6	...	6
22	Shahpur	8	41	49
23	Jhelum	31	160	191
24	Ráwal Pindi	252	271	523
25	Hazára	49	18	67
26	Pesháwar	125	346	471
27	Kohát	87	4	91
28	Bannú	16	22	38
29	Dera Ismail Khán	47	70	117
30	Dera Gházi Khán	32	47	79
31	Muzuffargarh	5	31	36
	Total	2,482	2,395	4,877

Householders' schedules will have to be indented for: this, of course, gives trouble and extra correspondence, but there is no manner in which the Superintendent can himself estimate the wants of each district.

Officials in camp enumerated the whole of their camp on vernacular schedules, or had this done under their supervision. The returns were then signed by the chief officer in the camp and forwarded to the Deputy Commissioner, who included the returns with those of the block in which the head-quarters of the officer in question lay. In the case of the Lieutenant-Governor's camp at Isakhel a partial departure from the rule was thought advisable, and, while the returns for the Lieutenant Governor's camp were sent to Lahore, the camp of the District Officer was considered separately and its returns sent in to Bannú.

From the remarks made by District Officers in their reports and from my own personal observation, I should say that the English schedules were filled up with considerably more care at the present Census than in 1881. The accuracy of the English returns was, however, far from perfect.* The chief errors are in the column of nationality and birth-place. The plan of having the schedules tested by a European officer the day after the Census was a good one, but the testing in several districts might have been more complete than it was. The special difficulties presented by the European returns in abstraction will be noticed later.

61. Railway Census.—The general impression made on my mind by the Railway census is that the amount of correspondence and fuss entailed by it was quite out of proportion to the importance of the subject.

The arrangements are necessarily complicated from various causes. The North-Western Railway, for instance, with its head-quarters in Lahore, runs through four provinces, and for a department so thoroughly centralised it is obviously convenient to deal with one Census Superintendent and receive one set of books and instructions. It will, I think, always be advisable to consult the convenience of the railway to this extent and to arrange for the whole supply of forms, &c., through the Punjáb Superintendent. We had besides this railway the Rajpútana-Malwa Branch of the Bombay, Baroda and Central India Railway, all correspondence regarding which had to be addressed to Ajmír: the Delhi-Umballa-Kalka Railway with its head-quarters at Umballa; and a station of the East Indian Railway at Delhi which entailed correspondence with the District Traffic Office at Tundla. Then each railway has its various independent departments, and, although the division into Census blocks was, according to the rules, done topographically, and not by departments, the arrangements regarding supervision have necessarily to some extent to be determined by departmental considerations. It was also expected that the Delhi-Umballa Kalka Railway would be opened for traffic and put under the management of the East Indian Railway authorities from the 1st of February 1891; and it was only at the last moment that the opening of the railway was deferred for another month, so that the arrangements had to be completed by the Delhi-Umballa-Kalka Railway Company.

The general rules for the conduct of the Railway census throughout India were prescribed by the Supreme Government and are reprinted in Appendix A below. The Census taken by the railway authorities was two-fold, namely, (*a*) that of persons residing or working within railway premises, and (*b*) that of persons travelling by rail on the night of the 26th of February.

Enumeration of Railway residents.—Under the first head were included all residents on railway premises, and also any gangs of railway coolies who might be stationed in immediate proximity to the railway limits. It was left optional for the railway to settle, in connection with the Provincial Superintendent, whether the detached houses, &c., of signallers, gatemen, and the like, lying at a distance from the railway stations, should be enumerated by the railway or by the local village Enumerators. We arranged this matter differently on different railways. The North-Western authorities considered it advisable to leave these outlying buildings to the ordinary agency, while the Bombay, Baroda and Central India management preferred to keep the whole enumeration on their own hands. On a future occasion no such option ought to be allowed. I am informed that the railway authorities cannot satisfactorily check the enumeration of these outlying gatehouses, &c., even with the aid of trollies: on the North-Western Railway the permanent-way inspectors and their assistants, together with the engineers, are the only persons provided with trollies, and it is not generally found desirable to engage the permanent-way inspectors, on whom the safety of the line depends, in Census operations. These railway chaukis, &c., are doubtless, in some cases, some way from the nearest village, but, as a general rule, it is far easier for the village Enumerator to carry out their Census than for the railway authorities. And it is a convenience in tabulating the results to have these buildings enumerated in the village where they lie, instead of having fictitiously to amalgate the returns of a number of outlying buildings from different villages, and even different districts, with those of some neighbouring railway station: and this is the only course open to us, when the whole line is enumerated by the railway authorities. The general rule adopted on the North-Western Railway at the present Census was to consider all railway land lying within distant signals, or at railway stations where there were no distant signals, within 800 yards of the station, as subject to enumeration by the railway, leaving all outside to be dealt with by the ordinary agency. This is an excellent rule and would apply very well, as it stood, to the greater number of stations on the line. For this reason I should on another occasion prescribe it for general acceptance: but in the case of the larger stations where this description of the limits of the railway enumeration would not be definite enough, I should require the Deputy Commissioner to prepare a map, showing the limits up to which he desired the railway authorities to enumerate. This map, when accepted by the railway, would do away with any doubt as to the exact limits of the respective spheres of the district and railway administration. One district officer wishes to go further and suggests that the whole Railway census, with the exception of that of travellers, should be undertaken by the ordinary agency. Such an arrangement would, however, lead to friction, and the railway clerks, &c., who are the natural Enumerators to appoint, will be much more amenable to discipline under their own officers than under district supervision. The rule I suggest above for determining the limits of the railway enumeration seems to me the simplest plan and unlikely to cause any superfluous trouble or confusion. The North-Western Railway on this occasion made out long lists of buildings, the enumeration of which they wished to hand over to the district authorities; but this is, to my mind, an unnecessary elaboration, and it was not, I believe, entirely successful in its object, because the railway officials in

making these lists went so far in some instances to number the buildings and the village Enumerator, seeing a number affixed to a building, avoided enumerating it.

The railway charges were portioned off according to revenue-districts or states. This is an excellent arrangement, as it avoids the confusion that otherwise must occur in the submission of the returns and books after the Census. It is not, of course, a plan which recommends itself to the railway authorities, whose administrative districts are defined quite differently. It would, therefore, be convenient in future if the Superintendent took the trouble to provide each railway with a list, showing how the stations on the line should be portioned off, and stating the authority to whom the returns of each charge so constituted should be sent after the Census. The railway authorities will then know the number and size of the charges for which Charge Superintendents are required. The station master would generally be supervisor, and in the smaller stations there would be no Enumerators. At the larger centres, circles and blocks would have to be worked out just as in the country at large.

The preliminary enumeration of railway residents was, by the rules, to commence early in February. It would be simpler in future to specify dates for its commencement and completion: namely, those fixed for the urban enumeration generally. The completion of the preliminary record should be certified by the Charge Superintendent, some days before the Census, to the authority to whom the results are to be forwarded.

Enumeration of travellers by rail.—Travellers by rail were enumerated at the station where they got out: or if they did not alight during the night, they were enumerated in the train at a station previously determined on, at which the train halted at or about 6 A.M. Each traveller was asked whether he had been enumerated already, and if he said he had, he was not enumerated again. When passengers enumerated by the railway left the station, they were provided with check tickets, by showing which they would be exempted from further enumeration by the ordinary Enumerator outside railway limits. Arrangements were also made to enumerate and provide check tickets to persons arriving at a station some time before the departure of the train.

It was proposed at one time to order that each person entering the train on the Census night should be asked at starting whether he had been enumerated; and if he had, should have his ticket stamped with the word "Census," or some other distinguishing mark. It was urged that if a man had been enumerated before entering the train he must have been enumerated in the neighbourhood of the station from which he started; and that therefore the officials at that station were in a better position to know whether he had been enumerated already than those at the station at which he would afterwards alight. It is obvious, however, that an official at a railway station has really no means of knowing, in each case, whether a passenger has been enumerated in an adjoining village or not, and I considered it a sufficient check for the person receiving the ticket of a traveller, who says he has been enumerated outside the railway, to see that the traveller has been travelling from a point from which he could have started after dusk on the 26th of February.

Our check tickets were on rough pieces of cardboard, about 5 inches by 3 inches, and on them was printed "I certify that .... has been enumerated by me on railway premises this night. (*Signed*) ...., *Railway Enumerator*, night of 26th-27th February 1891." The tickets in some other provinces were the same size as railway tickets, but ours were made larger in order to avoid confusion. I think, on a future occasion, I should dispense with these check tickets altogether. In the case of persons enumerated by railway officials at a station before entering the train, it would be enough to order that their railway tickets should be marked in some particular way. And in the case of persons who are enumerated on alighting from the train, it would be enough to require in the general instructions that Enumerators of blocks in the neighbourhood of a railway should not enter in their schedules any persons who have arrived at their blocks by rail since nightfall, and who say that they have already been enumerated.

The instructions for the Railway census required that the station Enumerator should ask each passenger whether he had been enumerated already. He *should* ask: "Have you been enumerated already *this evening*?" For I myself heard passengers state that they had been enumerated, and on enquiry ascertained that they had been entered in the preliminary record only.

The staff on passenger trains were enumerated in the same way as passengers. At a late hour in the proceedings it was discovered that no provision was made for the running staff on goods trains: and it was arranged that such persons should be supplied by the station master of the changing station with householders' schedules and (if necessary) enumeration books for the enumeration of the staff with the trains, and that these forms should be made over by the guard to the station master of the station reached at 6 o'clock on the morning of the 27th.

With some reluctance I agreed to supply the railway with books and schedules in English only. The supervising staff are, as a rule, unacquainted with the vernacular, and the Enumerators are generally clerks who have a fair knowledge of English and who conduct all their daily work in that language. At the same time every additional English schedule means extra trouble and expense in abstraction, the names of castes and occupations (even if the latter, as was arranged on this occasion, are always entered under their native names) are often difficult to identify, and the schedules filled up by European or Eurasian officials are likely to be very incorrect. At a future Census I should require the whole Railway census to be done in vernacular, except the householders' schedules supplied to Europeans and Eurasians. The extra correctness in nomenclature and the trouble saved in abstraction would, I think, amply compensate for the lack of that precise supervision which European officers could otherwise give to the work.

The general rule was to include the returns of a station in those of the village or town where it lay. In the case of Native States there are some technical points in this respect which will be worth mentioning. In some States the State has full authority over the railway, and in others the railway jurisdiction has been ceded to the British Government; and in both of these cases the general rule above-mentioned was followed, and the railway population was included in that of the Native State. In the case of the railway running through Bahâwalpur, however, not only has the jurisdiction been

ceded, but the area within the railway limits has been by a special Act declared British territory, and has been attached to the Multan District. In this case we arranged that the returns for the outlying gatehouses, &c., which were enumerated by the village Enumerators under the Baháwalpur State, should be incorporated with those of the villages belonging to the State, while the returns for the various stations along the line should be sent to Multán, and tabulated as a separate tahsíl of the Multán District.

The authorities on the North-Western Railway took endless trouble to comply with the requirements of the Census: their arrangements were, as a rule, admirable, and the results were, I believe, as satisfactory as we can ever expect to have in so difficult a business. My best thanks are due to the whole management for the thoroughness of their work, and the courtesy with which all suggestions were received. I wish I could say as much for the work under the Bombay, Baroda and Central India Railway authorities. Although the actual results at the end were, I believe, fairly satisfactory, it was with the greatest difficulty that we could get the work commenced, and the whole arrangements were deferred till the last possible minute, thus giving rise to a great deal of needless anxiety and trouble.

The forms, &c., required for the Census were provided to the railway from the Census Budget: the further expenditure incurred by the North-Western Railway on the Census amounted to R3,815, distributed as follows:—

	R
Punjáb	2,165
Sind	537
Baluchistán	599
North-Western Provinces	3
Printing charges	511
TOTAL	3,815

A large portion of this expenditure was on account of service telegrams. Only the printing charges, free passes and travelling allowances, amounting to R1,421 in all, were debited to the Census.

The following shows the number of householders' schedules, enumeration books, and check tickets used by the North-Western Railway:—

	Householders' schedules.	Enumeration Books			Check Tickets.
		Of 50 schedules.	Of 25 schedules.	Of 12 schedules.	
Punjáb	2,550	196	239	547	24,230
Sind	1,090	102	195	221	4,354
Baluchistán	395	15	55	80	200
North-Western Provinces	445	16	70	78	6,250
TOTAL	4,480	329	559	926	35,034

62. **Boat Census.**—The rules regarding the boat census will be found at paragraph 9 (iv) of General Letter A, and paragraph 10 (*d*) of General Letter B, reprinted in Appendix A below. They might with advantage be made clearer at the next Census. There are three classes of localities in question,—mooring places, ferries and bridges: and the population enumerated is of three kinds, *viz.*, persons stationed on the bank, persons travelling across the river, and persons travelling down or up the river. It is convenient to have the same rules for each kind of locality, but a distinction should be drawn as regards persons enumerated. Persons on the bank who are not merely boatmen moored there for the night will be treated in the ordinary way. Boatmen moored for the night and boatmen going up or down the river will receive the boat tickets provided for by the rules. And persons crossing a bridge or ferry will be treated in every way like travellers along roads. The Enumerator stays at his post for the day following the Census, and on that day enumerates only the boats going up or down the river.

The use of boat tickets is perhaps, not absolutely necessary, and it would be quite a reasonable course to rely on the word of the boatmen just as we did on the word of travellers by land. But their use is so limited that no extra inconvenience is caused by them, and they doubtless contribute to accuracy. Our boat tickets were issued in vernacular on stiff white paper, 6 inches long by 4½ inches wide, and contained the following information: "Census of the Punjab, 1891. Number of boat. Name of boatmen. Number of persons enumerated. Date of enumeration. Place of enumeration. Signature of enumerator." These were given to the chief boatman. The Deputy Commissioner of Gurgáon also provided tickets for each individual in the boats, but this was scarcely necessary. I regret that in the press of work immediately after the Census, I failed to call for a return of the number actually used: the number distributed on indent is noted in paragraph 44, and from the information given by one or two districts it is evident that the number distributed far exceeded the number used. The cost, however, is insignificant, and I should on a future occasion distribute on the former scale without troubling district officers for indents.

To catch the boats which ply on the larger rivers for many days without landing, we had special Enumerators at Dera Ismail Khán, at Shershah, Bandarghát and Bindrewala in the Multán District, and at Mithankot and Koreshi in the Dera Ghazi Khán District. These Enumerators were required to stay at the landing-places for eleven days after the Census, and to enumerate all persons arriving by boat who did not appear to have been already enumerated.

On the Jamna river we had to adopt special measures in order to fall in with the arrangements for the enumeration of travellers in the North-West Provinces. In those provinces travellers were supplied with tickets on being enumerated, while in the Punjáb no tickets (see next paragraph) were given. Enumerators were stationed at both ends of each ferry, one from either province. Each Enumerator enumerated the persons passing *from* his side of the river who had not been previously enumerated and gave to every one who passed over an enumeration ticket to prevent re-enumeration.

63. Travellers by road.—The number of persons travelling by road on a February night is very small, and on this occasion it was doubtless smaller than usual on account of the rain. The total number, for instance, enumerated in Gujránwala was 69 and in the Jháng tahsíl 8 or 10. *Boná fide* travellers were enumerated at fixed points on the main roads, and the police were largely used for this purpose, this being the only way in which the rank and file of the police were utilised for Census operations. As in 1881, we dispensed with check tickets, a traveller's word was taken as to whether he had been enumerated or not. In Gurgáon, Delhi and Gurdáspur tickets were used by the Deputy Commissioners, but they are unnecessary, considering the small number of travellers, and are likely to get confused with boat tickets in places where the latter are used. The Enumerators were provided with blank schedules: the rules should specify that they ought also to be furnished with the Enumerator's instructions for filling in the schedule, and with written orders as to the special duties required of Enumerators on roads. A specimen of such orders might be prepared by the Superintendent and copies made by hand in each district: but this is not necessary.

64. Vagrants and nomads.—The police were required to give information as to the arrival of squatters in any village shortly before the census, and the patwárís added to the preliminary record any such squatters who were likely to remain till the Census night. On the Census night these gangs were visited by the Enumerator, as well as any fresh bands, the arrival of which was announced by the village watchmen. The subordinate officials in some districts are said to have ordered off these vagrants into neighbouring districts a day or two before the Census in order to avoid the trouble of counting them; such conduct should be strictly prohibited. It is much better to order the vagrants, as was done in Lahore, to stop at any village, where they might be four days before the Census, until the Census is over; the preliminary record could then be written up quietly, and, as a rule, no hardship whatever is felt by the vagrants themselves.

In the south-east of the Punjáb, where large bands of nomad graziers wander over the *bar* and *thal* tracts, considerable difficulties arise in the way of a correct enumeration. It would be almost impossible to secure complete enumeration if the Census were taken in the usual grazing months. In February, however, the nomads both in the Punjab "bar" and in the Bahawálpur "Cholistan" are collected almost entirely at well-known halting places (*jhoks* or *rahnas*) in the neighbourhood of water. In the "thal" the grazing in February is almost entirely confined to men of the district, who return every evening to their own villages, and even such strangers as may have come in from other districts to graze their cattle almost invariably return to the same well every evening. The Powinda camel graziers, indeed, are said to move about incessantly, and to encamp on the plain wherever they may happen to be: but all well owners in the "thal" were told to inform Powindas who came to water their camels that the Census would be taken on a certain day, and that they must on that day take their camels to the nearest well, and after watering them, wait till the Enumerator let them go. The Enumerators were told to attend to the enumeration of these men first. It is well to issue orders requiring the nomads in all these tracts to remain in their halting-places for some days before the Census.

The house numbering of these large uninhabited tracts of country for Census purposes was done in different ways in different places. In two tahsíls in Jhang the numbering ran through the old grazing *chaks*: in the third it began afresh in each *rahna*. In preparing maps to guide the Enumerators a good plan, as noted above in paragraph 5, is to note the distance from one group of huts to another, as "half-a-mile," "600 yards," and so on; the map itself indicating the direction. There are generally no revenue villages or estates in the *bar* or *thal* proper, and the units adopted for Census purposes differ in various tracts. In Jhang we followed the old *tirni chaks*. In Múltan and Baháwalpur the desert is divided into "pieces," bearing separate numbers in the revenue records, and these were our units also. In Montgomery no fixed system was followed: in some cases we tabulated by *jhoks* and *rahnas*, and in others, where the jungle was only very sparsely inhabited, a whole parcel or *tukra* of the bar appears in the registers as the unit.

The large Powinda encampments, or *kirris*, gave no trouble. They are generally stationary, and if a band of Powindas propose moving at an inconvenient time they can always be induced to postpone their departure. In the Kohát District, large bands of Wazirs and Ghilzais came over the border to graze shortly before the Census, but special Enumerators were told off to enumerate them, and their Census was duly taken.

65. Census by day.—The Census was taken by day in the following tracts of the Hazára District, *viz.*, Feudal Tanawal, Kághán, the Gallis, the border villages of Agror, Boi and Bakot; also in the whole Murree tahsíl and 34 villages of the Kahúta tahsíl of the Ráwalpindi District; in Shahpur Kandi and Dalhousie in the Gurdáspur District; and in Seoraj, Nachin and Chuhar of the Mandi State. All the above are hilly tracts where snow is always to be expected and where the Enumerator has long distances to travel; and in these tracts the Census was taken in the day time of the 26th February, and if that was not sufficient it was continued on the 27th. In the Barmor tract of the Chamba State the head of each family in distant hamlets, which could not be reached by the Enumerator by night, was summoned to a central spot and there questioned regarding his household. In the rest of the province (with the further exceptions noted in the next paragraph) the Census was done at night. Mr. O'Brien, indeed, writing from Kángra, after noting the special arrangements mentioned in the next paragraph, says: "The reports say that the Census in the rest of the district was entirely taken on the night of February 26th. This is hardly possible, for it rained that night, and parts of the district are very inaccessible. Still, the whole district, with the exceptions above noted, must have been finished on the night of the 26th February or on the following morning. The people are late risers, and it was most probable that the Census was practically taken simultaneously." The same may be said perhaps for some parts of the States lying round Simla. The snow, the weather, the distances to traverse, and the fear of wild animals probably deterred some Enumerators from carrying through the enumeration at night in these hilly regions: but it is just there that, owing to the fixed nature of the winter population, a night Census is not indispensable, as it is elsewhere. Doubts, too, were expressed as to whether a night Census would be possible on some parts of the Afghán frontier, but I have no information leading me to suppose that the Census was not taken by night there, as elsewhere.

66. Census of tracts inaccessible in February.—The Pangi and Lahul portions of Chamba were inaccessible at the time of the Census, and it was the 24th of June before the enumeration books were received for abstraction at Chamba itself.

The Census of Tika Bara Bangahal in Kothi Kohr in the Palampur tahsíl of the Kángra District could not be taken till the 5th of May. The population was only 95.

In Lahul the Census was taken on the night appointed under the superintendence of the Revd. Mr. Heyde, the Moravian Missionary at Kyelang. But it is impossible to get any returns sent over the passes into Kulu until six weeks or so after the end of February. And we were particularly unfortunate in the season. Mr. Diack, Assistant Commissioner in Kulu, tells me: "Until this year the Ratang Pass has always been crossed by a few men from the Lahul side in the third week of March. The ascent is easier from the Lahul than from the Kulu side. These men seem to come over as pioneers, and their example is not followed by others for some time. From about the middle of April onwards foot passengers and sheep are generally able to cross the pass and go and come in numbers. This year it was the 14th of April before even the pioneer lot were able to come over, and after that the pass was again closed twice—from April 21st to May 8th and from May 10th to May 20th. Mules and ponies, as a rule, begin to cross early in June: this year it was late in the month before they were able to get over." The Lahul papers were received in the Kulu Tahsil on May 28th and the tabulated results did not reach Lahore till the 5th August.

In Spiti the delay is still greater. We had nobody in the valley to whom the carrying out of the Census could be entrusted and a staff of enumerators and supervisors had to be drafted in as soon as the passes opened in order to enumerate the people before any general movement towards the outer world could take place. "The Hamta Pass," Mr. Diack writes, "generally remains closed till May. In 1890 after a mild winter a number of Spiti men were able to cross it on their way home from Kulu in April; but that is the earliest crossing I find noted. This year it was not crossed till the 31st of May, and was reported very difficult then. It is never crossed by mules and seldom by ponies." Our enumerating staff started on the 1st of June and reached Spiti about the 10th. The Census was taken on the 21st June, the returns were received in Kulu on the 5th of July, and the tabulated registers reached Lahore on the 6th August.

As a matter of fact, we were able to arrange that the delay in Lahul and Spiti did not materially delay the printing of the Census returns for the province. But on a future occasion if the Census Schedule is simpler and the returns required are less numerous, the staff at the disposal of the Superintendent would complete the work of the rest of the province long before the Lahul and Spiti returns came in. It is, of course, better to enumerate in summer after the opening of the passes than in autumn before the closing of the passes. The time from which the passes will be impracticable is very uncertain, and people are passing over until the last day, so that an enumeration taken before the passes close is less likely to be accurate. But the population to be enumerated is very small, and I should on a future occasion, with a view to avoiding the delay in the printing of the returns, arrange to have all the tracts mentioned in this paragraph enumerated *before* they become inaccessible.

Lahul	5,988
Spiti	3,551
Bara Bangahal	95

In most of the statistics given in this preliminary note, I have neglected the figures for Lahul and Spiti, as they were not available till after the completion of the greater part of the statements. The following table shows the agency employed:—

	Charge Superintendents.	Supervisors.			Enumerators.			Languages used by Enumerators.		
	District Staff.	Official.	Unofficial.	Total.	Officials.	Non-officials.	Total.	Urdu.	Nágri.	Thibetan.
Lahul	2	4	1	5	3	37	40	14	1	25
Spiti	0	3	1	4	1	22	23	16	0	7

67. The Census beyond the border.—There are two tracts adjacent to the western frontier of the province, which, although lying outside our territories, are administered by British officers under the Foreign Jurisdiction Act. The former of these is the country on either side of the Khaibar defile: this country it was not considered advisable to bring under the Census. The other tract referred to is a stretch of country adjoining the Dera Ghazi Khan District and comprising the hill territories of the Lunds, Khosas, Legharis, Gurchanis and Mazaris. There was no difficulty in enumerating this tract. "Arrangements were made," writes Mr. Younghusband, the Deputy Commissioner of Dera Ghazi Khan, "for the Census of these tribes through their respective Tumandars without creating any alarm. The house lists were prepared, but the nomadic habits of the hill Biluchis rendered it impossible to affix numbers to their so-called houses, which are in most cases simply sheds and sometimes a stove and a mat indicating a Baluchi's residence. The preliminary record was finished about the 24th of February, but it was impossible to check the record on the Census night owing to the physical features of the hilly country, the uncertainty of the whereabouts of the Baluch habitations and the great distances between them. The preliminary record was checked in the following way: On the 27th February the heads of each clan were collected, and enquiry made from them of the births and deaths which had taken place since the preliminary record, and the visitors who had come or gone, and the necessary corrections were made accordingly. I think a fairly good result was achieved in this manner. The female population of the hills, as shown in the Census returns, appears at first disproportionately small, but I am not sure that the proportion (2,194 females to 3,746 males,* or 58 females

* So, by the preliminary abstracts, the real figures are males 3,737, females 2,197.

to every 100 males) is in reality too small. The hills are very bare, and life on them in winter time must be very hard."

I have already noted that troops on the Miranzai Expedition, although beyond the border, were enumerated in the ordinary way. Two outposts at Dera Ismail Khán were similarly enumerated, although isolated in foreign territory, and in the same way three parties of officials engaged in survey and other duties in and about the Gomal Pass were properly enumerated, and the results included in those of the Dera Ismail Khán District.

68. Record of good service during enumeration.—I have already described in paragraph 33 the system on which rewards and certificates were given to outsiders, and on which rewards were distributed to the lower, or non-gazetted, officials of Government. Deputy Commissioners were instructed to notice any special service done by Tahsildars and Naib-Tahsildars in their character books or elsewhere, and this point has probably been generally attended to. As regards Extra Assistant Commissioners the District Officers were not specially invited to bring to notice any particular services rendered by this class of officers, but many of them, in forwarding their reports on the Census operations, have taken the opportunity of noticing work well done by their Extra Assistant Commissioners. Notices of specially good work done in this way have been submitted by me for the information of the Local Government, and the Government has communicated to the officers in question its sense of their services. That the Census must upset the general arrangements of a district is inevitable, and the grumbling among District Officers is of course equally inevitable. It was one of my main objects throughout the arrangements for the enumeration to address District Officers as seldom as possible, and to avoid throwing any unnecessary work on district offices. And this is an object which should be kept steadily in view at a future Census also. Deputy Commissioners had different ways of doing their work: some handed over the general supervision to a capable subordinate, taking up a purely consultative position themselves; others entered personally into details and obtained a minute acquaintance with the character of the operations; but in one way or another the work was done, and, as a rule, well done; and in no case did any officer allow his feeling of discontent at the extra work entailed to lead him into anything in the least savouring of opposition to the Census scheme. On the contrary, the work was almost everywhere done with great heartiness.

A great deal of good work was done by Assistant Commissioners in various districts, but that done by Mr. Fagan in Hissár and Lieutenant Bradshaw in Dera Ismail Khan deserves especial recognition Both these officers entered very thoroughly and heartily into the operations and carried them through with admirable zeal and judgment.

PART II.—THE ABSTRACTION OF THE RESULTS.

(a) ABSTRACTION.

69. Explanation of the Process.—I have hitherto been dealing with the proceedings which take place before the actual Census; and I have noted on them at some length because at a future Census most of the points raised must be determined one way or other and should, as far as possible, be determined finally, when the general instructions for the Census are being prepared, that is to say before any fresh experience can be gained. It is somewhat different with the operations of abstraction. tabulation and compilation which follow the Census. By the time abstraction begins the Superintendent has had some months to think over it: the offices for abstraction are mostly under his own hand: he can alter a rule or order at any time without causing great confusion or inconvenience: and he picks up fresh hints as he goes along. Moreover, I have left among the Census records a copy of my abstraction rules with notes showing instances in which certain of the rules were found impracticable. With the help of these rules and of the forms, &c., which I have left also on record, a future Superintendent should have little difficulty in working out the details of his scheme of abstraction. I shall therefore in this note confine myself mainly to sketching in outline the system which we followed and pointing out some of its main advantages and defects.

The operations necessary for bringing the facts recorded on the schedules into the shape of the tables printed with this report are three-fold. The whole three operations are called comprehensively "Abstraction," but the word "abstraction" was used by us in a special sense to indicate the first of the three stages, namely, that in which the figures for each enumeration book were transferred to separate "abstraction sheets" according to the class of facts recorded, and then totalled, so that by means of these abstraction sheets we were able to ascertain the total figure for each enumeration book under each class of facts therein recorded. For each class of facts we had also a "register" so ruled that the totals for each enumeration book for that class of facts could be shown in a certain order; in our case, the order of the villages to which they related. This process was technically known as "Tabulation," and as we had a separate register for each tahsil, we were thus able to get totals for each class of facts by tahsils. The remaining process—that of Compilation—related to the combining of tahsil figures into district totals, and displaying these in such a manner as to obtain totals for the province.

70. The Preliminary Abstracts.—The first step towards abstraction was taken before the schedules left the hands of the enumerators. A form was printed on the back of the specimen schedule in each book, giving columns for the number of occupied houses, and for the population—total, male and female. The enumerator filled up this form immediately after the Census: his results were tested under the orders of the supervisor: and when found correct, the form was signed by the supervisor and torn out of the enumeration book. The supervisor having obtained complete and correct abstracts for each book in his circle, proceeded to transfer the figures into a "Circle Summary," at the foot of which a total for the circle was entered. When the Circle Summaries reached the Tahsil, a Tahsil Summary was made, and from these Tahsil Summaries, when they reached the Sadr, a District Return was prepared, showing the required statistics for each town, and for the whole rural area. The result of these abstracts was telegraphed to the Census Commissioner and myself, so that we were able to supply provisional totals for the province within a reasonably short period after the Census.

The form of enumerators' abstract prescribed on the present occasion was very much simpler than that used in 1881 which contained, besides the information given in our abstracts, a list of the *names* of the religions, sects, languages, birth-places and occupations entered in the schedules and also a classified abstract of the castes and sub-castes together with the number of persons in each. Regarding the utility of this additional information which we did not supply, I shall be writing later on when I come to treat of the lists prepared for tabulation. I may mention here that our abstracts in the Punjab were on this occasion complicated by the distinction between Residents and Visitors, which, as I have noted in paragraph 49, was quite unnecessary. With the extremely simple form prescribed by the Census Commissioner, there was really no reason why the abstracts should not in every case have been ready by the evening of the day after the Census, and the District Summary could have been prepared within a week or ten days from that time. I think myself that the preparation of the summaries should proceed hand in hand with the examination of the schedule-books noted in the next paragraph. These summaries are not supposed to be absolutely accurate, but we could always avoid any very gross inaccuracies if they were not submitted until the books to which they related had been properly checked. The delay caused by this in the preparation of the District Summary is not great; and as long as these district returns are ready within a fortnight or so after the Census, it is not a matter of any importance whether they are prepared two or three days earlier or later. It is quite as important to get the checking of the schedules done quickly in order to release the Tahsil and District Staff for their ordinary duties: and this is a point on which clearer and fuller instructions are required than were issued on the present occasion.

The District Summaries were received by me on dates varying between the 7th and the 21st of March, that for Bannu arriving first, and that for Dera Ghazi Khan last. The total variation between these as finally received and the actuals subsequently ascertained was very small. In four places only

(namely Kangra, Sialkot, Dera Ghazi Khan and Chamba) did the variation exceed one per cent., and as a general rule the difference amounted to less than one-tenth per cent.

These provisional figures are the only statistics which the Census Superintendent can supply to other departments for some four months after the Census. They were brought into use on several occasions.

71. Preliminary Examination of the Schedules.—On the morning after the Census the supervisor was supposed to go round and assure himself of the general accuracy of the results recorded by the enumerator on the Census night: all entries of the preliminary record having already been examined and certified by the supervisor The supervisor was allowed a certain limited amount of discretion in altering entries obviously wrong; but as a rule his attention was mainly directed to seeing that the householders' schedules had been collected and that the books were otherwise complete. When the supervisor had received all the books from his enumerators, and was satisfied that they were correct and complete, he forwarded them together with the circle list, village or ward list, maps and other papers connected with the Census of his circle to the Tahsil. At the Tahsil the enumeration books were compared with the circle list: the returns of the houses were checked by the village and circle lists: and it was seen whether the householders' schedules had been duly attached, and whether the series of pages in each book was unimpaired. The tahsildar and some of his ablest subordinates were also supposed to look through the books and correct any obvious omission or departure from the rules; it being understood, however, that entries of castes, religions, occupations and the like were not to be meddled with in order to fit in with any theories held by the officials on these points. The books were then checked against the Tahsil List, which was a list of the villages in their revenue order showing the detail of books used in each village, in the form prescribed in my General Letter C (see Appendix A of this Report). The books, &c, for a circle being found correct, a bundle was made up containing the enumeration books, abstracts, summary, circle list and village lists of the circle, and these bundles were despatched by Circles to the headquarters of the district. At headquarters the papers were again checked, with a view to make sure (*i*) that all the papers which should be in the parcel were there, (*ii*) that there were one or more books for every block mentioned in the Circle List, (*iii*) that the number of houses dealt with by the books corresponded with the number entered in the Circle List and Village Lists, and (*iv*) that the number of householders' schedules returned with each book corresponded with the number entered on the outside of the book. To the books received from the Tahsils were added those for cantonments, railways and officers in camp, and the books of very large towns where the Municipal Office took the place of the Tahsil. When the papers for a Tahsil had been found to be complete, they were forwarded at once to the Abstraction Office. At the Abstraction Office they were again checked: the points of check being the same as those employed in the District Office, with the addition that the books were again checked against the Tahsil List, which formed the basis of our tabulation.

It will be seen that no trouble was spared in having the books correct and complete before commencing abstraction. This caused a certain amount of delay in the beginning of the work, and I feared that the men at the Abstraction Offices might be left for a day or two without work; but by deferring the date of their arrival and arranging that the papers for one or two Tahsils, at least, were sent in very early, we managed to escape this calamity.

In future the dates for the various stages of check should be more precisely fixed. I should require the books to be at the Tahsil on the third day after the Census at latest and to be all at the Sadr within three more days from that date. The checking at headquarters should not occupy more than four days and the books for the first Tahsil which was ready should be at the Abstraction Office ten days after the Census. These dates could not be kept in all parts of the province, but there is no reason why in the majority of districts they should not be punctually observed. On the present occasion I gave a limit of twelve days and books began to be received at the Abstraction Office within the limit of time prescribed. When once a reasonable number of books have arrived, the office can get to work, and it does not matter much whether the remainder are received at once or not; but the delay we experienced in some cases—for instance in those of Gugaira and Pind Dádan Khán,—the books of which were not received for about two months—was quite uncalled for. It is a mistake to suppose that the check is done any better if a longer time is prescribed for it: and the periods I have noted above seem to me the most suitable.

Further, in specifying the points for check it should be distinctly stated that no other points should be attended to. I find the staff in district offices returning householders' schedules because they were not signed by the householders, returning books because some pages had not been signed by the supervisor, and so forth. This of course causes unnecessary delay, and should be promptly stopped.

In many districts it was arranged that the kanungos and patwáris selected for Abstraction work should stop at the headquarters of their district on the way to the Abstraction Office and be appointed to check the returns for their Tahsil before proceeding. This is not a bad plan, and might be made more general on a future occasion, provided that no delay was allowed to occur in consequence.

We arranged that in cases of reference to the district for correction of errors, the tahsildárs in charge of the Abstraction Office should correspond in vernacular either with the Deputy Commissioner or with the tahsildár concerned. This arrangement was found to work well.

72. The Divisional Abstracting Offices.—It may be taken for granted, I think, in all future Censuses of this Province that the figures are best abstracted in some six to ten offices, corresponding more or less closely in their scope to the civil Commissionerships. The question is carefully discussed in the last Census report and my own experience leads me to agree that this system is far better either than a single central office or than district or tahsil offices. Besides the considerations noted by Mr. Ibbetson, it may be mentioned that matters of detail are always coming forward in the course of abstraction which cannot be anticipated in the general instructions but which require to be settled on a uniform system as rigidly as any of the points previously determined: and it is (if nothing else) a great convenience to have to communicate on these matters with six offices only instead of

31 or 1·8, especially when we remember that most of the orders have also to be sent to the Native States as well. Our offices were six in number—

(1) At Ambála, for the Delhi Division.
(2) At Jálandhar, for the Jálandhar Division (except Kangra).
(3) At Lahore, for the Lahore Division.
(4) At Wazirábád, for the Sialkot, Gujránwálá, Gujrát and Sháhpur districts.
(5) At Ráwalpindi, for the Ráwalpindi and Jhelum Districts and the Peshâwar Division.
(6) At Multán, for the Deraját Division.

It is a great convenience to have these offices each within twelve hours' rail from Lahore, as this makes supervision more easy and lets references be disposed of quicker.

The places chosen were all suitable enough, except, perhaps, Wazirábád where the number of men incapacitated by sickness was excessive. A more healthy place could be chosen next time. We generally rented houses of the European type as offices; but in Wazirábád and Ráwalpindi we had sarais, and in Multan we used the fort. It is a good thing to have plenty of room, and, if possible, the greater part of the staff should live on or very near the premises, as it is a serious interruption to the work if the men have to go some distance for their meals.

Very little furniture is required. The floor is either covered entirely with chatai or the men are provided with separate little mats which can be procured very cheaply. The tahsildár is given a table and chairs, but the rest of the men sit on the ground. Nothing in the shape of desks need be provided; the men write with the papers on the ground, or on their knees, or on writing boards of wood or cardboard which they bring themselves. Red ink should be supplied where required; black ink and country pens can be brought by the men themselves. We gave the men pencils for the abstraction of most of the sheets, which they used at the rate of about one per men per week, but the work is not done any quicker or any more neatly with pencils than with ink. The cheapest form of rack for papers is that made of bamboos tied together with rope. Empty boxes turned on one side were also useful. Almárís were either borrowed from other offices or hired from the bazaar.

Punkhas and punkha-pullers were provided after May 1st for the Tahsildars, the rest of the staff being left to make their own arrangements. Each office as a rule had a sweeper and a water carrier and a couple of chaprásís or basta-bardars.

The abstraction and tabulation of the returns for the Kangra districts were done locally at the tahsils. It could have been somewhat hard on the patwáris of this district to bring them down in the hot months of the year to the Divisional headquarters and it was felt that, under the peculiar circumstances of the district, local knowledge would be especially useful in tabulation The district being under settlement abstraction was not commenced till after the crop-inspections; that is, till the beginning of April. The whole (or nearly the whole) staff of patwáris was then summoned to the tahsils, and there conducted the abstraction under the supervision of the tahsildárs. The distances precluded my personally inspecting the work in any except the Nurpur tahsil; but I am of opinion that the abstraction and tabulation were done more leisurely it is true, but probably with no less accuracy than in our large Abstraction Offices. The Deputy Commissioner, Mr. O'Brien, was most kind throughout in placing his staff at my disposal and in helping me in every possible way. I think that our arrangements for the Kangra abstraction might very well be carried out on a future occasion also.

73. **The Constitution of the Offices.**—It is absolutely necessary for the Superintendent to have an Extra Assistant Commissioner at headquarters to assist him to get through the enormous amount of work entailed by Tabulation and Compilation.

The Officers in charge of the Abstraction Office were tahsildárs: this class of men having hopes of promotion and being generally younger in years is preferable to that of Extra Assistant Commissioners for the post: besides being more adapted to receiving orders from the Extra Assistant at headquarters. Several of my tahsildárs knew English, and I found this a great convenience in many ways: there should be no difficulty next time in getting tahsildárs, all of whom know English. The very best tahsildárs available should be obtained for this work. What is wanted is a man with industry, energy and a power of getting others to work. The Extra Assistant Commissioner received a special allowance of R50 per mensem, and the Tahsildars an allowance of R30 per mensem each, in addition their ordinary pay.

Under the tahsildárs were six district kanungos (one to each office), 124 kanungos and 1,083 patwáris. The scale of establishment recommended by the Census Commissioner was of the rate of 75 per million of the population. The number of men in our offices should at this rate have been about 1,500, and we did our best to reach this figure by entertaining unofficial moharrirs at a pay of eight or ten rupees a month; and these men were useful enough during abstraction, but their ability and discipline were much inferior to that of the patwáris, and most of them were dismissed when the work of tabulation commenced. We took our patwaris from the districts at rate of about one in every six, except in districts under settlement where the proportion was much smaller. If this principle is followed, the offices which abstract the Census of districts under settlement must necessarily find themselves undermanned: and it is advisable in such cases to bring these offices up to full strength by recruiting outsiders. The number of patwáris entertained on a future occasion should certainly not be less than in our case: and it may be understood that, except in the preliminary work of mere abstraction, the work will be done far less efficiently by outsiders than by the patwáris.

Deputy Commissioners were especially asked to send good patwáris: but in some cases the quality of the men sent was very indifferent. It would be well perhaps if the kanungos, who were deputed to the work, were allowed a voice in the selection of the patwáris.

The patwáris got an extra allowance of R4, the kanungos R7, and the sadr kanungos R10 per mensem during the time they were employed on abstraction. These sums are suitable; the men had to pay their own way coming and going, and, although as many as possible were lodged free of charge in the compounds of the Abstraction Offices, the rest had to pay for lodging; and they all had to pay higher food rates. Some were not in little discontented at being away from their homes in the harvest time, and missing the benefits, legitimate and otherwise, con-

nected with that season. The work too was for one and all excessively hard and distasteful, the hours were long, the weather was warm and holidays were sparingly granted. No leave was given except in most exceptional cases, and then it was with loss of pay and allowance.

After the completion of the work I forwarded certificates through Deputy Commissioners to a few men who had worked especially well.

The following table shows the manner in which the work was distributed among the establishment on the first of each month :—

Statement showing the distribution of work among the men working in the Abstraction Offices.

	On 1st April.	On 1st May.	On 1st June.	On 1st July.
Abstraction	1,055	863	...	...
Re-abstraction	98	77	...	...
Testing of Abstraction	153	175	157	..
Tabulation	88	311	1,125	874
Miscellaneous	89	139	145	74
TOTAL	1,483	1,565	1,427	950

74. **The System of Abstraction.**—The abstraction was done on lithographed abstraction sheets, of which there were eleven, *viz.*:—

1. For Age, Religion and Civil Condition (the largest and most complicated).
2. For Age, Religion and Education.
3. For Age and Occupation
4. For Castes, Sub-castes and Religion.
5. For Parent Tongues.
6. For Birth-places.
7. For Age and Caste of Infirmities.
8. For Sects and Races of Christians.
9. For Age and Race of Christians.
10. For Caste of, and Language known by, the Literate.
11. For Sects.

The abstractor takes up an enumeration book and a blank abstraction sheet, and makes an upright line in the proper column of the latter for each item relating to the sheet in question which he finds in the enumeration book. These he totals in separate columns, and these totals (representing the total under each head for the book) are ready for transfer to the Tabulation Register.

The unit adopted for tabulation was the book, but as I have noted in paragraph 42 above, it would have been as satisfactory to have worked by the block The number of sheets required can be calculated from the number of books or blocks dealt with, a certain percentage being allowed for waste and re-abstraction. For infirmities, Christians, &c., no correct estimate can be made; the number of sheets required must be estimated roughly from the figures of the last Census. The sheets we used (a copy of each of which is preserved in the Secretariat) were as a rule suitable. Some were perhaps a little too large.

There are several ways of abstracting the results: and our object in adopting one or another is to obtain the maximum of speed with the minimum of inaccuracy.

In 1881 each book was abstracted by a batch of four enumerators, who, between them, filled up all the abstraction sheets relating to the book. At first the totals were filled in by an independent staff, but it was found better in the long run to let the abstractors fill in and compare their own totals; as it was impossible to prevent this intermediate check in any case.

With experience of this system Mr. Ibbetson suggested a modification of it for future adoption. His proposal was that one man should do the whole abstraction for one book. The men should sit in pairs in order that one man should be able to dictate to another where necessary: but the principle, as I understand it, was for one man to abstract on all the sheets for the same book and, of course, without any check on his facilities for inter-comparison of the sheets.

The system prescribed on this occasion by the Census Commissioner was one to which Mr. Ibbetson in his report objects strongly on the ground of expense. It was based on the principle that each sheet should be filled up by a separate abstractor without any means of comparison with others and that the totals should be checked by an independent staff.

As regards accuracy there is of course no comparison between the schemes. It was found quite possible to prevent any intercommunication between the abstractors of different sheets: on one occasion only was a case of fudging of this kind brought to my notice and I believe that very little of it occurred.

It was part of the scheme moreover to arrange that a certain percentage of the books should be entirely re-abstracted after being checked: and this prevented any general fudging of results in the checking department, where, without such precaution, the staff could alter totals without referring back to the books. When we were half-way through the work, Mr. Baines allowed us to permit a certain percentage of error in the abstraction sheets: but by that time our men had got fairly expert and the percentage of error allowed was so small, that I never communicated these orders to my offices and we continued to aim at getting the results to agree absolutely. That there was no fudging whatever, I should be the last to assert: but I believe that the abstraction was very nearly accurate and, if one may hazard an opinion as regards the standard of accuracy as laid down by Mr. Ibbetson, I should say that the error in abstraction was certainly not greater than the error in enumeration. On the whole, then, the system we followed was one in which the greatest accuracy can be obtained. But what about the delay?

When one comes to think of it, it requires no common degree of accuracy for seven separate abstractors to bring out from a book of, say, 200 entires, results that will tally even in the totals of the sexes, much more in the intermediate, totals by age, religion &c. And during the first two or three weeks, before the workers gained experience, mistakes were found in the sheets of almost every book: in spite of large additions made to the checking staff the delay was very great, and I was almost in despair as to the working of the system. But as the men grew more expert, the mistakes became wonderfully few and the delay on this account became very small. Delay caused by re-abstraction was also considerable at first, but was much reduced afterwards.

Our rule roughly was to re-abstract one-half during the first week: then two sheets of each book until the number of books in which error was found came to less than 10 per cent., and after that one sheet in each book. Re-abstraction is the only check on the details of age periods, languages, birth-places, occupation, castes and infirmities: and consequently the sheets relating to these should be more frequently re-abstracted than others.

There are some sheets which do not relate to the whole population, namely, those regarding Infirmities, the Literate and Christians. It can be arranged that a man who is abstracting for some other sheet should abstract also for Infirmities, the Literate or Christians without being able to compare the totals; and it is possible that by doing this he saves some time, that is, that the time lost by turning from one sheet to another is compensated for by the time gained in avoiding the transfer of the papers from one set of abstractors to another. At any rate the risk of loss and confusion of papers is so far diminished; and we were able on this principle to abstract the Infirmities along with the Age, Religion and Civil Condition, and the Literate along with the Castes. The two sheets relating to Christians were as a rule done by one person who did nothing else; the general rule regarding the communication of totals being in this case disregarded: but the number concerned is so small that this could do no harm. We disregarded the general rule too in the case of Sects, the Sect Table being a Provincial one in which accuracy was not so carefully aimed at as in the others: and the abstractor who dealt with Birth-places or Mother Tongues did the abstraction of the Sects also. The average of work turned out by this arrangement certainly exceeded that turned out by the system of abstracting the Sects separately.

Another method for shortening work was the adoption of a system of dictation in certain sheets. The only sheet in which I experimented in this way was the complicated "Age, Religion and Civil Condition" Sheet. I left it entirely to the Tahsildárs to settle whether dictation should be adopted in this case or not: the result I think was slightly in favor of dictation, but no very marked difference resulted between work done on the silent system and that by dictation. Some men worked better in one way and some in another. I tried also to ascertain the quickest ways for abstraction in several other sheets. For instance, was it quicker to do the males of a book first and then the females? or the males of a page first and then the females of that page? or was it better to take them as they came? and so with religions But the enquiry brought out no marked difference between the various methods, unless it be that perhaps more men found it convenient to do the males of a page first and then the females. It is well I think to leave these matters entirely to the abstractors.

Another method for quickening the abstraction is permissible in those sheets where most of the entries come under one head. You allow the abstractor to put in the totals of such entries straight from the enumeration books without going through the formality of ticking off each entry. For instance, in the Lahore district the greater number of the birthplaces would be "Lahore": and the abstractor after ticking off the entries for outside districts in the ordinary way, would then run through the book counting the remaining entries, and would enter the total direct in the total column of the abstraction sheet. We allowed this method in the sheets for Parent Tongues, Birthplaces, and Sects: and these are the only sheets in which it can properly be allowed.

We were also able to save delay by relaxing the rules at first laid down for the custody and transfer of papers. The chances of confusion and loss of books, &c., under the system prescribed led me at first to devise very elaborate rules for their custody: but, although very careful rules are necessary, it was found consistent with the safety of the records to dispense with some of the elaborations at first proposed. For instance, we allowed the Kanungos to retain charge at night of the books of circles the abstraction of which was incomplete: they locked them in boxes and gave the key to the Tahsildár, and in the morning instead of crowding to the Record Room and being delayed there for an indefinite time, they had simply to open their boxes and continue the work.

At the end of each day the Kanungos noted the work done by each of the abstractors and these returns were collected into a return for the Abstraction Office which was sent weekly to me at Lahore. I then had them compiled into a statement by which I could compare at a glance the rate of progress in each sheet in the various offices From this I prepared for each sheet a standard to be worked up to: and with this standard before them the Tahsildárs proposed fines for the backward, and rewards for the successful abstractors. The rivalry was very keen, and this conduced more than anything else to the rapid disposal of the work.

By one method and another, we hastened the progress of our abstraction sufficiently to complete the original abstraction by the end of May: and the testing and re-abstraction by a week or two later, a large proportion of the tabulation having also been completed at the same time. In the small office at Lahore where the English figures were abstracted the danger of fudging was small, and we there followed the system by which two clerks abstract two books. In the Simla office too where the returns of the Simla Hill States were abstracted, we found the usual procedure two elaborate, and with the Census Commissioner's approval worked on a system by which one man read the entries of a book, while a class sat round him each entering on his sheet the entries which concerned him, the sheets being handed over for check and corrected, if necessary, almost immediately. This plan, though apparently wasteful of time, seemed to work well: but the scale on which it was done was too small, and the circumstances too special to allow of any general conclusions being drawn from it.

Generally speaking, the system of abstraction laid down for general observance in the present instance was more likely to lead to accurracy than that followed in 1881, and, helped by the various devices mentioned above, the speed attained was not less, and perhaps more, than that attained in 1881. I myself believe, however, that we could have retained the advantages and done away with the disadvantages of the system under which we worked by an arrangement which would permit of an inter-

mediate check not by the abstractors themselves but by their immediate supervisors. We generally had nine or ten abstractors working under each Kanungo, and I believe that if some of them were made to work at one sheet and others at another in such a way as to avoid one part getting a head of the other, it would be possible for the Kanungo to compare the results and have them put right at once without any greater risk of fudging than that incurred by the system of a separate checking staff. Two or three sheets could thus be prepared under one Kanungo and the work of the checking office would be confined to comparing the results given by the several groups of sheets returned by the various Kanungos. If carefully worked out this system would attain the same degree of accurracy as that attained by the method we followed, while it would avoid a great deal of the delays and confusions inseparable from the incessant transfer of papers.

75. **Departure from the Entries made in the Schedules.**—It was a cardinal rule that in abstraction no departure whatever was to be allowed from the entries as given in the schedules, and no grouping of any kind was to be attempted. For instance, in the occupation register *hajjám* and *nái* and *bál katná* were each entered as a separate occupation. This is a perfectly sound rule if we assume the original schedules to have been filled up according to the rules. But in many cases we have abnormal entries to deal with, and in these cases it would be mere statistical prudery to allow no latitude to the abstractors. For instance, the enumerator in his haste would enter the caste in the column for sect and where this was obvious, the abstractor was allowed to consider the sect to be not-returned, and to enter as the caste the name entered in the sect-column. In the sex column the words "boy" and "girl" were sometimes entered instead of "male" or "female," and the abstractor was allowed to count "boy" as male and "girl" as female: and where the word was merely "child" he had to guess the sex from the name in the first column, and to alter the word in the sex column accordingly. In the birth-place column too, the enumerator often inserted the name of a village as well as that of the district: and in such cases the abstractor was allowed to omit the name of the village. The enumerator often entered the occupation of a village menial as "sep," "sepí," &c., and in such cases the abstractors were required to add the caste from the caste column, *e.g.*, "sep chamár," "sep tarkhán," and so forth Again, although in abstracting occupations we made no distinction between those who were dependent and those who were not, we had to deal with a number of cases in which the enumerator instead of entering the occupation of the working member of the family against the others, would merely write "dependent" or "dependent on the above," or would repeat the original occupation in some truncated form as "tel tábi," for "tel nikálná tabi," and so forth. The abstractor was instructed to enter these occupations in the manner which appeared to be that in which they should have been entered if the enumerator had followed his instructions. Sometimes too a man would be entered as literate, and no language known would be entered against him; here we presumed him to know native languages only. And where a language known was entered against an illiterate man, the abstractor crossed it out under his signature. Similarly, persons entered as dumb only were (as in 1881) presumed to be deaf and dumb, while entries of "deaf" only were ignored. Entries of infirmities other than the four prescribed were also of course ignored in abstraction.

The greatest difficulty was found in the uncertain entries of sex, and so many of the discrepancies brought out by the checking staff were due to the fact that what one man read as "male" was read by another as "female," that in most of the offices we put on a special staff to look through the books before handing them on for enumeration and correct doubtful entries of this kind. These men were also instructed to see that wherever "Jain" had been entered as a sect of Hindus, the entry should be transferred to the column of religion; but this, as noted elsewhere, was not by any means completely done.

The special staff we employed for preliminary investigation of the schedules was not a regular part of the scheme and was not properly managed. In future I should make it an essential part of the arrangements for the books to pass through the hands of a select staff before reaching the abstractors: I should make these men correct all doubtful entries regarding sex: and (if sect is recorded again) it would be well to require them to enter as Jains by religion all Hindus who have given as their sect the name Jain, or any Jain sect, such as Digambari, Dhúnderi, &c.

76. **System of Working by Localities.**—The names of castes and occupations were often strange to the abstractors, and for that reason liable to be entered wrongly in the abstraction sheets. This difficulty would be obviated to some extent by arranging that the Caste and Occupation Sheets of each district or tahsil were committed to patwaris from that district or tahsil. And this leads to the question whether it is wise as a general rule to specialize by entrusting the abstraction work of each local area to abstractors who come from that local area It is possible, for instance, to arrange that the whole abstraction and tabulation of, say, the Gujrat district or tahsil should be entrusted entirely to patwáris from that district or tahsil: and this is a system which I was constantly urged by my subordinates to adopt. The disproportion of workers in tahsils containing large towns or in tahsils under settlement from which fewer men may have been sent, could easily be adjusted by a proper distribution of non-officials or by a slight redistribution of the patwáris themselves: and the system has the great advantages that the men would be working under officers whom they know, and that the feeling of rivalry and the knowledge that each batch would be released on the completion of the special work allotted to it, would urge the men to work with more alacrity than they do if they are merely working each for his own benefit. As a matter of fact I refused absolutely to permit the adoption of this system in abstraction, and only allowed it for certain registers in tabulation, because, by adopting the plan in question we must give up the principle that tabulation should proceed hand in hand with abstraction. Even as it was I allowed tabulation in many cases to be deferred longer than I at first intended, and the result of this was that the registers flowed in to my Compilation Office with so great a rush that in some instances it was very difficult to have them checked before the Abstraction Offices broke up.

The difficulty arising from the rush of registers can, however, be obviated in various ways: by strengthening the Compiling Office, by arranging for a severer check on the registers in the Abstraction Office itself, and by arranging that the preparation of the long caste and occupation registers should be deferred till all the rest are ready. The further difficulty regarding the receipt of sanction to the various *Lists* of doubtful entries could be done away with to a very large extent by the adoption of some of the

suggestions which I shall make later on regarding these lists. I think myself the experiment would be worth trying, by districts at any rate: and on a future occasion I should throw over the plan of entering in the tabulation registers the results of the appropriate abstraction sheets as soon as these are ready, and should adopt the plan sketched out above, by which the patwaris from each district, working under their own kanungos, should abstract the results for that district, and on completion of the abstraction proceed to tabulate the same.

77. Abstraction of English Schedules.—I adopted Mr. Ibbetson's suggestion that the English schedules should be abstracted at a central office. The schedules were sent to Lahore by the Tahsildárs of the Abstraction Offices as soon as possible after their arrival from the districts. Then they were abstracted by a set of Moharris drawing R12 to 15 per mensem, under the guidance of a kanungo and under the supervision of the Extra Assistant Commissioner who was my Personal Assistant. The abstraction was done in vernacular on the same sheets as those used in the abstraction of vernacular schedules, with the exception that English names of occupations, &c., were entered in both English and Vernacular. For tahsils where the English schedules were very few indeed, we simply translated the entries into Hindustani and returned the schedules in original to the Abstraction Office to be abstracted there. When they were more numerous, we abstracted them and sent the abstraction sheets as they stood to be incorporated in the usual way in the tabulation registers Where there were really a large number of English schedules in a tahsil, we not only abstracted the results but entered them on register leaves; and these register leaves were sent to the Abstraction Office and there copied on to the general registers for the tahsil.

It will be seen that the risk of confusion attending these arrangements was great, and it not unfrequently led to difficulties, especially when, as was very often the case, the details regarding the block, circle, &c., were imperfectly shown on the schedules or books sent to the Central Office. I should not recommend this adoption of this plan in future. In the greater number of my offices the Tahsildár in charge knew English and on another occasion they should all be English-speaking officers. In almost all my offices too there were several Kanungos and Patwáris with quite enough knowledge of English to do the English work locally; it might be useful in future to ask Deputy Commissioners specially to depute any capable Patwáris and Kanungos they have who are acquainted with English; and even when the number so deputed is insufficient, it is always easy at any abstracting centre to obtain for 15 to 25 rupees a month as many English-knowing clerks as may be required for this purpose. It is not possible for the Superintendent, even with a central English Abstracting Office, to maintain any minute supervision over the abstraction of the entries: and the risks of inaccuracy would not be at all aggravated by the abstraction being done locally. Our English work was largely increased by the railway schedules being in English, but, if my recommendations in paragraph 61 are adopted, the English work should in future be confined solely to the books relating to British regiments and to the householders' schedules which after all are very few in number.

(b) TABULATION.

78. The Registers.—The books in which we entered the totals of the abstraction sheets were called Tabulation Registers: in 1881 they were called Village Tables. Our registers were on narrow sheets of the same size as the Enumeration Schedules, and we found these generally very convenient. The sheets were distributed to the offices in their loose state; the names of the villages and blocks were entered in the appropriate columns; and the sheets were then tied up in bundles or stitched together. When the figures had been entered in the several registers, and they had been received in the Compilation Office at Lahore, we bound the registers in volumes with brown paper covers and ultimately returned them to the districts concerned, where they now sleep in the recesses of the record rooms.

Our registers were 19 in number, *viz*:—

1. Houses and Total Population.
2. Variation in Population.
3. Classified List of Villages and Towns.
4. Religions.
5. Age by Religion.
6. Age by Civil Condition and Religion.
7. Education.
8. Parent Tongue.
9. Birthplace.
10. Lunatics by Age.
10*a*. Lunatics by Caste.
11. Deaf-mutes by Age.
11*a*. Deaf-mutes by Caste.
12. Blind by Age.
12*a*. Blind by Caste.
13. Lepers by Age.
13*a*. Lepers by Caste.
14. Caste.
15*a*. Occupations of Men.
15*b*. Occupations of Women.
16. Sects of Christians.
17. Races of Christians.
18. Language known by literate.
19. Sects.

Of these, Nos. 2, 3 and 4 were merely extracts from other registers; and No. 5 was maintained merely as a check on No. 6. The other registers each contained fresh information taken from the abstraction sheets.

79. The Process of Classification.—It is at this stage that the troublesome business of Classification begins. It is only in a very few of the registers that we have "fixed headings" that is, headings which can be determined beforehand, leaving nothing to the tabulator beyond the mere transfer of totals from the abstraction sheets. This is the case more or less with Registers Nos. 1, 2, 3, 10, 11, 12, and 13; and in these there is no further difficulty. But in all the other registers we find that if we took our entries direct from the abstraction sheets we should have a great many more entries in the registers than we shall want in the final tables. It is open to us of course to accept this and to combine the entries that want combination in the Compilation Office, and this process has the advantage of furnishing a means of ascertaining at any time the figures returned in the schedules under any

head, however insignificant, and enables us to put right at any stage of the operations any error in classification that may have been adopted. On the other hand, it throws an enormous amount of work on the Compilation Office which can be done far more easily in the actual process of tabulation: it entails an enormous waste of time and paper in tabulation by requiring the entry of thousands of headings which no one will ever want to consult. Take the simplest case of all, that of Religions. The number of religions in a tahsil—as the word "religion" is understood for the purposes of our final tables—will ordinarily be four or five, whereas the number returned in the schedules may run up to 20 or 30. If the consequences of this were confined to the Register of Religions, the headings in that register would be increased five-or six-fold, but this would be of little consequence. Religion, however, enters into at least five other registers, some of them very long and complicated, in which a separate series of headings is required for each religion. If therefore we are going to tabulate within a reasonable time we must forego the pleasure of bringing out figures in each of these registers for all the different religions returned. We must tell the tabulator "when you meet the religion 'Brahman,' the religion 'Sansi,' or the religion 'Lalbegi' in your abstraction sheets, you must count them each and all to be Hindus and include them as such in your registers; it is true that by this process we shall never be able to tell the curious how many Sansi males under five years old are unmarried, or how many Lalbegis between 15 and 25 are able to read and write; but we shall be able to give the same information for Hindus, and we shall be able to do so sooner and with less expense to the taxpayer." And this quite apart from the reasons which make the tabulation of these religions of no value in themselves: reasons which will be mentioned in their proper place. The same arguments apply with even greater force to the classification of Sects, Languages, Birthplaces, Castes, and Occupations where the number returned in the schedules bear ordinarily a far greater proportion to the number required for our final tables than in the case of religions.

It is not necessary of course to reduce the number of entries precisely to the number which will be shown in the final tables. In some cases the classification may be doubtful, and it is useful to retain information in slightly greater detail than that ultimately published; and in other cases one has not the requisite information for classifying on the spot and tabulates the detail pending further enquiries. For instance, we tabulated a number of languages which were afterwards combined in our tables, but the fact of our having tabulated them enables me to give in the report some interesting information regarding the composition and meaning of the larger items. So also many castes were tabulated which do not appear in the final tables, because between the date of the preparation of the registers and that of the final tables, I was able to ascertain that these castes were really parts of other castes.

It was a main principle in our classification that no entry was to be combined with another except with the express sanction of the Superintendent. Our arrangements for obtaining and acting on the sanction were in this wise. When the abstraction sheets relating to a certain set of headings were ready for a tahsil, a list of all the headings in those sheets was prepared and sent to me, with proposals as to the combination of one entry with another: I passed orders on this list and on its return the list was handed over, in original or by copy, to the men who were tabulating for the register concerned. The amount of work entailed on the Superintendent by this process was enormous, and the months of April to June were made hideous to me by the constant inpouring of these long vernacular lists from each tahsil and Native State requiring instant disposal. The entries of language and birthplace are those most apt to be repeated and I was able after a time to hand over the work of passing orders on these to my Personal Assistant, giving instructions on special cases only from time to time. The disposal of the Occupation Lists in the time at our command was quite beyond the power of any one or even two men, and I had to employ a small staff to help me in disposing of the occupations, with results which will be mentioned hereafter. But the lists of Religions, Sects, and Castes were kept under my personal control throughout.

The unit for which each of these lists is required is primarily the tahsil, that being the unit which we adopted and which will presumably be adopted always, for tabulation generally, separate sets of registers being prepared for each tahsil.* With the shorter lists this is the quickest and best plan; but if separate and full lists of Castes and Occupations are submitted to the Superintendent for each Tahsil, he could never get through them. The Caste and Occupation lists were therefore submitted to me by districts, it being better, under the circumstances to throw extra work on the abstracting offices than on the Superintendent. I tried the experiment also of having Sect lists sent by districts from two of the offices; but here the advantage gained is less certain.

As my orders regarding the submission of these lists were very considerably altered after the printing of my abstraction rules, it may be useful to note shortly the process actually employed in each case.

80. The Classification of Religions.—The Tahsildars simply wrote in one column the name of each religion returned, and in the other column the name under which they proposed classifying it. They had been warned beforehand that all names returned in the schedules which could not definitely be entered under any other of the well-known religions as Musulman, Sikh, Jain, &c., would, as a general rule, be classed as Hindu. The religions mentioned in Table F show roughly the classification adopted, but there were other names returned by an insignificant number of persons which do not appear in Table F. It would perhaps be advisable on a future occasion to circulate a list of the religions mentioned in Table F, with orders to the Tahsildars to refer, for instructions, all names returned as religions which do not appear in the list.

In the case of doubtful entries, such as "Faqir," "Dogra," "Rajput," "Dhobi," &c., we had to turn to the original entries and guess the religion from the names. The entry "Lá mazhab"—"no religion"—was found generally to refer to sweepers, whom the enumerator considered to have no religion worth speaking of: when relating to Europeans or to natives of the higher castes it was tabulated as a separate religion. Clear orders should be issued to the effect that European and Eurasian Agnostics,

* The cities of Lahore, Amritsar, Delhi, and Peshawar were also counted for tabulation purposes as separate tahsils. In Native States the best plan is to have one set of registers for each State, except in Patiala, Baháwalpur, Nabha, and Jind where separate registers should be prepared for each Nizamat or Kardari. In Patiala, on the present occasion, separate registers were prepared for each tahsil, but this was not necessary.

Atheists, &c., are not to be included among Christians. I found that my native subordinates would of themselves have made no distinction between Christian and non-Christian Europeans and Eurasians, as they looked on European and Christian as synonyms.

81. The Classification of Sects.—In tabulating sects we had of course to show the religion under which each sect was classed, and in doing this we recorded the religions not as classified in the other tables but as entered in the schedules. The list of sects was therefore divided into parts according to the religions recorded. First came the Hindu sects; then the sects of religions which had elsewhere been classed as Hindu; then Sikh sects, and so on. These were noted in the first column of the list as entered in the schedules; in the second column I recorded my orders as to the manner in which each sect was to be shown in the register. This involved difficulties of two kinds. In the first place the sect column was perhaps the least understood of any, and it was very hard to determine at once what names were really sects or worth recording for some other reason and what were merely caste or family names. And, again, the same sect would be returned in several different ways; the same name would be returned in ten or twenty different shapes, and we struggled to select one of these and adhere to it in the registers. Even with all our pains the registers in the end often contained one sect under several names and showed caste names as sects. The return of sects is not likely to be called for again, but even if it is, I doubt whether much could be done to simplify the procedure we adopted.

82. The Classification of Languages.—The Tahsildar sent a list in the first column of which he showed the names returned as languages in the schedules, and in the second the names under which he proposed entering them in the registers. He also sent a second list classifying the entries in column 2 of his first list in a fixed order, the languages of the Punjab coming first, then those of the rest of India, and so on. This second list, after being sanctioned, was handed over to the tabulating branch, and the headings of the columns of the language register were copied directly from it. We were thus able, when the time came for compilation, to find the entries already classified to some extent, and this was a great saving of time and trouble. The distinction between languages and dialects being somewhat difficult to determine, I gave myself considerable latitude in the way of entering languages in the registers; and our general rule was to record in the registers every language returned in the schedules. There will be found in this report a list showing the languages respectively abstracted, tabulated, and compiled, which covers nearly all possible returns and could conveniently be issued (with corrections if necessary) for guidance to the tabulating and compiling branches on a future occasion.

83. Classification of Birth-places.—The birth-places in the Punjab were compiled by Districts and States, and the headings being in this way absolutely fixed, I was able to supply the Tahsildars with a list of the Punjab Districts and States in their proper order. Similarly, one was able to give complete lists of the units to be recorded in India outside the Punjab. For countries outside India one was only able to give specimens, but their occurrence was comparatively rare, and they could easily be classified by continents. The Tahsildar having prepared an alphabetical record of the birth-places mentioned in the schedule, was able, with these lists before him, to note against each name the heading out of those in the lists supplied which he considered to include the name returned in the schedules. Thus, against Taran Taran he would write Amritsar; against Benares he would write North-West Provinces, and so on. The entries in the second column were, after sanction, transferred to a classified list in which they were arranged in a regular order and had merely to be copied into the register as headings.

The entries of birth-places are very numerous, and they are so uncertain that it would be little use my giving a list of them. They will have to be dealt with at each successive Census in much the same way as on this occasion. It would, however, I think, be safe to entrust the Tahsildars with the classifying of all the birth-places about which there could be no doubt, requiring them to forward, for orders, only those entries regarding which they were uncertain. This would save the Superintendent and his assistant a great deal of troublesome and unnecessary work.

Some of the entries gave us a great deal of trouble, causing long searches in Baness' *Index Geographicus Indicus*, Hunter's Gazetteer, and elsewhere; and some we had to give up altogether and enter as unspecified. In this process we had to make a number of assumptions, which doubtless were sometimes wrong ones. Any name corresponding with that of a Punjab District or State, or with a District or State in India outside the Punjab, was taken to refer to that District or State. Entries of Dakhin were taken to mean Madras, and entries of Hindustan or Purab to mean the North-West Provinces, though this of course might, in some cases, be quite a wrong assumption. Khurasan in the same way was counted as Afghanistan; Chin as China proper; Rum as Turkey in Asia, and so on. "Dera" might refer to Dera Ismail Khán, Dera Gazi Khán, Dera Dun, Dera Baba Nanak, or a thousand other Deras; but we generally took it to be Dera Ismail Khan. Malwa is often used west of the Ravi to designate the neighbourhood of Ferozepore, and we assumed in cases where Malwa was returned as a birth-place in these districts that the Ferozepore district was meant. East of the Rávi we included these entries in the Rajputana Agency. Towns in Bengal and the North-West Provinces were very frequently returned regarding which we had no information as to which province they were in: and often the enumerator had written the word "Bengal" after a town which we knew to be in the North-West, or *vice versâ*. The names of villages entered in the schedules were generally better known to the local staff than they could be to us at head quarters, and we often took their word regarding the district they should be classed in. But even here the most curious mistakes would arise. I happened, for instance, to know a village called Babu Sabu in the vicinity of Lahore, which the Tahsildar did not, and I was thus able to rescue this village from being included at a venture in the Province of Bengal! The use of the word *riasat* in these returns was sometimes curious. Riasat Kaithal, for instance, which occurred once or twice, may very well have referred to Kaithal, though we preferred to reckon it as a misspelling for Riasat Keonthal. Riasat Jasrota, Riasat Nadaun, Riasat Mamdot, Riasat Bahadurgurh, &c., had of course to be carefully distinguished from Native States proper and to be included in their appropriate districts. The word "Riasat" by itself or "Riasat Maharaj" was frequently found in the northern districts, and was taken to refer to Kashmir.

Then again when the birth-place was not returned or was untraceable, we often turned to the mother tongue shown in the schedule to determine whether the country should be "Punjab part unspecified" or "India part unspecified" or something else.

84. **The Classification of Castes.**—Our caste figures were procured in a different way on this occasion to that employed in 1881. In 1881 the figures for tahsils were taken direct from the village abstracts prepared by the enumerators immediately after the Census, every sub-caste being tabulated, but tabulated for no unit smaller than a tahsil. In our case only main castes, as a rule, were tabulated, but the tabulation of the caste register was by books and blocks in the same way as in other registers. From the papers of 1881 you can tell the number of each sub-caste in the tahsil, but cannot tell the number of each caste in each village. Our papers cannot inform you on the number of each sub-caste (except in a very few instances), but you can (with a little trouble) ascertain from them the number of each caste in each village. We provided the tahsildar with a lithographed list of the castes which we intended to show in the final tables; these were the same as those recorded in the Census Tables of 1881. Sub-castes were to be tabulated in the case of Jats, Rajputs, Biloches, and Pathans only, and for each of these a certain limited number of sub-castes were specified, the rest being counted as miscellaneous. Each caste and sub-caste in this lithographed list had a number. The Tahsildar prepared a list of the castes and sub-castes returned for the district, and against each caste and sub-caste he entered the caste or sub-caste number in the lithographed list which he considered applicable. The number was retained or altered by me as I thought advisable, and the corrected list, on return to the Abstracting Office, was given to a special staff who, with the caste abstraction sheets before them, noted against each caste the sanctioned number. The tabulator in preparing the register combined those castes which had the same number noted against them, and entered them under the name given against that number in the lithographed list. For instance, if the schedule entry were Khatri, Kapur, the Tahsildar in his list would write against this the number 177, which was the number for Khatri in my lithographed list, and on return of the list from me with the number unaltered, the number 177 would be marked against all Khatri Kapurs entered in the caste abstraction sheet; and the tabulator finding, say, 10 Khatri Kapurs and 5 Khatri Bunjáhís on the same sheet, each with the number 177 marked against it, would enter in the register one heading "Khatri" with a total of 15 below it. If a caste occurred which could not be brought under any of the castes in our lithographed list, we showed it separately in the registers and made enquiries.

The object of our showing the sub-caste in the lists sent up by the Tahsildar, although they were not tabulated, was two-fold. In the first place we were thus able to prepare a complete list of the sub-castes returned by combining the lists sent up by the Tahsildars into a provincial list. In the second place the caste returned, if taken by itself, is very often a most delusive guide in determining the real caste, and in many instances we can only determine the caste after reference to the name of the sub-caste returned under it. Many instances of this are noticed in the separate note which I have prepared regarding the tabulation of the castes. I must refer to that note also for a number of other points of interest in connection with this subject. I may remark here that the lists submitted by the Tahsildars, besides showing the castes and sub-castes returned, showed also the religion returned by each sub-caste, and that this enabled us not only to add a point of interest to our provincial list of castes and sub-castes, but also in many instances to save ourselves from error in the classification of the returns.

In devising a method for the tabulation of castes, the first thing to decide is—What items do you want figures for? Do you want them for castes only, or do you want them for sub-castes also? This is a question which will be decided generally by the Local or Supreme Government and not by the Census Superintendent. It is safe to say that the return of sub-castes prepared in 1881, though very useful as opening up a field of enquiry previously unexplored, is of very little value from the sternly administrative point of view, and that such value as a record of this kind possesses for purposes of administration will be fully met by the results elicited in 1881 for a considerable number of decades to come. My instructions were to neglect any unnecessary elaboration in the tabulation of castes, and I have therefore returned in the main the figures for castes only, neglecting those for sub-castes. The nominal list of sub-castes which I have prepared possesses no practical value whatever, and such purposes as it may serve are purely ethnological. The preparation of this nominal list of sub-castes was not an integral part of the scheme of the Census, and might have been omitted without affecting the general results.

If we agree then that the Census Superintendent will not in future be called on to obtain figures for more than the main castes, the next point is to settle how this can best be done. Outsiders will generally propose (as they have before now proposed) to issue to the Enumerators a list of, say, 50 or 60 castes and require them to ascribe the persons they enumerate to one or other of these, but this is a course which Mr. Ibbetson (in paragraph 908 of his report) has, for very good reasons, characterized as absolutely unsound and impracticable. Another proposal is to instruct Enumerators to return in the schedules the caste only, and not the sub-caste, but this again is a course to which any one who has experience on the point will very properly object. The main caste, as we understand it, is not that which the people in a very large number of instances would think of returning themselves if instructed to return one item only, and the sub-caste or tribe or clan which they might return would in many cases be such as we could not ascribe to any caste or such as we could, if we liked, ascribe to several but do not know to which we ought properly to ascribe it; and, in any case, such as we could not ascribe to any caste without an expenditure of time and trouble in each case which the result would in no manner justify.

Determined then that the schedule must show two items at least,—the caste and the sub-caste,—how are we to tabulate figures from castes for them with reasonable accuracy and within a reasonable time?

Mr. Ibbetson was of opinion that the divisional lists of tribes and classes which he published after the last Census might be used with great benefit for lightening the work of compilation. I understand him to mean that, supposing the figures for each caste and sub-caste have been recorded for tahsils in the same manner as was done in 1881, the subsequent process of classifying these would be much aided by the Divisional Tribe and Clan Lists. Now the Tahsildars' lists submitted on this

occasion contained practically the same items as these tahsil returns of castes and sub-castes would; and though I took the trouble to arrange alphabetically the tribes and clans recorded in Mr. Ibbetson's divisional lists, I found these lists of really no practical value in questions of doubtful classification. Either the name which baffled me was not to be found in the lists at all, or if found, it was represented as a sub-caste of a different caste from that to which the Tahsildar with his local knowledge would ascribe it, or it might be found only in the list for a division remote from that in which it was now returned, or (which was the commonest difficulty of all) it was returned as the sub-caste not of one caste, but of two or more, even of 30 or 40, different castes. Not unfrequently too the name which puzzled me was entered in these divisional lists as a main caste which did not appear in the final tables, and regarding the subsequent classification of which no clue could be obtained. I could therefore make practically no use of these lists, and I apprehend that in future censuses no advantage will be gained in tabulation from the nominal list of sub-castes which I have now prepared. We must in this respect start afresh at each succeeding census.

If we consent to forego the caste details by villages or blocks (and this, considering the very small use made of them, we might very well do, if any great accession of speed were procured thereby), then our quickest process is as follows: Require the Enumerators to enter up, immediately after the census, an abstract of the block by castes, just as they did in 1881. This is very nearly as accurate, so far as numbers go, as the results procured by abstraction, and the names are more likely to be rightly spelt. It takes practically no time, and so we save the time spent in abstracting the castes. These Enumerators' abstracts would be handed over to a staff who would prepare from them an alphabetical list for each district, just as was done from the abstraction sheets on the present occasion, and these lists might be classified by means of numbers and a standard list, in exactly the same way as ours were. On return to the abstraction officer, these approved lists would be handed over to the Tabulators. One Tabulator would be assigned to each tahsil; he would start with a sheet in which all the approved caste headings would have previously been entered; he would then take up each Enumerator's abstract and would enter against each caste heading the figure which according to that abstract should be against it, adding up all the sub-castes in his head and noting only the total, reference being made in doubtful cases to the approved list of castes received from the Superintendent. The entries from subsequent abstracts would be added to those of previous abstracts in the form of a running total, as was done in 1881. Thus, if one Enumerator's abstract showed three sub-castes of Khatris with three men in each, the Tabulator would against *Khatri* enter the figure 9; and if the next abstract show in the same way ten Khatris, he would run his pen through the 9, and write 19. This would be the *quickest* way. There would, it is true, be no check on the process; mistakes could only be corrected with great difficulty; and the totals of the caste registers would probably not agree with your totals obtained in other registers; but I believe that, if the very best of the men available were put to this work, the classification would be done as accurately as that done by the Central Office in 1881, or by our numerous staff in 1891. The check on our staff, at any rate, was almost entirely confined to the figures, and not to the details of caste names; the figures were tested carefully by intercomparison with other tables, but the only method of making sure that the caste names were properly entered was by constant supervision on the part of the Kanungos, and in many cases this must have been very nominal. Thus, though we were sure that the total number of persons returned under various castes for a certain block was correct, we could not help leaving very largely to the tabulator's good faith the accuracy of the number in the block ascribed to each individual caste. With good agency the method I have above sketched out would lead to Tahsil Totals differing very slightly from the correct ones, and in a return of this kind it is mere affectation to waste time and money in avoiding petty discrepancies, which can have no possible effect on the value of the results.

85. **The Classification of Occupations.**—It is in the tabulation of occupations that we were perhaps least successful. The instructions I at first received were to record every separate occupation, and afterwards to classify in accordance with orders to be issued hereafter. This would have been an extraordinarily tedious arrangement, but I had already issued instructions in accordance with it when I learnt that revised orders might shortly be expected. I accordingly reversed the old instructions and told the Tahsildars to prepare alphabetical lists of occupations and to keep these by them till further orders. The revised orders issued by the Census Commissioner contained a complete list of headings for the Occupation Table: these were revised by me with a view to the special circumstances of the Province; and were translated and lithographed with the utmost despatch; but it was the 20th of May before I could get the instructions issued, and a few days after I began to receive the lists of occupations, which had been lying in readiness, with bewildering rapidity. These lists were very long, difficult often to decipher, and containing at times unusual terms; each entry required thought and sometimes enquiry; and there were more than forty of these lists to come in. It soon became obvious that, if the work was to be finished within reasonable time, I could not go on single-handed. It was necessary also to record my orders in a provincial list in order to secure uniformity, and, as this took time, it gave a further incentive for issuing orders on the lists without delay. I had already begun to receive returns and registers, and my Compilation Office was gradually assembling, so I put apart some of these men for the work. They were, as a rule, the pick of the abstracting staff, so that I felt fairly confident in their judgment and ability. They were instructed to follow the orders I had already given in lists I had myself looked over; to correct numbers not in accordance with these; to pass numbers obviously correct and to correct numbers obviously wrong; and to put a mark against doubtful cases. These latter were shown to my Personal Assistant and to me for disposal, and when the orders on the list were complete, the new entries were recorded in the Provincial list and the original list returned to the Tahsildar. A special staff then affixed the requisite numbers on the abstraction sheet and the tabulators followed these in tabulating, making such combinations as were necessary.

The objection to this system was that with a number of men working at the same lists, even when confined always to particular letters, we lost that chance of absolute uniformity which supervision by one man entails. We certainly got greater uniformity than we should have got, if we had left the classification under the proper numbers entirely to the Divisional Offices, but the results displayed, when the Provincial list was arranged in classified order, show that the same name was occasionally

recorded under different headings. A worse fault connected with the arrangement was that the class of men put on to the work, though good of its kind, was incompetent to classify with proper discrimination, while the results of their work could not be thoroughly tested by me till the Provincial List was classified—that is, far too late to affect the tabulation. I examined all the entries in the classified list of occupations before we prepared our Occupation Table, and unfortunately found that a good deal of wrong classification had been ordered. This I put right as well as I could by amending or combining the previous headings, but a good deal of it had to stand as it was.

What the degree of inaccuracy entailed amounts to I cannot say. If I found in the classified list that the entry "birt mirasi" had been put down under "beggars" instead of under "genealogists," I was unable to ascertain whether this meant an error of one or of a hundred, and could only hope it was nearer the former than the latter. The number of headings supplied to the Tahsildars was very numerous, and the classifications proposed by or under the supervision of men of this standing must in the main have been right; and the orders issued from my office in these must presumably on the whole have reduced the percentage of error remaining. And then again the numbers ordered were in some cases incorrectly entered on the Provincial Register, and these could only be corrected by a long examination with the District Lists, which it was not worth while to start, except in one or two cases.* The above considerations therefore lead me to hope that the error in the results may really have been quite inconsiderable.

It is an extremely laborious and expensive process, both in the actual tabulation, and also in the stage of compilation, to abstract every distinct occupation; and this more especially if the details for sex and age periods have to be recorded, as they had to be in our case. I therefore presume that, in future, the general scheme of classification will be communicated to Provincial Superintendents in time to admit of the ultimate headings only being tabulated. If I might venture to advise the Census Commissioner for India for 1901, I should say—"let the scheme of classification be published at least three months before the Census, and let the classification be as nearly as possible the same as that adopted on this occasion." Mr. Ibbetson published from the papers of the last Census a list showing the manner in which he had classified the occupations. There were mistakes in it, but there will be mistakes in all such lists for many decades to come. The classification was by divisions, this arrangement having the advantage of taking into account the local variations in the meaning of names. The list was of considerable assistance to me in selecting and arranging the ultimate heads in the Census Commissioner's classified scheme, the disposal of these ultimate heads being left to the discretion of the Provincial Superintendents. But I was unable, from the circumstances under which I received my orders, to make the use of the list which Mr. Ibbetson intended.

I have preserved the vernacular alphabetical list of the occupations returned on the present occasion: it will be found to contain all but an infinitesimal percentage of the names returned in 1891, and it probably contains by far the larger part of the entries that may be returned at any future Census. If the next Superintendent receives the scheme of classification prescribed in time, he had better take this list of mine and have it copied in correct detailed alphabetical order; he might, if he has time, compare it with Mr. Ibbetson's list and add any names from that list which he may find not represented in mine: then he would (without regarding my numbering) affix at leisure to each occupation the number suitable. This list (a very long one it would prove) should then be lithographed, and an ample quantity of copies supplied to each abstracting office. A special staff would then be entrusted with the Occupation Abstraction sheets: these men would look up the occupations in the lithographed list as in a dictionary, and would affix the right numbers on the sheet. A list would be kept for each tahsil of the occupations not to be found in the dictionary, and these would be submitted to the Superintendent for orders. A system of careful supervision over the actual process of tabulation should be prescribed: on the present occasion the check on the tabulation of occupations was (as in the case of castes) a stringent one as regards the total figures returned for a block or a tahsil, but somewhat lax as regards the figures recorded for each individual occupation therein.

86. The System of Check.—Our registers contained entries for twelve enumeration books on each page, and it will always be well, with a view to minimising errors in addition, to keep the number of units tabulated on a page to ten or twelve. The printed forms of the registers provided for a running total throughout the register, but this is of no practical use, and is opposed to native methods, besides causing immense trouble in the correction of errors. We accordingly abandoned it at an early stage and substituted page totals, giving at the end of the register a "tahrij" or abstract in which the page totals were added into a tahsil total. The tahsil totals were checked by a fairly simple form of check sheet, which could I think with advantage have been slightly amplified, as there is no advantage in foregoing for tabulation any check that will be subsequently applied in compilation.

The check of the tahsil totals of course failed to correct errors which cancelled each other in the details; but at the same time there is no use entering into much more elaborate methods of check, except so far as these serve to discourage attempts at fudging the tahsil totals. Almost all our registers were so arranged that the same twelve entries always came on one page, so that we were enabled to test in most cases the page totals in much the same way as we tested those for the whole register. I contented myself with having 10 per cent. of these tested by means of separate small test slips.

I have noticed above that a stricter supervision should in future be applied during the process of tabulating castes and occupations. This is the more necessary when two or more separate registers contain tabulation by caste. From misreading of names, &c., it is possible for one tabulator to return, say, more blind persons belonging to a certain caste than the total number of persons belonging to that caste in the tahsil; and I spent no little time during compilation in looking up and putting right errors of this kind which ought to have been looked to before the register left the abstraction office.

The registers were so arranged in each case that the figures for males either stood on the page opposite that for females, or were entered in an entirely separate register. As long as the principle of

* The probability of mistakes thus occurring is shown by the fact that the Classified List when first prepared contained not a few errors which were only put right by a complete re-comparison with the Alphabetical Provincial Register. I had to protest against Barristers being counted as Vaccinators and Managers of the Court of Wards being classed along with Eunuchs; and it was a relief to find that these at least were not errors that had really taken place in the tabulation itself.

keeping the males thus separate from the females was duly observed, I allowed considerable latitude in the manner in which each register was prepared. In registers like those for castes and occupations, it was of course impossible to give for each twelve books the whole number of headings sanctioned for the tahsil, and we had to prepare a separate set of headings for each twelve books whether these could be contained on one double page or had to extend over three or four leaves, as the case might be. In the case of sects, languages, and birthplaces, we sometimes followed one arrangement, sometimes another, as the tabulators found most convenient. The languages will generally be found to go easily into a double page, and the birthplaces will go into a double page if we enter the names of Punjab districts on every page and leave the other, and less frequent entries to be added or not according as they are found or not in the twelve units under consideration. Wherever we spread over the single list into a double page, it is of course impossible to show the males opposite the females, and in such cases a separate register for each sex is required.

87. **Printing of Forms.**—The abstraction sheets were lithographed at Lahore; the tabulation registers were printed at Calcutta. The character in the former was of course Nastalik; in the latter. Arabic; but I am not sure that there was any necessity for the Nastalik character being employed at this stage, where the headings to be read are few and the staff more or less educated. If the abstraction sheets can be printed locally by steam at a lower cost than lithography, I should recommend the adoption of the printed character in future for both abstraction sheets and tabulation registers. The Calcutta press was very busy in working for other provinces, and we did not receive our consignments from Calcutta with as much punctuality as we should have been able to require from local presses It is a great convenience to have the printing done at one's own door; and, unless considerations of expense stand in the way, local printing is preferable.

The number of forms prepared for abstraction and tabulation was as follows :—

Abstraction Sheets.		Register pages.	
1	212,575	1	4,105
2	212,450	2	585
3	213,385	3	4,056
4	215,345	4	7,235
5	213,100	5	48,697
6	211,310	6*a*	48,697
7	100,795	6*b*	48,697
8	6,325	6*c*	48,697
9	6,325	7	48,697
10	142,140	8	16,485
11	212,340	9	32,716
12	600	10—13	5,656
Blank Sheets.		14	58,997
		15	140,828
7	118,480	16	691
10	87,490	17	691
Test slips.		18	13,955
		19	20,620
Abstraction	167,939	Khulasa leaves.	
Tabulation	530		
Village Totals (not used).	4,382	14	18,816
		15	35,448

These figures include the forms used by the Simla Abstraction Office for the Simla Hill States.

88. **Progress of the Work.**—By the 1st of June (that is, before the completion of the abstraction) we had finished about half the tabulation of the greater number of the registers. The register of occupations, however, owing to non-receipt of orders, had not then been commenced, and only very slight progress had been made with the registers in which tabulation was done by castes. These heavy registers lagged considerably behind the others, and at the beginning of July we had a third of the caste registers and two-thirds of the occupation registers still unfinished, as well as a considerable amount of the tabulation of infirmities and education by caste. The arrears were, however, for the most part confined to the Lahore and Umballa offices, and I transferred a certain amount of tabulation work from the Lahore to the Jullunder office for completion. The patwaris and kanungos were sent back to their districts at various dates between the 26th of June and the beginning of August The tahsildars remained with a small staff clearing off miscellaneous work and awaiting sanction for the registers, for a few days after the departure of the bulk of their respective offices. The abstraction offices were actually closed at various dates between July 3rd (Multan) and August 8th (Lahore).

No exact estimate of the rate of progress can be given. Taking very roughly the duration of the period of abstraction and tabulation (including Sundays and holidays) to have extended to 130 days, from March 8th to July 15th, we may be said to have completely abstracted and tabulated the figures for twenty millions of people on eleven abstraction sheets and nineteen registers at a rate of more than a lakh and a half per diem.

(*c*)—COMPILATION.

89. **The Central Compilation Office.**—Towards the end of May a few patwaris and kanungos were sent from the abstraction offices to Lahore, and these together with the best of the unofficial moharrirs, previously employed on the English abstraction, formed the nucleus of the compilation office. The numbers were gradually increased during June and July till they reached about 60; and then from the middle of August these were gradually reduced again. The office was under the superintendence of my Personal Assistant, an Extra Assistant Commissioner, with a good knowledge of English. The patwaris and kanungos employed received an allowance of Rs. 7 in addition to their ordinary pay: the unofficial clerks were entertained at various sums ranging from

R10 to R30, but the greater number received R12 or R15 per mensem. The following figures show the composition of the office on the 1st of each month:—

	Kanungos.	Patwaris.	Moharrirs.	Total.	Number knowing English.
1st June.	2	9	11	22	19
„ July.	3	22	21	46	36
„ Aug.	3	22	39	64	37
„ Sept.	3	10	15	26	20
„ Oct.	1	11	36	48	38

Besides the above staff there was a varying number of copyists entertained from time to time and doing the work on contract at so much per page or at so much per six hours. The cutting and gumming of slips for the sub-caste lists was also done on contract.

90. **The Work to be done.**—The first duty of the staff was to check the returns received. The figures for the Native States were received on tables in much the same form as those of the final tables; and the totals in the various tables were checked against each other with the same tests as those applied in our abstracting offices to the completed registers. We only called for registers from the four largest Native States; these being wanted mainly for such statistics as we took out by units less than a whole State. From the abstraction offices we received the registers by tahsils, and to these on their arrival we applied the same test which had already been applied in the abstraction offices. But the test was not found as complete as it should be, and we had to make further enquiries into several points. More especially a good deal of time was spent in correcting errors in the tabulation by caste; the number of literate or infirm of a certain caste in a district being found to be in several cases larger than the number of that caste returned for the district. In many instances these errors were due to mere clerical mistakes, and could be put right in the central office; but sometimes we had to return the tables to the abstraction offices for correction, and in one instance where the abstraction office had been closed, we sent men specially to look up the abstraction sheets and put the errors right.

The figures in the registers having been ascertained to be correct, our next step was to prepare district tables. These were tables including all the information given in the final census tables, but arranged in such a way as to give the statistics in a handy form for each district. The figures were given by *tahsils* in the following tables:—

Table I.—Area, Houses, and Population.
Table III.—Towns and villages, classified by population.
Table VI.—Religions.
Table X.—Parent tongues.
Tables A and B.—Christians.

In preparing these tables the tahsil figures were merely transcribed and totalled. For the other tables, where only a district total was given, the compiling clerks had to prepare rough intermediate tables, on large sheets of paper, on which they made up the district totals. The district tables when prepared were checked one against another on a prescribed system, and were then copied out and sent to the Deputy Commissioners with an outline of the report which would be required from them. Caste and sect tables by tahsils, which had been prepared in vernacular in the abstraction offices, were also sent in order to facilitate enquiry from tahsildars, &c.

The Census Commissioner instituted a system of simultaneous compilation in his office and in ours. To enable him to carry this out, the figures of each district for every table up to Table XV were entered on separate slips and forwarded to him as soon as ready; that is to say, as soon as the district tables for the district were complete. The object of the system was to form a check on the totalling in compilation, which was effected by a comparison of the provincial tables when complete with the tables prepared in the Census Commissioner's office from the materials supplied by us. This purpose was undoubtedly served to some extent, a few small errors being brought to light in this way; but the greater part of the discrepancies between our tables and those prepared from our slips by the Census Commissioner's office were due to mistakes made in copying the figures from the district tables on to the slips (and some such mistakes are inevitable), or to corrections which my office had to make owing to matters discovered subsequent to the despatch of the slips and previous to the preparation of the tables. I am not sure therefore that the system is worth the time and trouble spent on it, and it would probably be sufficient on a future occasion to found the Provincial total for each table as soon as this was ascertained.

Having prepared and despatched the census tables and the slips, the clerks had now to transcribe the district totals into the forms of the final tables, the headings of which had previously been prepared. This seems a simple process, but the strictness of the inter-comparison between the tables and the occurrence of small errors in transcription or addition render it a much longer and more tedious operation than one might be led to expect. The forms into which the figures were transcribed were exactly those of the final tables which were to be sent to Press. The Census Commissioner was of opinion that it would be better to compile for males and females separately throughout, but I had no experience of any errors due to confusion of the figures for the two sexes, and the additional copying entailed by the separate compilation of the sexes is a thing to be avoided in itself, as every transcription of figures besides taking up time increases the chance of inaccuracy. It was also with a view to avoiding superfluous copying that I arranged to have the greater number of our tables prepared direct from the registers in English. In 1881 every table was prepared first in vernacular and afterwards in English; on the present occasion vernacular tables were prepared for castes, sects, and occupations only. I ought to have had all tables prepared in vernacular, in which statistics were taken out by caste, but otherwise we felt no inconvenience from the system followed.

I have already noted that the classification of entries, which constituted so large a part of the compilation in 1881, was in our case relegated as much as possible to the period of tabulation. Except in the case of languages, castes, occupations, and sects, the returns made in the registers were ready for compilation without further alteration or amalgamation of headings. In the case of languages, I was ready at an early stage to arrange how the languages shown in the registers should be combined for the purpose of compiling Table X, and in our district tables we supplied particulars for each language returned in the registers as well as for the larger groups shown in the final table. For castes I examined the intermediate table prepared in vernacular, and was able to judge from the numbers returned under each of the more doubtful castes to determine whether the enquiries made regarding it during the course of tabulation were sufficient to warrant my passing orders on it at once or whether further enquiry was advisable. Most of the doubtful castes were returned in very small numbers, and I was able to reduce the number of castes from 339 which had been tabulated to 192 which were entered in the final table. I have already described the process with occupations; here I had to cut out the headings under which no returns had been made and to combine as far as possible those headings in which misclassification rendered separate compilation misleading. With sects I had greater trouble: the number of sects tabulated was so numerous, and I knew so little about them, that I could not classify with any freedom. A few names which were obviously not names of sects were expunged; a few, which were obviously expressive of the same sect, were combined, and so on. But the greater number were left as they stood in the registers. The figures for sects have only in a few instances been published by districts; the uncertainty in the method of the return rendered provincial figures quite sufficient in all ordinary cases.

If the tables are being printed at a small press it might possibly be advisable to prepare them in order one after another, so as not to flood the press with work all at once. But this system is open to the grave objection that it renders inter-comparison of the tables impossible, and my experience assures me that if tables are sent to the press without inter-comparison, there are great chances of discrepancy even if the district details have been ascertained to agree. I myself arranged to have tables I to XV quite complete before sending a figure to press; the subsequent tables (castes, occupations, &c.,) were sent generally as soon as they were prepared.

91. Suggestions for Compilation in future.—The work subsequent to tabulation should always be reduced as much as possible, not only to save the Superintendent the excessive worry which all such work entails, but also and more especially with a view to reducing the time and money expended on the census. I should spare the compilation office the trouble of preparing district returns from the tahsil figures, by having district tables prepared in vernacular in the abstraction offices. This would save a good deal of time in the elucidation of mistakes, and, with a very complete system of check and proper supervision, I believe that the returns thus made would be as sound and conscientious as those prepared in a central office. The central office after applying a mechanical check to these registers would transcribe the figures in English on to the district and final tables without further ado, just as they did on the present occasion in the case of the figures received from Native States. I would compile sects, occupations, castes, and any figures taken out by castes, in the vernacular first; others I should compile in English direct. The office should be, if anything, larger than ours. And there are points in which the next Superintendent will doubtless find it advisable to make alterations in order to suit alterations in the returns prescribed. But as a general rule the system we followed on the present occasion will, I think, be found suitable enough in future.

The compilation of figures for towns is a very troublesome operation; the staff are apt, unless closely watched, to count one town as two or *vice versâ*; to omit a part of a town, as, *e.g.*, the civil station; to enter figures for the previous census which refer to a different area to that now adopted, and so on. The Superintendent should certainly see and approve the headings for the tables connected with towns at a very early stage of the work and should watch the progress of the compilation of these tables with particular care.

92. Subsidiary Work of the Compilation Office.—Besides the preparation of the district tables, slips, and final tables which formed the main part of their occupation, there were several other matters which, taken together, occupied a good deal of the time of the compilation office.

In the first place there was the preparation of the classified list of occupations which I have alluded to in paragraph 85 above. The list was prepared in vernacular and then transliterated into English characters. From this transliterated list I was able to judge at once of the general correctness or not of the classification under each head. A translation showing each distinct occupation was subsequently prepared and sent to the Census Commissioner.

A more laborious operation was the preparation of the lists showing all the sub-castes returned. The lists prepared by districts, which I have mentioned in paragraph 84, contained every entry made in the schedules. From these a list had been prepared in each abstraction office showing the castes and sub-castes returned for each of the districts dealt with by that office. In preparing these daftarwar lists, as they were called, only such castes were entered as were tabulated, synonyms being altered where necessary; thus all the sub-castes entered in the schedules under caste Gazar were transferred in the daftarwar list to caste Dhobi. Cases in which sub-castes had been entered as castes were ignored altogether, the object being to show in the list only such sub-castes as had been generally and undoubtedly returned as such in the schedules. Against each sub-caste in the daftarwar lists were shown its religion and the districts in which it was found, the latter being indicated by numbers. From these daftarwar lists, the compilation office prepared a Provincial list, adding the castes found in Native States. This Provincial list was prepared on lithographed bilingual forms, on which the transliteration of each name appeared exactly opposite the vernacular. The sub-castes under each caste were then cut off into slips and distributed alphabetically. Having been finally arranged alphabetically, they were pasted on to paper and sent to the press.

Village lists showing the population for 1881 and 1891 of each village and town in the province were prepared primarily in the district offices. Each district sent up a list of the towns and villages of the district together with the population recorded for 1881, leaving a blank column to show the population for 1891. This blank column was filled up by my office from Register 3, and the lists returned for record in the district offices.

Besides the general tables we had to prepare tables showing certain statistics required in European bureaus, for persons born in Great Britain and for Europeans other than English. Provincial totals of these were submitted to the Census Commissioner. There were also enquiries from other offices which had from time to time to be met by the preparation of statements of various kinds. These were returns of a special kind for Europeans and Eurasians supplied to the Sanitary Commissioner. There were special returns required to show statistics for certain unhealthy tracts, such as those adjoining the Western Jumna Canal in Karnál and Delhi, and the Naili tracts in Ambala and Karnal. These all took time.

Finally, there was the preparation of the abstracts and percentages which occupy so prominent a part in the preparation of a Census Report. These were put in hand during August and completed by the end of October, but they were being constantly altered, improved, or checked during the whole time I was writing the report.

93. **Progress of the work.**—The work of testing registers, &c., commenced at the very end of May. We had received most of the Native States' returns early in July, and all, including Chamba, by August 20th, and all the tahsil registers by August 8th. The district tables were despatched to Deputy Commissioners at various dates between July 4th and August 21st. The Native States Tables I to XV were ready for the press on August 26th, and the same tables for British territory on September 14th. The remaining tables were all completed by October 23rd. The village lists were ready on the 20th September, and the caste index on 1st November. The tahsil registers were forwarded to the Deputy Commissioners in the middle of September.

94. **The Census in the Native States.**—In writing thus shortly regarding the census taken in the Native states, I would not be supposed in any way to underrate the importance of the work there, or the amount of attention which has to be bestowed on it by the Superintendent, and it is mainly owing to the fact that the system pursued throughout the province varied so little, and that the remarks made by me with reference to British territory apply equally to the Native states, that I am able thus in a few words to note on some of the special features of the census in Native territory. Not only, as I have already noticed, did the states all adopt the same schedule as we did, but they also adopted the instructions as they stood, although some slight alterations in the language of them was sometimes necessary before they could be applied to the different conditions existing in Native territory. All this was a great convenience: the states were thus able to indent on the same presses as we did and to get the books at the same rates. In some states local lithography was tried, with a certain amount of success, but the greater number found it easier to indent, as we did, on Lahore and Calcutta. In Chamba and Mandi local arrangements were necessary in order to meet the local requirements in the character required, which I have noted in paragraph 43 above. The cost of all forms indented for by Native states was borne by the states themselves, and separate accounts kept at the presses for each state, the payment being arranged for direct between the state and the press. In the Simla hill states alone, supplies were sent through the Superintendent and paid for at the conclusion of the census through him.

I have mentioned in paragraph 55 the system of correspondence adopted by me at the request of the states themselves. I addressed all references to them in vernacular, and though this gave perhaps a little extra trouble in the Superintendent's office at first, it is no doubt a convenience to the states and should be done in future also.

The work of enumeration was, I think, on the whole done quite as well as in the British districts, and in some instances probably better than in the average district. The work was sometimes entrusted to a special officer, but generally it was taken up by some high official in addition to his other duties. In either case the men in charge were as a rule persons of experience and intelligence. In no instance had the states any reason to regret their choice, and the arrangements made were always, so far as I am aware, satisfactory. The Provincial Superintendent exercises a general control over the work, but does not test it in details, as he does in the British districts. I was able myself to see how the work was going on in almost all the states, either by visiting the states themselves or by seeing samples of the papers brought in by the State officials to some neighbouring British district.

Fortnightly returns were sent in by all the smaller states in the form prescribed for districts. In the case of the six larger states I did not call for these but contented myself by ascertaining from time to time that the work was progressing well and was up to date.

The abstraction work was carried out by each separate state at its own head-quarters, except in the case of the Simla Hill States (excepting Náhan); these sent in clerks to work under a naib-tahsildar at Simla itself. A short time before the commencement of the abstraction I held a meeting of the Census Superintendents of most of the states at Lahore, at which I explained the system to be followed, and was able to resolve a great many doubts regarding the process. This arrangement was most useful, and should be adopted always in future. The states sent in lists of tribes, birth-places and so forth, just as the divisional abstracting officers did; so that we were able to ensure uniformity in the returns throughout the province.

The enumeration work of the Simla Hill States was supervised by a special clerk put on that duty from the Simla District Office, and also by the Naib tahsildars and the Deputy Commissioner himself. The abstraction was carried out in a house rented in Simla itself, the states were called on to send in a certain number of moharrirs each: these were supplemented by others entertained in Simla, half the cost of whom was recovered rateably; if any of the states failed to send a man or the man appointed absconded or was found inefficient, a substitute was at once put in and charged to the State. At the conclusion of the work, it was thought advisable, in view of the general poverty of these petty states, not to recover the full amount due from them; the enumeration books and papers were charged against them, but only half the cost of the abstraction paper was charged: and they were not called on to contribute either to the rent of the building or the pay of the Naib-tahsildar in charge.

The following shows the cost of the census as returned by the various states. Efforts have been made to obtain uniformity in this return, but it was not made up until the conclusion of the operations, and doubtless the classification adopted and the method of including or excluding shared items,

as well as the arrangements for getting work done by men for nothing or in addition to their ordinary services, has differed in different states:—

Statement showing census expenditure in the Native States of the Punjab, together with Incidence of the Total Cost per 1,000.

No.	States.	Enumeration.			Abstraction and tabulation.			Superintendence.			Total.			Incidence of total cost per thousand of the population.		
		R	a.	p.	R	a.	p.	R	a.	p.	R	a.	p.	R	a.	p.
1	Patiala	4,903	7	6	7,988	5	3	3,539	10	9	16,431	7	6	10	6	0
2	Bahawalpur	1,886	7	8	2,881	11	9	494	6	9	5,262	10	2	8	1	6
3	Jind	2,102	4	9	4,467	4	5	1,073	5	0	7,642	14	2	26	13	9
4	Nabha	4,927	0	3	2,005	0	3	2,234	13	3	9,166	13	9	32	6	8
5	Kapurthala	704	4	6	1,340	7	9	......			2,044	12	3	6	13	1
6	Mandi	1,972	14	0	3,365	7	2	285	0	0	5,623	5	2	33	11	0
7	Malerkotla	285	0	9	154	6	9	371	8	3	810	15	9	10	11	3
8	Faridkot	2,812	14	9	2,095	5	0	1,400	10	9	6,308	14	6	50	5	0
9	Chamba	889	6	3	982	13	7	......			1,872	3	10	15	1	6
10	Suket	386	11	6	1,210	4	1	......			1,596	15	7	30	7	7
11	Kalsia	207	6	6	307	3	9	250	0	0	764	10	3	10	15	7
12	Pataudi	55	15	9	147	8	8	......			203	8	5	10	10	3
13	Loharu	314	2	9	......			......			314	2	9	15	9	8
14	Dujana	95	7	6	514	0	0	500	0	0	1,109	7	6	41	15	1
15	Simla Hill States	3,018	0	0	4,153	0	0	439	0	0	7,610	0	0	15	6	4
	Total	24,561	8	5	31,612	14	5	10,588	6	9	66,762	13	7	......		
	Incidence of total cost per thousand	5	12	2	7	6	8	2	7	8	15	10	6	......		

95. The Superintendent's Personal Office.—Some facts regarding my own office, though insignificant in themselves, may prove useful to my successor. I started in April 1890 with one clerk on R30 and one peon. The services of a Munshi from the Persian office of the Secretariat were lent me in June for about three weeks or a month. At the end of June I went on three months' privilege leave, handing over all my papers to the Secretariat and dismissing my staff: but a few weeks after a clerk on R30 was entertained by the Secretariat to do the Census work. On my return in October I started with an office of one clerk on R100, one clerk on R30, and two peons. Shortly afterwards a third clerk, on R30, was entertained, mainly in order to push on the extra work of indexing the Tribes and Clans (see para. 84 above): and ultimately two temporary hands were also employed in the indexing. When the indexing was completed, I reverted to my original staff of one clerk on R30 and one on R100. This staff constituted the office for correspondence and accounts throughout the period immediately subsequent to the census: and, as it was not always fully employed, it was able to render some assistance to the Compilation office in copying, etc. Three or four extra hands were added at times during the time subsequent to the closing of the Compilation office, while the earlier tables were passing through the press. The office was practically closed on the 1st of January when I took up new duties in the Gujranwala district, and after that I had for two months two clerks, and subsequently one only, as my census establishment up to conclusion of the work.

It is unnecessary to take any clerks with one on tour: I tried it, but gave it up. When I went to Simla in the summer of 1891, I retained the services of a clerk who had worked in the Abstraction office there to do such clerical work as could well be done on the spot: but this clerk was reckoned as one of the Compilation establishment.

I found it useful for my Compilation and Abstraction establishments to obtain sanction from Government for a larger number of men than I was likely to entertain, with considerable latitude as to the pay: this saves unnecessary references.

While in Lahore in April and May 1890, I rented a room in an empty house as an office for R30 per mensem: in Simla in June I got the loan of a room in the Government Secretariat. From October 1890 to March 1891 the office was in my own house: from March to the end of May we occupied a part of the building devoted to the Lahore Abstraction Office: from May to the middle of September we used three rooms in the Financial Commissioner's office: after that we retained for a short time the Sikhya Sabha's hall in the city, and finally the office returned in November to a room in my house.

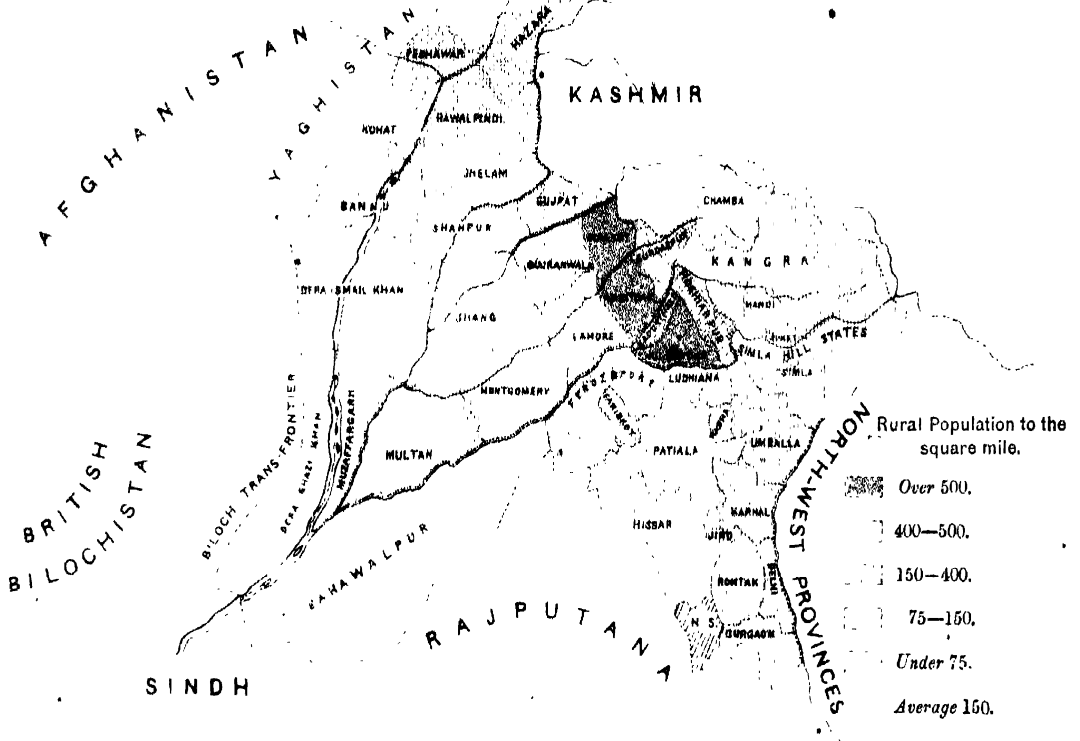
It is a great comfort to have a good head clerk, and I was fortunate in this respect. It is of course essential that the clerks should know English well, but care should be taken that they have also a good knowledge of Urdu. Some of the clerk class in Lahore are amazingly unproficient in Urdu, and it is most necessary, in view of the large amount of correspondence with Native states, to have men who can write and read Urdu fluently.

96. Final Census Reports.—In sending the results of the census to district officers in July and August 1891 we asked for a report on the figures, the outlines of which were sketched out, and requested that the report might be sent within four weeks. As one Deputy Commissioner remarked, four months would have been a more suitable period; but as it was necessary to push the work through, so much time could not be spared, and I do not know that much was lost by hastening the completion

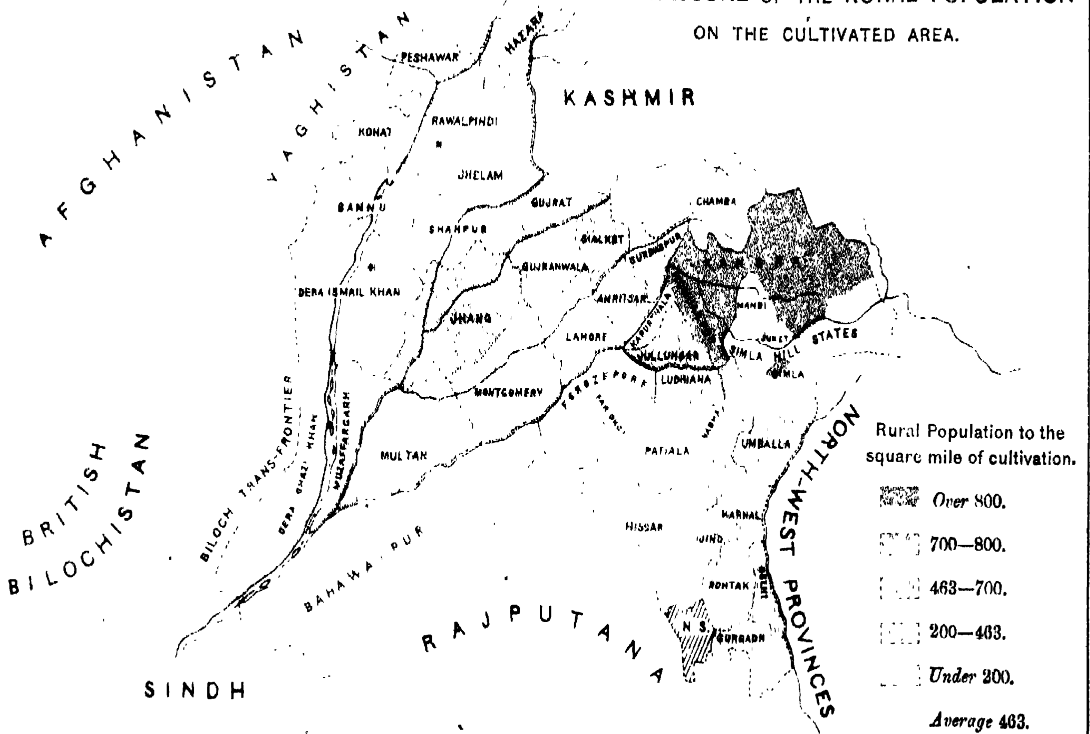
of the reports. Each Deputy Commissioner has a certain amount of time he can spare for such work, and a larger period allowed does not necessarily imply that a longer time will be spent on the report. This part of the work required a great deal of care in the writing, and I am glad to say that most of the district officers sent in excellent reports, which have been of the greatest use in dealing with the provincal results. It has been a matter of regret to me that I have not been able to quote a large number of interesting details which have been noticed in their reports, but which it would be out of place to mention in a provincial report. These district reports will, however, be often of great use to the officers who from time to time revise the district Gazetteers, and for this purpose I am returning them carefully to each district for record. It will be difficult to beat for lucidity, fullness, and interest the reports received from Shahpur (Mr. Wilson), Hissár (Mr. Fagan), and Kulu (Mr. Diack): and a number of valuable hints will be formed in Mr. Clarke's report from Delhi, Colonel Roberts' from Jalandhar, Colonel Hutchinson's from Gurdaspur, Mr. Younghusband's from Dera Ghazi Khan and several others. In the portion relating to religous sects the reports from Hissár, Jalandhar, Hoshiarpur, Firozpur, Jhang, and Dera Ismail Khan are particularly full, but almost all the reports contained extremely interesting remarks on this subject, contributed often by Native members of the district staff. I have made the amplest use of these in this chapter I have written in the report regarding the religious sects of the people, and am especially indebted to the reports furnished by Extra Assistant Commissioners Maya Das, Ghulam Ahmed Khan and Jwala Parshad. I also received useful notes regarding the sects from the officers in charge of the Abstracting offices, including some particularly good ones from M. Tara Singh, Tashildar in charge of the Jalandhar office.

97. **The cost of the Census.**—The figures showing the actual cost of the census in British territory, as finally ascertained, will be found at the end of this volume.

MAP OF THE PUNJAB
showing the
DENSITY OF THE RURAL POPULATION.



MAP OF THE PUNJAB
showing for British Territory
THE PRESSURE OF THE RURAL POPULATION
ON THE CULTIVATED AREA.



REPORT

ON THE

RESULTS OF THE CENSUS OF THE PUNJAB, 1891

CHAPTER I.

REGARDING THE DENSITY OF THE POPULATION, THE HOUSES AND FAMILIES, THE TOWNS AND THE COUNTRY.

Abstract 1.

1. **The Sub-divisions of the Province.**—The Punjab is the most northern province of British India. "Geographically, the region called by this name is the triangular tract of country, of which the Indus and the Sutlej to their confluence form the two sides, the third being the lower Himalaya hills between these two rivers. The British province now includes a large extent of country outside these boundaries on all three sides"—as shown in the maps accompanying this report. The eastern part of the province was brought into subjection at various dates from the commencement of the century onwards: but the country west of the Beas was not annexed till 1849, forty-two years before the Census to which this report relates. The Delhi territory was added to the Punjab after the mutiny, and the boundaries of the Province have remained practically unaltered for the last thirty-three years.

The greater part of the country is administered directly by British officers, and is divided, for administrative purposes, into 31 districts, each of which is again sub-divided into sub-collectorates or tahsils.* The district averages 3,573 square miles in size and 672,932 souls in population, while the tahsil is generally about one quarter the size of the district, and at the rate of 128 tahsils to the province contains on an average 147,351 persons. Since the Census of 1881 the Sirsa district has been abolished, its area has been divided, and the portions have been added to neighbouring districts. The average size of a district in the province has therefore slightly increased. Partly for this reason, and partly owing to the general increase of population, the average number of inhabitants in each district has increased considerably, and is now 83,856, or 12·5 per cent. larger than in 1881.

Apart from the districts under direct control, there is about one-third of the area and more than one-sixth of the population which is under native administration. There are, in all, 34 Feudatory States in the province, which differ very considerably from each other in their size, population and rank. There are among them, on the one hand, Patiála, with a population of 1,583,521, and Bháwalpúr, with an area of 17,285 square miles; on the other, such atomies as Darkotí, with its 595 souls, and Bíja, with its four square miles of area. Separate statistics have been recorded for each of the 34 States; but it is more satisfactory to consider the

* The position of these tahsils is indicated in the Map of Religions at the commencement of this volume.

results for the less important States by groups. The smaller Plains States—Máler-Kotla, Kalsia, Pátaudí, Lohárú and Dújána—form one convenient group, while the Hill States at large, or at least the twenty little principalities which are under the Superintendent of the Simla Hill States, form another. The larger States are divided into administrative units, known generally as Nizámats or Kárdárís, which, as a rule, correspond in size and population to something between the tahsil and the district in British territory: and in some cases—as in Patiála, Jind, and Nábha—some of these sub-divisions are isolated from the rest and situated in quite a different part of the country.*

The broader aspects of the Census are, however, only lost and confused by the consideration of items so numerous as the 31 districts and the 34 States, even when the latter are grouped in the manner described above. It will often be advisable to collect the statistics for some five or six tracts which shall represent the main differences in the physical features of the country and the character, descent and circumstances of the people. The six administrative Commissionerships or Civil Divisions of the Punjab have been arranged, without any regard to these physical and ethnological groupings, and as in actual official work statistics are very seldom required for these divisions, I have abstained altogether from grouping the results of the Census by Divisions either in the tables or elsewhere. In default of these divisions, I have adopted, where advisable, a classification of the districts and States of the province which, though open to criticism on some points, appears to be that best adapted to bring out the distinctive characteristics of the various parts of the province. By this classification the Punjab is divided into five tracts, namely, (1) the Hill Tracts, (2) Submontane and Central, (3) the Eastern Plains, (4) the Western Plains, and (5) the Salt Range Tract.†

DENSITY OF THE POPULATION.

2. The Density compared with other countries.—The Punjab presents every variety in the density of its population, from the Himalayan tracts of Spiti, where there is one person to the square mile to the Amritsar tahsil, where there are 840. Parts of the country are more sparsely peopled than Brazil or Canada, while others are more densely populated than Staffordshire or Warwickshire. Taken as a whole, the province is not thickly populated. The pressure of population in the Punjab at large is only a little greater than that in Ireland in 1881, and the pressure in the British part of the province is a little less than that in Prussia in 1885. Or keeping to examples nearer home, we may say that Berar and the Central Provinces are nearly as densely, and that the North-West Provinces and Bengal are from two to three times as densely, peopled as the Punjab. In other words, the area of the Indus drainage and the territories attached thereto are peopled as thickly as the plateau of Central India, and less than half as thickly as the Gangetic Valley. There are districts lying below the hills in the Punjab which rival, though they do not equal, in density the most fertile districts of the Upper Ganges; and there

—	Number of persons per square mile.			
	Total Population.		Rural Population.	
	1881.	1891.	1881.	1891.
Punjab Province	152	169	135	140
British Territory	170	188	150	167

* See the details in the Map of Religions attached to the commencement of this volume.

† (1) *Hill Tracts.*—Simla, Kángra, Mandi, Chamba, Suket and the Simla Hill States. (2) *Submontane and Central.*—Ambála, Hoshiárpur, Jálandhar, Ludhiána, Firozpur, Lahore, Amritsar, Gurdáspur, Siálkot, Gujránwála, Gujrát, Kapúrthalla, Máler-Kotla and Faridkot. (3) *Eastern Plains.*—Hissár, Rohtak, Gurgaon, Delhi, Karnál, Patiála, Jind, Nábha, Kalsia, Pataudí, Lohárú and Dujána. (4) *Western Plains.*—Multán, Jhang, Montgomery, Sháhpúr, Dera Ismail Khán, Dera Ghází Khán, Muzaffargarh and Bahávalpúr. (5) *Salt Range Tract.*—Jhelam, Ráwalpindí, Hazára, Peshávar, Kohát and Bannú.

are also districts where a wilderness of dry sand or a mass of unculturable mountain reduces the population to a sparseness unknown even among the hilly jungles of the Central Provinces.

3. The Congested Districts.—If we go on to compare the relative density or specific population of the Punjab districts, *inter se*, it is essential for all practical purposes that we should first of all exclude from the comparisons the population living in towns. It is true that in the total density of the province the exclusion of the towns will make a difference of only 20 persons to the acre, but the smaller our units become the greater the differences will be. In the Amritsar tahsil, for instance, the incidence of the total population exceeds that of the rural population by 274 persons to the square mile, and in the Delhi tahsil the excess amounts to 419. In the practical problems relating to the density of the people, the rural population is the main, or sole, factor, and it will be well therefore to leave the urban element out of consideration for the present.

Abstracts 2 and 3.

The questions relating to the pressure of the rural population on the land present themselves in three aspects. We may consider the relation of the population either to the total area, or to the area available for cultivation, or to the area actually cultivated. And the figures with which we deal will often vary immensely according to the aspect from which we choose to view the question. In Kángra, for instance, there are only 78 persons to every square mile in the district, but there are 369 persons to every square mile recorded as available for cultivation, and no less than 967 persons to every square mile actually cultivated.

First, then, as regards the culturable area, that is to say, the area which, whether cultivated or not, is capable of cultivation. A great deal of the land which the official returns look upon as culturable is either very inferior soil or would only be culturable in the event of certain contingencies, such as the introduction of irrigation, which can only be realised, if at all, by very slow degrees and at great initial cost. When, therefore, we observe that there are only 72 persons in Jhang to every square mile available for culture, we mean that there is room for immense expansion as soon as Government has completed the vast and expensive scheme which it has now in hand for the irrigation of the greater part of the district—but not before. When we find only 60 persons to each square mile of culturable area in Dera Ismail Khán, the capability of expansion implied is not a capability immediately realizable, but one which can be attained only at the cost of all the delay and expense inseparable from a very large scheme of irrigation. Similar reservations have to be made in accepting the figures for districts, such as Dera Ghází Khán, Multán, Montgomery, Sháhpúr and, I think, Kángra. But in the mass of the Panjáb districts the culturable area of the official returns may, I believe, be looked upon as representing fairly well the area up to which cultivation can be extended progressively as the pressure of population continues to increase.

The districts in which there is the greatest pressure on the surface available for cultivation are those noted in the margin. There are now in those districts from 56 to 140 more persons dependent on each square mile of the culturable area than there were in 1881, and roughly speaking, the increase of density since 1881 has been most marked in those districts in which the present population is densest.

District.	Number of the rural population per square mile of culturable area.	
	In 1891.	In 1881.
Hazára	687	547
Hoshiarpur	657	582
Jálandhar	642	552
Amritsar	619	539
Sialkot	613	557

In calculating the density on the culturable area in 1881, I have assumed the same area to have been then culturable as is shown to be culturable by the latest returns. The figures at our disposal regarding the culturable areas of 1881 are probably less trustworthy than those we now possess and as regards the cultivated area in 1881 it is impossible to obtain even an approximate estimate. The official returns of the area at present cultivated are fairly accurate, and the density of the rural population on the present cultivated area (including current fallows), is shown by the figures available to be greatest in the districts mentioned in the margin. If we except Kángra where the rural population is largely pastoral, and Jhang, where there is also considerable field for the extension of cultivation in the more or less immediate future, it will be noticed that in the districts mentioned four-fifths, or more, of the area available has already been brought under the plough, leaving a balance the greater part of which is doubtless culturable only under adverse circumstances or at the expense of the pasturage necessary for the well-cattle.

District.	Number of rural population per square mile of cultivated area.	Percentage of cultivated on culturable area.
Kángra	967	38
Hoshiárpur	817	80
Hazára	735	93
Jhang	729	10
Siálkot	715	86
Jálandhar	712	90
Amritsar	695	89

The different proportions of culturable area returned for the Hazára and Kángra districts are the result mainly of different systems of classification, and as a matter of fact both of these Himalayan districts may be looked on as possessing a considerable area of unculturable hill wastes, which support a large number of the rural population by their facilities for pasturage. The other districts which suffer from density of population are dependent almost entirely on agriculture, and such pasture as they possess is entirely subsidiary to the cultivation. When, therefore, we proceed to ascertain the density of the rural population on the total area, whether cultivated, culturable, or unculturable, the Hazára and Kángra districts cease to compete with the others mentioned above.

District.	Number of the rural population to every square mile of area.
Jálandhar	539
Amritsar	520
Siálkot	519
Gurdáspur	464
Hoshiárpur	416

And even if it be urged that the urban population, which is doubtless to some extent dependent on the capacities of the surrounding country, should be included in our calculations, our figures show the greatest density of population in the same districts.

District.	Incidence of total population (rural and urban) per square mile.
Jálandhar	633
Amritsar	620
Siálkot	562
Gurdáspur	500
Delhi	495
Hoshiarpur	451

It will be noticed that the four districts of Jálandhar, Hoshiárpur, Siálkot, and Amritsar appear in each of the four statements quoted above. These districts therefore may be looked on as the most densely populated in the province, whether we consider the rural population only, or the total population, rural and urban, and whether we calculate the density on the whole area, or on the area available for cultivation, or only on the area actually cultivated. It will also be seen from the figures now quoted in the margin, that the congestion in these districts, though noticeable in 1881, has very considerably increased during the last ten years.

District.	Number of rural population more per square mile.
Hoshiárpur	47
Jalandhar	69
Amritsar	68
Siálkot	48
Average for province	14

I quote below the figures for the tahsils in which the density of the rural population is greatest :—

Siálkot .	616	Daska . .	569	Garhshankar .	509
Nakodar	610	Amritsar .	566	Gurdáspur .	501
Nawashahr	602	Ajnála . .	555	Taran Táran .	500
Philaur	599	Jálandhar .	555		
Zaffarwál	596	Batála . .	548		

In the Native States there is no such pressure on the soil as that displayed in the more densely populated districts which are directly under British rule. The incidence of the rural population is highest in Kapúrthalla, where the agricultural conditions are very similar to those of Jálandhar; and in Kapúrthalla, there has been a very remarkable increase since 1881, of 70 to the square mile, in the specific population—an increase exceeding even that of the adjoining Jálandhar district.

HOUSES AND FAMILIES.

Abstract 4.

4. The value of the return of houses.*—In 1855 and 1868 the recorded unit which corresponded to our "house" was the "enclosure" or courtyard. It was described in the vernacular by the same term, but it appears, from the enormous aberrations in the district averages, to have been insufficiently defined. In 1881 a closer definition was given, and the fact that the district figures for that Census show a great reduction in the aberration from the provincial averages, which was so apparent in the former enumeration, indicates that a greater amount of uniformity in the application of the definition had been attained. The result of stricter supervision had doubtless the effect of reducing the size of the unit adopted, and the tendency of district officers was apparently to consider that the unit, as defined, was tool arge for practical application. On the present occasion greater latitude was allowed. Our object was not so much to obtain a true basis for statistics as to provide a convenient unit for enumeration. We did not care so much whether a house in Rohtak implied the same style and size of building as in Multán, so much as that the house, whether in Rohtak or Multán, should be a building which the enumerator on his rounds could easily recognize, and of which the boundaries would be clearly understood. The fluctuations from one district to another in the average number of persons to each house give a very fair idea of the amount of uniformity attained, and bear out the opinion that the unit of 1881 was very much more uniform through the province than that of the previous enumerations, while the slight extra license given on the present occasion has led to a slight decrease in the amount of uniformity attained. No attempt was made to define the house in such a way as to provide a unit which would enable comparison with the house returns of other provinces. But the fact that almost exactly the same degree of uniformity was obtained in 1881 and 1891 gives some ground for confidence in comparing the results of the two enumerations. The small degree of variation shown between district and district on either occasion, though not a perfect guarantee of the uniformity of the unit dealt with, has doubtless, in the case of such large figures, and more especially in the rural area where

Year.	Highest average number of persons per house for a district.	Lowest average number of persons per house for a district.
1855 . .	29·90	5·97
1868 . .	23·38	5·16
1881 . .	9·73	4·97
1891 . .	9·90	4·87

* See also paras. 10—17 of the Preliminary Note attached to this report.

the difficulties in the way of defining the house are much smaller than in the towns, a very reassuring effect on our belief in the trustworthiness of comparisons between district and district. The figures on both occasions were worked out in the same manner. The returns made by the enumerators themselves immediately after the Census were accepted without further criticism, and were not reabstracted by the trained establishments which worked out the bulk of the returns. And as there is no reason why the enumerators should on such a point be in any general way more inaccurate in one part of the country than another, there is no cause for distrusting the relative value of our house statistics, as between one district and another.*

5. The decrease in the average population per house.—Bearing in mind, then, the greater degree of precision attained in the two latter as compared with that attained in the two former circumstances, but presuming for the moment that the returns have the same value throughout, we shall find that the tendency noticed ten years ago towards the separation of dwellings is still on the increase. The number of occupied houses has increased 17·8 per cent. during the last ten years, while the population inhabiting them has increased only 10·7 per cent., with the effect that the number of people to each hundred houses is now fewer by 30 than it was ten years ago. This result is doubtless in part connected with the movement towards severality in all social and legal relations which is the result mainly of our system of law, but it is as surely a sign of that increase in security which leads the peasant to build away from his neighbour and of that increase in prosperity which gives him the means to do so; and there is nothing to show that the increase in the value of land is in any way checking the increase in the number of houses, for the number of houses has risen quite as markedly in the densely populated districts as in others.

Year.	No. of souls per occupied house in British Territory.		
	Town and Country.	Town.	Country.
1855 . . .	9·09	...	...
1868 . . .	7·62	...	...
1881 . . .	6·96	6·35	7·07
1891 . . .	6·67	6·12	6·76

Moreover the number of houses to be found in a given area bears no relation to the average number of inmates, but, as is shown by the figures in the margin, corresponds more or less closely with the general density of the population on the soil and the other phenomena noted in paragraph 3, which imply congestion.

District.	Average number of occupied rural houses to the square mile.	District.	Average number of occupied rural houses to the square mile.
Jálandhar .	80	Multán .	13
Hoshiarpur .	73	Montgomery	13
Ludhiána .	68	Jhang .	12
Siálkot .	68	D. G. Khán	12
Amritsar .	63	D. I. Khán .	9
Gurdáspur .	60	Kohát .	7

6. The average population of a house in different parts of the Province.—The number of people in a house is, generally speaking, very much larger in the east of the province than in the west. In the east the land is valuable and the people almost entirely agricultural; in the west the people are largely nomadic and the country less fertile and less settled. In the east the social traditions of the people are in favour of the continuance in the ancestral house of the women and younger members of the family, while in the west, as pointed out in his report by Mr. Ibbetson, the limited restrictions imposed by Islám on the intermarriage of relations make the further seclusion of the women, and hence the

* In the following remarks the word "house" must always be understood to mean "occupied house." The figures for unoccupied houses were not recorded.

greater separation of the houses, much more common than in the east. We find accordingly that of the six districts in which the average population of a house is largest, four are in the eastern plains of the province; and that of the seven districts in which the average population of a house is smallest, six are in the plains of the west. Among the hills of Kángra, where the cultivation instead of being grouped round a village site follows the course of the valleys, the houses are more scattered, and the number of inhabitants in a house less numerous than is usual elsewhere. And among the hills of Kohát, where life and property are less secure, the houses, though more scattered than in more level districts, are for that reason in greater danger from attack, and consequently contain a larger number of persons each. The difference in the social customs in this respect between the east and west of the province, and between the hills and the plains is brought out clearly enough if the figures be taken, as in the note in the margin, in connection with the large natural features of the country.

Average number of persons per house.		Average number of persons per house.	
Gurgáon	9·90	Multán	5·56
Kohát	8·95	Jhang	5·53
Karnál	8·70	Muzaffargarh	5·52
Firozpur	8·51	Kángra	5·48
Delhi	7·81	Sháhpur	5·46
Hissar	7·70	Dera Gházi Khán	5·35
* * *		Dera Ismail Khán	4·87

Average number of persons to a house in British Territory.

Eastern Plains	8·47
Submontane and Central	6·92
Hill Tracts	5·49
Salt Range Tract	6·46
Western Plains	5·48

7. The value of the figures regarding the number of families.*—In the enumerations of 1855 and 1868 the distinction between the structural unit, which we have termed the "house," and the social unit, which we have called the "family," was apparently not quite precisely observed. The "enclosure" of those two Censuses corresponded to "house" of the two more recent enumerations, while the "house" of the former corresponded to the "family" of the latter. In comparing, therefore, the figures of 1881 or 1891 with those of 1855 or 1868, it must be borne in mind that the unit referred to is possibly not quite the same in either case. But as regards the comparison of the figures of 1881 with those of 1891, no such reservation need be made; it is true that our returns were taken from the list of families prepared previously to the enumeration, whereas the returns of 1881 were taken from the schedules in which the enumeration was made, and that the tendency of this change is to omit the isolated persons living apart from their families, who would under the rules be entered in the schedules as separate families, but the number of such persons is comparatively insignificant, and the family unit was defined in precisely the same terms on either occasion. It is a unit prefectly well understood by the people, and our returns on the present occasion are probably very accurate. The return of families in all four censuses is very much more trustworthy and much more uniform in its scope in the several enumerations than the return of occupied houses.

8. The increase in the size of the family.—This favourable view regarding the accuracy of the returns is taken quite independently of the results indicated by them. It is not, however, the view taken by Mr. Ibbetson in reporting on the figures of 1881. It is very generally supposed that the average size of the family is decidedly on the decrease in this province. The old need for security

—	Average number of persons per family in British Territory.		
	Total.	Urban.	Rural.
1855	4·53	...	...
1868	4·27	...	...
1881	4·50	4·06	4·65
1891	4·65	4·44	4·69

* See also paras. 17 and 18 of the Preliminary Note attached to this report.

and mutual help is no longer so imperative. The tendency is all in favour of individualism, and the family group, like the other primitive associations of the people, is fast breaking up. The statistics of 1881 were, however, unfavourable to this supposition, and Mr. Ibbetson has thereupon proceeded to give reasons for distrusting the figures. He accepts it as an axiom that families are increasing at a faster rate than the people, and throws over the figures which combat this axiom.

What I have said regarding the comparative trustworthiness of the figures for families at the several successive censuses, is, as I have noted above, still more true when the comparison is confined to the enumerations of 1881 and 1891. The unit on either occasion was almost precisely the same, and there is, *à priori*, no reason that I can see to distrust the results. And yet the figures, so far from showing the decrease in the size of the family which is looked on as so certain a fact, indicate a still further continuation of that increase in the average size of the family which was displayed in the returns of 1881. There are now nine more persons in a hundred families than there were in 1881. And the increase is not confined to the towns. It is found also among the rural population, which constitutes 89 per cent. of the whole.

There is undoubtedly, as stated in paragraph 17 of the Preliminary Note, a slight tendency on the part of the poorer people in certain parts of the country to conceal the number of hearths, from fear of taxation. But this is a tendency which should, and doubtless does, decrease from year to year, and each successive census should show, if anything, an increase in the number of families returned as compared with the increase of population, whereas the difficulty which we have to explain is one of an opposite tenor, namely, an increase of population outstripping the increase of hearths. The population has increased 10·7 per cent., while the number of hearths has increased only 8·5 per cent.

9. Families and Holdings.—It seems most probable that the general impression which we all have in favour of the idea that the family unit is really decreasing in size, is to a large extent based on a confusion in our minds between two forms of association among the people. Regarding one of these, that is to say, the cultivating or land-owning group, we have abundant information and we have very fairly accurate annual statistics which place beyond a doubt the fact that the joint occupancy in land is giving way to an extension of the system of individual cultivation and ownership. Regarding the other and more intimate form of fellowship, the private con-focal group, we have no statistical information beyond that which the decennial censuses provide, and we are not brought officially into contact with this form of association to anything like the same extent as with the systems of joint or divided cultivation in land. The general impression, I think, is that the dissensions of the members, more especially of the female members of the family, usually lead to a separation of hearths long before any separation of joint ownership or cultivation of the land is contemplated.

Now the number of holders or shareholders in all the estates of the British part of the province is according to the latest statistics 3,071,880 and the number of holdings is by the same returns 3,488,838,* as against 4,479,875 families: and when it is considered how large a proportion of these families are purely urban or pastoral or possess interests in land other than those of owners, it may be safely concluded that one and the same family very often includes several distinct proprietors or groups of proprietors of land. In the case of cultivating

* A certain proportion of the joint holdings included among these are joint in name only, but this will not seriously affect the argument put forward in the text.

group the facts are even clearer, for the latest returns give 7,751,392 cultivating holdings, or 100 to every 58 families: and the disproportion would be still greater were the families of those who formed no concern in the land excluded.

The presumption favoured by the figures therefore is that the separation for cultivation proceeds rather than follows the separation of the family; that men continue to eat together and to contribute jointly to the family food and clothing, after they have ceased to own or to cultivate in common; and that, if there is a connection between the two forms of separation, it is the individualizing of the cultivation that leads to the disruption of the family, rather than the disruption of the family that leads to the individualizing of the cultivation. A comparison of the district figures indicates that some sort of connection undoubtedly exists between small holdings and small families: for it is found to be generally the case that where the size of the proprietory or cultivating holding is below the average, the size of the families is also below the average.

Abstract No. 4.

But the correspondence cannot be traced closer and it must be acknowledged that the considerations which influence the size of families are not by any means the same as those which affect the size of the proprietary or cultivating unit. What these considerations are is by no means so clear. It may be that the tendency of our civil courts to presume the presence of that form of joint family which is recognized by the Hindu law, but which scarcely, if at all, exists in this province outside the Delhi territory, has had the effect of keeping families from disruption. It may be that the growth of mutual distrust, which the facilities for litigation have fostered, and which has so markedly affected the relations of the people to each other in connection with the growing value of the land, has not extended far enough to touch the more limited degree of confidence required for the joint possession of household property. Or it may be that where the household jewels and clothes are divided, the force of custom has permitted the retention of the common meal, which alone forms the basis of the family as understood in our Census returns. Or, possibly, the tendency is now to divide the family at a later period in the life of the younger members than heretofore.

10. The relation of the family to the house.—The number of families has, as we have seen, increased 8·5 per cent., and the population 10·7 per cent., while the number of occupied houses has increased 17·8 per cent., since 1881. There have, therefore, been a large number of new houses occupied without leading to a separation of the family, or in other words, a large number of families, which previously lived in one enclosure, have in the last ten years gone out into new enclosures. The number of families in an occupied house has fallen from 1·52 to 1·43. The figures are only a rearrangement of those we have already been studying, but they enable us to examine the relation of the family to the house in the same way as we have been studying the relation of the family to the holding. Just as we are erroneously led to believe that the tendency to break up holdings necessarily implies a tendency to the break up of families, so we are apt to presume that the tendency to increase in the number of separate buildings implies a tendency to dissolve the family tie which rests on a common hearth. The formation of a new house is not, however, becoming the signal for the break up of one family into two; it would seem to be more often a mere transference of a family from a part of one dwelling to the whole of another.

The house having more inmates in the east of the province than in the west, and the family more members in the west than in the east, it might be

thought that the number of families to a house would not differ materially in the two tracts. This, however, is not the case, for there are fewer families in the west, and there are more houses. The common kitchen, and hence the common family, is more usual in the west; in the east even the poorest classes will cook their food separately. The land is less valuable in the west, so that there is less inducement to the partition of land and the partition of family that not unfrequently follows. Marriage, which is so powerful a factor in the breaking up of families, is deferred in the west to a later date than in the east. For all these reasons we have fewer families in the west. At the same time the cousins and more distant connections, who in the east would eat at separate hearths within the same dwelling, are in the west banished to separate houses in order to ensure the better seclusion of the women, who according to Mahomedan custom can marry within a much more limited degree of kindred than the Hindus. Hence a greater number of houses to the smaller number of families. In the western plains therefore there are 113 families to 100 houses, while in the east there are no fewer than 176.

Tract.	No. of persons per family.	No. of persons per house.	No. of families per house.
Hill Tracts	4·58	5·49	1·20
Eastern Plains	4·80	8·47	1·76
Central and Submontane	4·63	6·92	1·50
Salt Range	4·56	6·46	1·42
Western Plains	4·86	5·48	1·13

The figures quoted in the margin show the relation of the family to the house in the various parts of the province.

TOWNS AND VILLAGES.

11. **The meaning of the "village" unit.**—The village of the Census Tables is, as a rule, the *mauza* or unit of revenue administration, and is in the greater part of the country an excellent basis for statistics regarding the tendency of the people to live together. It embraces "the lands owned and cultivated by the members of a single village community, who with their attendant traders, priests, and menials, live in one main homestead," or in one main homestead with certain detached subordinate hamlets or groups of houses. The revenue boundary of the *mauza* is the boundary of the village for census purposes.

The nature of the village, however, varies from the above standard in the hills, in the wastes of the South-West and on the North-Western Frontier.

In the hills the village of our revenue system is a purely official unit. The revenue village there includes a number of smaller house-groups known in Kángra as phátís or tíkas. The members of a phátí or tíka live in separate detached houses, or clusters of houses, known as *graons*, but are generally of the same caste or have settled at the same time, whereas there is no common bond between the members of a village. The revenue is assessed by tíkas or phátís, not by villages, and men know the names of their phátís or tíkas when they do not know those of their villages. It could be well therefore if on a future occasion the figures for the hill districts could be abstracted not only by villages, but also by phátis and tíkas; the former make a more uniform unit in dealing with provincial figures, but the latter alone are of any use locally.

In the plains of the south-west, again, the people are still semi-pastoral, and live mainly in small separate homesteads scattered over the country. In the cultivated portions of those districts the revenue unit is a more or less arbitrary one, and it will be seen from paragraph 64 of the Preliminary Note how variable

was the unit adopted in the waste-grazing tracts. In Montgomery, for instance, we find 1,867 villages recorded, of which 1,139 have less than 200 inhabitants apiece, while in the adjoining district of Jhang, which has very nearly the same population, the number of villages recorded is only 800, and only 278 have an average population of less than 200.*

Then, again, as we come into the Salt Range and the upper frontier, the power of the dominant classes enables them or their dependents to cultivate in smaller homesteads than are customary further East.

In the Native States also the unit differs in different localities. But in the hills instead of following the *mauza* unit (which as a rule does not exist) the smaller, or hamlet, unit has been adopted. Where this has been done, it is impossible to compare the results with those for British districts or for States like Náhan, where the *mauza* unit has lately been introduced and followed. We find, for instance, that 18·8 per cent. of the population in Native States is in villages of less than 200 inhabitants each, whereas the percentage of population in this class of village in British territory is 5·5 only. And there is a further difficulty from the fact that some Native States have obviously adopted a different unit on this occasion from that used in 1881 ; there are, for instance, 3,569 villages recorded in the Patiala returns of 1891, as against 2,601 in 1881, and 1,671 in Chamba now, as against 356 in 1881. I have, therefore, in treating of villages in this chapter taken into consideration the returns for British Territory only.

12. **Local variations in the size of the village.**—The distinction between the village unit in the various parts of the province is very clearly indicated by the figures quoted in the margin. The village in the east is smaller in size and larger in population than in the north-west, and that of the north-west bears the same relation to the villages of the Multán plains, while the so-called "villages" of the hills are far larger both in population and in area than anywhere else. The conditions which have given rise to these variations are set forth in paragraph 71 of the last Census Report. The size of a village there is stated to be due to the action and counteraction of various causes, the principal among which are the degree of scarcity prevailing in times past, the tribal tenure of the land, the caste of the cultivators, and the physical character of the tract. The Ját communities in the formerly insecure borderland of Rohtak have massed themselves into large villages with an average rural population of 1,061 souls, while in the scanty alluvial and the uninviting wastes of the Multán district the "villages," comprehending the scattered residences of the semi-nomadic Mussulman inhabitants, contain no more on an average than 386 persons each.

Abstracts 4 and 6.

—	Average rural population per village.	Average area of a village in square miles.
Hill Tracts	828	10
Submontane and Central	516	2
Eastern Plains	666	3
Western Plains	454	6
Salt Range Tract	547	4
TOTAL BRITISH TERRITORY	532	3

13. **Variation in size since 1881.**—Taking for the present the rural population only, there are now 51 more persons to a village in British territory than there were in 1881 ; in other words, the increase in the number of the villages —1·7 per cent.—has not kept pace with the increase of the population—10·7 per cent. The increase in the average size of the village is confined, however, to certain districts. It is marked in Rohtak, where there was already a tendency

* The villages shown in our tables for the Biloch Transfrontier (see paragraph 67 of the Preliminary Note) are merely tribes ; the population was not enumerated by villages.

to large villages; and it is marked in the districts, like Hoshiárpur, Jálandhar, Amritsar, Gurdáspur, and Siálkot, where the population is pressing on the land; also on the outskirts of these districts in Lahore, Gujránwála and Gujrát, and again in a most remarkable way in the Pesháwar division, and to a smaller extent in Bannú, Dera Ismail Khán and Muzaffargarh. The unnecessary creation of new *mauzas* is discouraged by the revenue authorities, and the number of villages is necessarily somewhat stationary, except in the most undeveloped parts of the country, so that the variations in their average population follow mainly from the same causes as the variations in the population generally.

14. Classification of villages by size.—In all calculations regarding the village unit, those villages have been excluded in which nobody lives. These may be revenue estates, which are entirely uninhabited, the cultivators living within the boundaries of another estate, or they may be waste areas which are never cultivated but which are for some cause or other counted in the revenue record as estates, or they may be cultivated and inhabited estates in which there did not happen to be anybody residing on the Census night. The remaining or inhabited villages have been classed (see Table III in the two following volumes) by groups according to the population they contain, and it is worth while to take a cursory glance at the grouping.

Abstract 7.

The figures on the margin show the proportion in which the people are distributed in the various groups of villages or towns. It will be seen that 48·5 per cent., or nearly half the population, live in villages of under 500 inhabitants each; and that 87·9 per cent., or nearly four-fifths, live in villages of under 5,000 inhabitants. But the figures are not of interest until contrasted with those of other countries, or compared with those of 1881.

Size of villages.	Percentage of population.	Size of villages.	Percentage of population.
1	5·5	5,000	4·4
200	19·1	10,000	1·4
500	23·9	15,000	·8
1,000	22·3	20,000	1·7
2,000	9·0	50,000	4·7
3,000	7·1		

I need not delay over the former of these two aspects of the figures, as Mr. Ibbetson has, in paragraph 68 of his Census Report of 1881, made a careful comparison of the Punjab statistics and those relating to England and Wales. The main difference lies in the fact that in England a far larger proportion of the population lives in larger towns and villages. But at the same time it is noted that there is no parallel at home to the large rural villages of this country; and that there were in 1871 only 358 villages in England of between 2,000 and 5,000 inhabitants, while in the Punjab, which has much the same total population, there are no less than 1,335 villages of this size.

We have available the figures for the number of villages in each group in 1881, but the figures for the population included in each group, which are shown in the report for 1881, were not worked up from the population of the several villages composing the groups, but were based on a rough estimate made after ascertaining the number of villages in each group. The exact proportion in each group is also rendered a little uncertain by the classification in the report of 1881 in the manner shown in Abstract 7, the result of which is that a close comparison can be made only by comparing towns and villages separately, whereas such a comparison cannot be properly made owing to the different meaning borne by the name "town" at the present Census. The chief interest of the figures, however, does not lie in the returns of the towns and larger villages, but in the smallest group of all. There has been a fairly uniform extension both in the number of villages and in the population of the larger groups, but a marked decrease in the

number of people living in the villages of under 200 inhabitants, and a corresponding, though not so marked, decrease in the number of such villages. The population of this group is now 5·5 per cent of the whole, as against 10·5 per cent. in 1881, and the number of villages has fallen from 11,937 to 10,906. The number of small villages may in some cases have been artificially diminished by the combination for administrative convenience of two or more small revenue estates into one; but the only instance in which this has been systematically done would appear to be that of the Simla district, where the *mauza* system has been introduced, with the result that the number of small villages has been reduced from 242 to 140. In other cases our unit seems to have been very much the same as that adopted in 1881, even where, as in some instances in the Hazára district, the unit adopted on either occasion was a sub-division below the revenue unit, and the deduction which our figures lead us to make is that the larger of this smallest group of villages have since 1881 increased in size sufficiently to introduce them into the group next above, while there has not been any general increase in the number of small villages recently formed. The districts in which the number of small villages have increased are those in which—as in Hissár, Montgomery, and Dera Ghází Khán—the classification is uncertain or the land is plentiful and the people still in the process of development from pasturage to cultivation. The small villages have in other districts decreased with considerable uniformity all over the province, but the decrease is very marked in Gurdáspur and Siálkot, where the rapid increase of population has increased the size of the existing small villages, and the value of the land prevents any general extension by means of new villages. The investigation of the relative sizes of the villages can be pushed further and yield interesting results. For instance, even in a district so uniform in its characteristics as Siálkot, you will find large villages prevalent in the Daska tahsil, and small villages in the Siálkot tahsil, and the reasons for these variations are not always easy to discover. But the results are more of local than provincial interest.

15. **Distinction between Towns and Villages.**—I have once or twice above alluded to the distinction made in our returns between the urban and the rural area; and from the information given in paragraph 19 of the Preliminary Note it will be seen that the distinction in question is a very arbitrary one. All municipalities, civil stations, and cantonments were classed as urban, and also all places containing a population of over 5,000 souls, provided that they were possessed of some real urban characteristics, such as a bazar or the like. It is impossible to maintain at successive censuses a definition which will enable satisfactory comparison to be made between the results of the various enumerations. For if you adopt a standard of 5,000 souls, fresh accessions to the category are to be expected; if the municipalities alone are to be considered urban, they too are born and die; and if the same list of towns be adhered to, census after census, the development, which actually takes place of villages into towns will be ignored. Our definition of a town on this occasion was a little more strict than that adopted in 1881, and the number of municipalities had meantime decreased; so that our returns show only 178 places as towns, as against 239 shown in 1881; and the urban population has from this purely artificial cause fallen from 12·65 per cent. to 11·42 per cent. of the whole. We are able, however, from the figures given in Table IV to ascertain the population in 1881 of the same places as those now classed as towns, and thus to find the true extent of the urban development.

16. Comparatively slow development of the towns.—The urban population, thus considered, has increased 8·7 per cent. in the last ten years, whereas the remaining population has increased by 11 per cent. Contrary, therefore, to ordinary experience in developing countries, the rural population is found to be increasing faster than the urban. This is the more remarkable as the population of cantonments, which form 11 per cent. of the urban population, has, owing to the absence of so many troops at the front in 1881, and to the strengthening of some of our garrisons, increased at the abnormal rate of 28 per cent. And if they were excluded, the slowness of the rate of the increase of the towns would be still more marked.

A partial explanation is found in the vital statistics of the towns, for the average death-rate per mille in the forty-nine largest towns during the six years previous to 1890 was 37, while in the province at large it was only 30. And that this is not merely due to better registration is shown by the fact that the annual rate of births per thousand exceeded that of the deaths by seven in the country, and only by one in the towns. The towns, therefore are, on the whole, far less favourable to life than the country. In some cases the towns are only suffering from the same insanitary conditions as the surrounding country. This is the case, for instance, at Balabgarh and Farídábád, in the Delhi district, at Karnál, and at Máchíwára in the Ludhiána district. In other cases there are specially unhealthy circumstances affecting the towns themselves, as at Amritsar, or at Gujrát, or at Wazírábád in the Gujránwála district. And there is in all towns a number of tendencies which militate against long life and which of themselves retard the development of urban, as compared with rural, population. It is a matter of congratulation to observe that improvements in sanitation and water-supply are probably having their due effect, for a part of the increase of population in Lahore, Jálandhar, Peshâwar, Râwalpindí and elsewhere, where the population has increased faster than in the province at large, is doubtless due to causes of this kind. And it must be due very largely to some such causes that the annual death-rate in the larger towns, which stood at 47 in the five years preceeding 1881, has been reduced to 37 in the five years preceding 1890.

There are very many things which determine the rates of urban increase apart from the vital conditions, but the one which presents itself most prominently is the course of trade. For instance, variations in the course of the salt trade have affected the towns of Miání and Pind Dádan Khán in the west and Farakhnagar in the east; the decline of the shawl industry has caused a decrease in the town of Núrpúr, in the Kángra district, and the diversion of the cotton traffic has crippled Fírozpur Jhirka, in Gurgaon. The new railway between Delhi and Fírozpur has led to an increase in the trade and population of all the towns along the line, and notably to those of Delhi, Rewárí, Sírsa and Fírozpur itself, while it has drawn away trade from, and decreased the size of towns like Fatehábád that lie on old routes off the railway, which are now disused. The new Patháṇkot line has increased largely the population of Batála. The new Sind-Ságar line has accompanied an increase—though not so large an increase as one would expect—in Bhera and Khusháb, while the old trade centre at Sahíwál, which stands off the line, is almost stationary. Bhakkar and Leia on this railway have increased, the latter very largely. In the Muzaffargarh district, the head-quarters station, which is on the railway, has increased; while the other towns which used to depend on the river traffic are stationary, or have fallen off in population. There is a large decrease in Attock, due to the withdrawal of the bridge works, and a similar decrease in Rúpar, owing to the completion of the canal head; but the existing works on

the new Delhi-Kálka line have been instrumental in giving a slight increase to the the population of Pánipat and even to the very unhealthy towns of Sháhábád and Thánesar, and probably by the next Census the towns of Sonpat and Karnál will also show signs of revival in consequence of the introduction of this railway.

The railway though it prejudices the smaller towns, from which it diverts trade, has no doubt the result on the whole of increasing the urban population. It seems probable that the reason why the rural population has increased at a faster rate than the urban is to be found in the nature of the trade which has flourished most within the last decade. The export of the cereals and pulses, and more especially of wheat, has increased very markedly of late years and forms by far the most striking feature of the present trade of the country. But the higher prices involved by this large export of the food staples of the country have naturally tended to favour the increase of the rural population, who both produce and consume the article, rather than that of the townspeople, who consume it only, and has thus largely checked the immigration into the towns which we should otherwise have expected.

This does not form more than a very general explanation of the phenomenon, for in no less than twelve districts—and some of these notably wheat-producing tracts—the urban population has increased faster than the rural; and there are special causes which in each district modify or contract the more general conditions. In Hazára and Kohát, for instance, the urban figures include the troops on active service or massed for active service. In four districts, again, the urban population has actually decreased: in Simla from the alterations in the cantonments, in Jhelam from the withdrawal of the extra regiments and the Commissariat stores collected there during the Afghan war, in Kángra from the decline of the shawl trade in Kángra and Nurpur, and in Amritsar from the malaria in the city, to which I shall allude later on (para 28).

Gurgaon.
Delhi.
Ambála.
Fírozpur.
Jhang.
Lahore.
Siálkot.
Rawalpindi.
Hazára.
Kohát.
Dera Ismail Khán.
Dera Ghází Khán.

17. Classification of towns by size.—An examination of the increase in the various classes of towns does not throw much light on the causes or process of increase. It is plain that the very large cities—the ten cities which have a population of over 50,000—have increased very considerably at the expense of the smaller towns, and this in spite of the large decrease in Amritsar. It appears therefore that the slackening in the rate of increase is confined to the smaller towns. The average rate of increase in these large cities is almost exactly the average rate of increase for the province (10·6), so that the smaller towns must on the average have increased at a much slower rate.

(British Territory.) Class.	Percentage of urban population in each class.	
	1881.	1891.
5,000	23·7	22·2
10,000	8·5	8·2
15,000	5·6	6·8
20,000	15·2	14·9
50,000	32·7	41·0

18. Sexes in Towns.—The proportion of men who inhabit towns is larger than the proportion of women who inhabit towns; but this is not the case everywhere, nor is the proportion the same in all parts of the country where it is the case. The figures on the margin show how marked is the disproportion of males in the Hills and in the Peshawar direction: how it is less so in the south-west and

Tract.	Percentage of	
	Males in towns on total males.	Females in towns on total females.
Hill tracts	5·8	3·2
Submontane and Central	11·9	11·2
Eastern Plains	16·1	16·4
Western Plains	9·7	9·3
Salt Range Tract	12·4	8·5
Total British Territory	12·1	11·0

centre; and how the figures are actually reversed in the east. The same facts were brought to notice in 1881, and a number of suggestions made to explain them (see paragraph 78 of the Census Report of 1881).

We should have expected that the female population would in the towns, as elsewhere, have increased faster than the males; whereas, as a matter of fact, the females in the towns have increased since 1881 only 7·5 per cent., as against an increase on the part of males of 9·5 per cent. The differnce in the rates of increase is, however, exaggerated by the large net increase of 30,696 males in cantonments alone; and if this figure be excluded, the increase of the males in towns is only 6·7 per cent., and that of the females 6·5 per cent. The difference is marked in the vital statistics also, for the excess of the female over the male death-rate, which is found both in town and country, is more noticeable in the towns than elsewhere.

19. Religions in Towns.—A reference to paragraph 77 of the last Census Report will show how the figures in Abstract 9, which show the distribution of the urban population by religions, can be made to demonstrate that strangers have a tendency to collect in towns. In Delhi, for instance, where the Sikhs are strangers, 80·9 per cent. of the Sikhs in the district are to be found in towns; while in Peshâwar, where Hindus are strangers, 58·3 per cent. of the Hindus of the district are in the towns. The proportion of each religion that live in towns is very much the same now as in 1881. Hindus are slightly more attracted to towns than Musalmáns; of the Jains more than half are in towns; and of the Sikhs a very small percentage. The figures do little more than tell us, what we knew before, that the Jains are an essentially urban, and the Sikhs an essentially rural, class. The proportions of the various religions in the several towns, separately considered, is a matter of considerable local importance at times, and considerable attention was attracted to the religious composition of the larger towns of the Provinces during the religious, or so-called religious, riots that have taken place in some of the towns during the last six years. The following are the figures for certain selected towns:—

Abstract 9.

	Percentage of			
	Hindus.	Mussalmáns.	Jains.	Sikhs.
Lahore Municipality	33·7	60·6	·2	3·5
Amritsar "	41·4	46·6	·1	11·4
Delhi "	56·8	41·5	1·7	·2
Rohtak "	84·7	14·4	·8	·03
Hoshiárpur "	60·4	32·5	·1	7·0
Multán "	42·8	56·2	0·3	·7

It would have been more convenient if the details of cantonments and municipalities had been distinguished in our Imperial Table No. V, but these details will be found where required in the manuscript tables sent to Deputy Commissioners in the summer of 1891.

20. Alterations in Town Boundaries.—It is worth while noticing here another matter of detail. The boundaries of the towns were in most cases very nearly the same at the present, as at the previous, Census. In the largest cities the changes were very small. In Amritsar a small plot of almost uninhabited ground has been added to the municipality since 1881, for the purposes of including the cattle-fair area within municipal limits. The small village of Chandráwal, lying

within the municipal area of Delhi, was apparently omitted by oversight from the Municipal returns in 1881, but has been included now. The population of Lahore given in Table XIX in the second volume of the Census Report of 1881 omits a number of outlying villages, with a gross population of 7,918, which though within the municipal area were purposely excluded from the town. At the present Census the municipal boundary has been followed, and in the comparison with the figures of 1881 made in Table IV of the present series, I have taken the population of 1881 as including all that lay within the then municipal limits, which have been only very slightly altered since 1881. There have been petty alterations in the boundaries of some of the smaller towns, but none of any very great importance. In case of local necessity there should generally be no difficulty in tracing any such changes of boundary from the Census registers and maps in the district office.

21. **Density of the Population in Punjab Towns.**—There are, on an average, 2,213 occupied houses in a town in British Terrritory. The average area covered by an occupied house within the walls of Amritsar is 157 square yards; in the intramural part of the Delhi municipality (excluding the Fort and Daryaganj) it is 298 square yards. In Amritsar the people are packed very close, 143 persons to the acre; in Delhi the intramural density (excluding the area above mentioned) is 120 to the acre. In the metropolitan area of London the rate is only 56 to the acre.

CHAPTER II.

THE INCREASE AND DECREASE OF THE POPULATION.

22. **The rate of increase at successive enumerations.**—The enumeration to which this report relates is the fourth which the Panjáb has undergone. A Census of the province was taken for the first time (at least since the days of Akbar) on the night of December 31st, 1854 and January 1st, 1855, under the superintendence of Sir Donald McLeod, then Financial Commissioner. The instructions for taking the Census will be found in the Financial Commissioner's Circular No. 66, dated 31st October 1854, and the report on the results by Mr. Richard Temple, Secretary to the Punjab Government, is printed in Volume XI of the Government of India (Foreign Department) Selections.

The Punjab Government was anxious to take another Census in 1864, but the Government of India disallowed the proposal, on the ground that a partial Census relating to the Punjab only, and not to the rest of India, was open to objection.

The second enumeration actually took place on the 10th January 1868, and was conducted under the orders of Mr. A. Roberts, Financial Commissioner. The instructions relating to it are to be found in Volume VII (1867) of the Circulars of the Financial Commissioner, Punjab. The report on this Census, submitted by Mr. J. A. E. Miller, Secretary to the Financial Commissioner, was published with the returns in a thin folio in 1870.

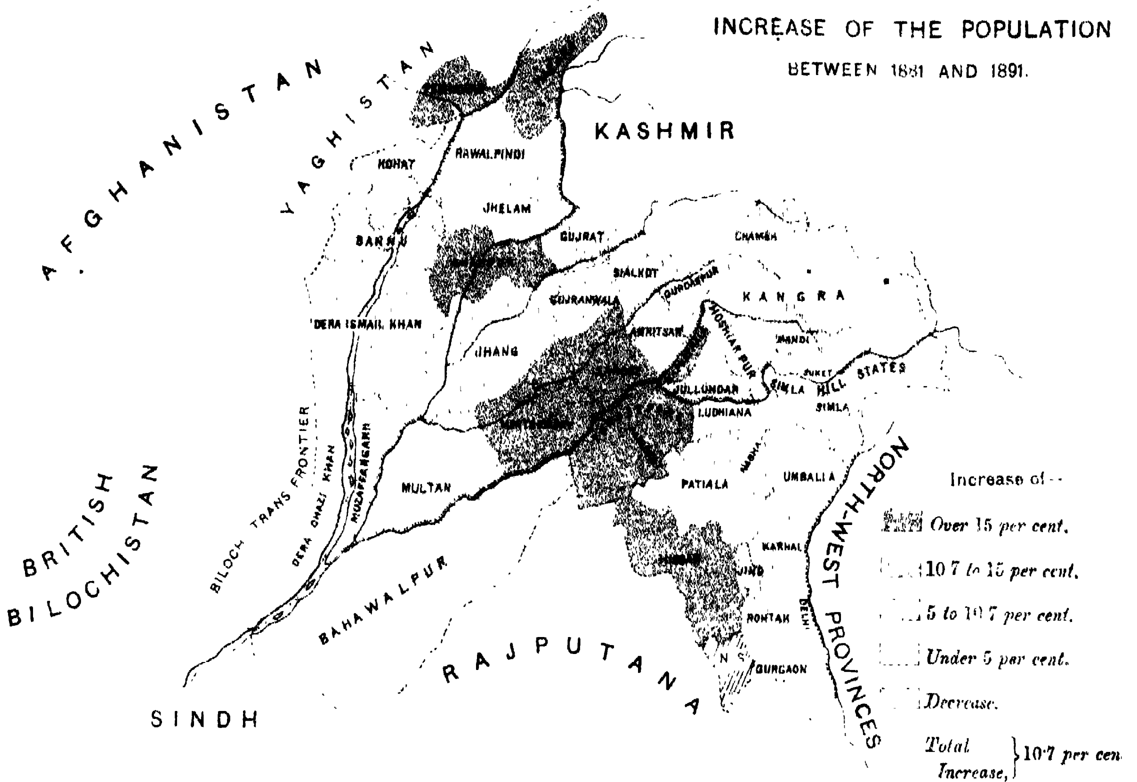
No Census was taken in 1871, but a return of persons born in Britain was prepared on the 15th June of that year and forwarded, for submission, to the home authorities.

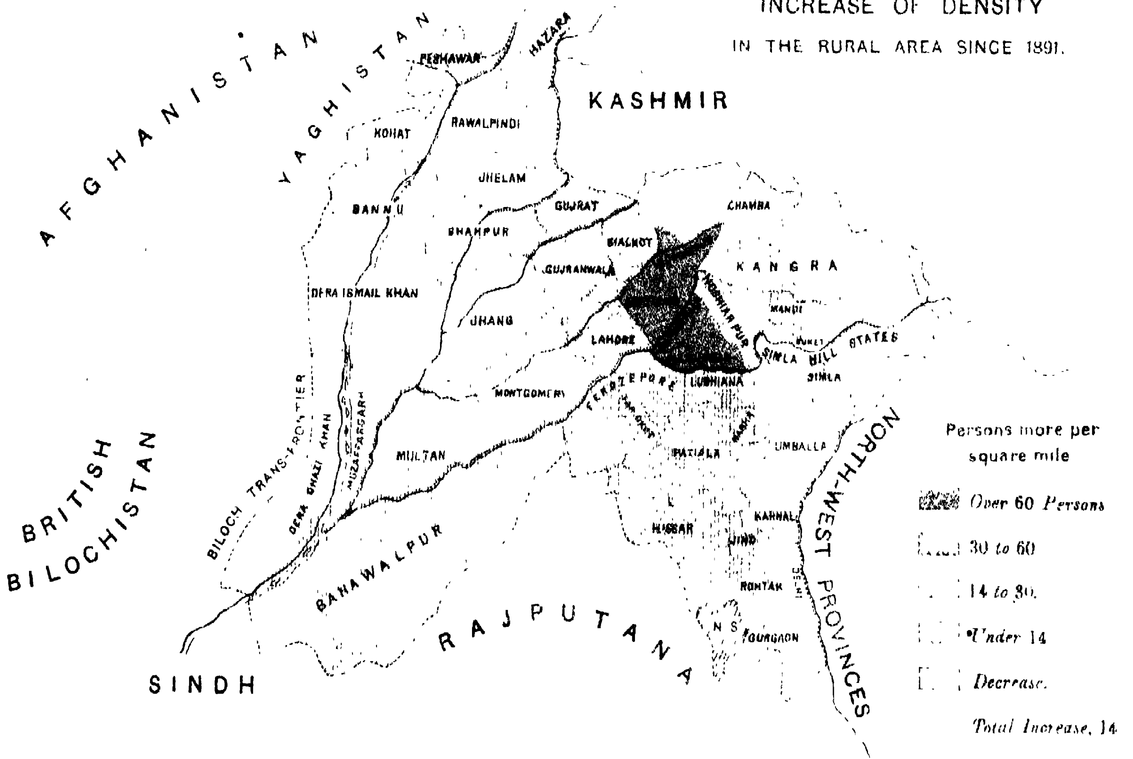
The third Census, which was the first to be conducted with adequate thoroughness and detail, was taken on February 17th, 1881, under the superintendence of Mr. D. J. Ibbetson, and the report on the results together with the tables was published in three large volumes in 1883.

Abstract 10.

The population in the British part of the province has increased by 11 per cent. since 1881, 18 per cent. since 1868, and 37 per cent. since 1854, and we may say, roughly perhaps, that the people are some 40 per cent. more numerous now than they were when the country was taken over in 1849. But the rate of increase has not been by any means uniform, for in the thirteen years before 1868 the population increased 16 per cent., in the next thirteen years only 7 per cent., and now in the next ten years as much as 10·7 per cent. I shall be examining the causes of these variations later on. Meantime it is enough to observe that in the last ten years there is no material difference between the rate of increase in our own territory and in the Native States. The Punjab has during the last decade increased twice as fast as Bengal or the North-Western Provinces, about as fast as the Central Provinces, and half as fast as Lower Burma.

		Increase per cent. since last Census.	Actual figures.
British Territory.	1855	...	15,161,321
	1868	16·1	17,609,518
	1881	7·1	18,850,437
	1891	10·7	20,866,847
Total Province.	1881	..	22,703,947
	1891	10·7	25,130,127





Litho T. C. Press, Roorkee —No. 1598 I.

The rate of increase is much the same as in Britain: a quarter the rate of Australia and three times the rate of France.

The increase in the figures may be due to one or more of four causes, two of which are nominal only, and two real. If the area to which the figures relate has altered, or if the enumeration has been done with greater care, we have a variation in the figures quite apart from the real variation in the numbers of the people. The true variations are themselves due to one of two reasons, either to the proportion of births to deaths, or to the migrations of the people. The question of migration will be treated in a separate chapter of this report, and I shall confine myself at present mainly to noting the internal causes of increase or decrease.

23. **Alterations in areas.**—And first with regard to the nominal variations caused by an alteration in the area.

One form of merely nominal variation there is which appears not in the figures of the population themselves, but in the relation of those figures to the area. The areas recorded in the tables of 1881 and in those of this Census are in many cases different from each other, although referring to precisely the same superficies. The data on which the area figures for 1881 were based were not always accurate; and I have been able to make use of later, and presumably more accurate, calculations the results of which were supplied by the Surveyor General,—those for the Native States in 1887 and those for the British districts in 1891.

There has also been a certain number of changes in the area to which the figures relate. In comparing the population of the whole province with that recorded in 1881, or in comparing the two records for the Native States or the British territory at large, the changes are too insignificant to be taken into account. In comparing the district figures singly with those of 1881, there are certain important reservations to be made, in consequence of the abolition of the Sirsa district in 1884, and of the redistribution of the outlying portions of Ambála, Karnál and Hissár in 1889; but the changes in other districts are too small or too uncertain to be considered. I note below as shortly as possible the chief variations in the areas to which our figures refer, as compared with those referred to in 1881.

Boundaries of the Province.—The troops in the Khaibar Pass (population 8,173) were enumerated in 1881, but not in 1891. At the same time the Biloch tribes on the Dera Ghází Khán border (population 5,934) were enumerated in 1891, but not in 1881. The figures are small to begin with, and, as they nearly cancel each other, they scarcely affect the comparison of the provincial totals. A tract of land under the Mázárí tribe was transferred in 1890 from Sind to the Dera Ghází Khán district, but the population of the tract is extremely insignificant. There have also been petty changes in the provincial boundary along the Jumna river, too small and too uncertain to be taken into account.

Native States.—The land occupied by the railway in Baháwalpur was attached to the Multán district by orders issued in 1882 and 1887, but the population on this land was counted at the last Census as belonging to Multán; and the only difference between our enumeration of the line and that of 1881 is the one noticed in parrgraph 61 of the Preliminary Note, namely, that we have included in Baháwalpur instead of in Multán the petty population subsisting on the line between the stations. The jagirs of Dádhi and Rawai, which were classed in 1881 as part of the Simla Hill States, were on this occasion, under the orders of Government, included in the Simla district; but the population of the jagirs does not exceed a thousand souls. There have also been certain fluctuations of the river boundary of the Baháwalpur State from time to time, and a few uninhabited acres have been transferred in 1890 from Chamba, to be occupied by the Bakloh cantonment.

Boundaries of Districts.—The district boundaries are being constantly altered by alterations in the course of the rivers, but the transfers thus occasioned are generally of parts of villages only and they are in all cases very difficult to trace out. A series of

transfers made in 1885 and 1889 for administrative convenience between the Multán, Muzaffargarh and Dera Ghází Khán districts have no doubt somewhat altered the area of these districts, but the notified boundaries of 1881 were by no means exactly followed in the previous Census, nor do the present boundaries appear to have been precisely followed on this occasion. Some villages have been transferred and again re-transferred, and some of the gazetted transfers have been acted on, while others have not; and after considerable investigation I concluded that the whole matter was too confused to admit of any exact comparison of the areas, and the figures in any case too small to make any exact comparison of value. The Gujránwála and Jhang boundaries were altered in 1887 by the transfer of a tract of jungle land, measuring 178 square miles, and containing 1,614 souls, from the latter district to the former.

The only alterations which we need take into account are those noted in the margin which affect the Hissár, Fírozpur, Karnál and Ambála Districts. In Table II (Variation of Population) and in all comparisons of district totals I have adopted the figures for 1881 here shown; but in most of the comparisons of averages and percentages made in this report it must be borne in mind that the figures for these districts, which I take from the report of 1881, refer to the districts as they then stood, and are only approximately correct with reference to the districts as now constituted.

—	Area in square miles.	Population by Census of 1881.		
		Total.	Males.	Females.
Fírozpur District in 1881	2,947	650,519	357,519	293,200
Transferred from Sírsa	1,355	96,810	53,230	43,580
Fírozpur District in 1891	4,302	747,329	410,749	336,780
Hissár District in 1881	3,458	504,183	272,267	231,916
Transferred from Sirsa	1,651	156,465	85,451	71,014
" " Karnál	54	11,921	6,429	5,492
Hissár District in 1891	5,163	672,569	364,147	308,422
Karnál District in 1881	2,280	622,621	336,171	286,450
Transferred to Hissár	54	11,921	6,429	5,492
Transferred from Ambála	214	34,519	18,701	15,818
Karnál District in 1891	2,440	645,219	348,443	296,776
Ambála District in 1881	2,968	1,067,263	588,272	478,991
Transferred to Karnál	214	34,519	18,701	15,818
Ambála District in 1891	2,754	1,032,744	569,571	463,173

24. Improved Enumeration.—I have already noted in paragraph 50 of the Preliminary Note above that there is every reason to consider the present enumeration to be more accurate than that of 1881. We profited by the experience of last Census. We had a better trained agency at our command. The people must have been less suspicious and less prejudiced. And officers who have seen the work on both occasions are of opinion that the results represent facts more closely now than they did in 1881. We are therefore content to feel that a certain unknown proportion of the increase recorded is due to better enumeration. We may go on to suspect that the improvement in enumeration is more felt in some districts than in others, in the west, for instance, more than the east, and in the hills, more than the plains. And in some places, as, for instance, in the Mánsehra tahsil of the Hazára district, where the increase is exceptionally large, the wild nature of the country and the known insufficiency of the arrangements in the particular locality at the last Census, justify us in ascribing a larger portion of the increase than usual to better enumeration.

Better enumeration almost always means fuller enumeration, and fuller enumeration more especially of the women. And it is remarkable that at each successive Census the proportion of women to the total population has steadily risen. The cause of this steady rise is a complicated question to which I shall revert later, but it is impossible not to ascribe part of it to the relaxation of the prejudices of people and the freer record of women. Further than this, however, I should not go. We

Census.	Number of males to every hundred persons.
1854	55·17
1868	54·48
1881	54·16
1891	53·94

cannot, I think, make any deductions as to the extent to which the increase of population is due to this improvement in enumeration, nor as to the parts of the country in which the improvement is most marked. The figures tell us that in every thousand persons recorded two more were females and two less were males than in 1881, and we conclude that probably the full number of females was not recorded in 1881. But in pushing the enquiry further, in the ingenious way indicated by Mr. Ibbetson in paragraph 180 of his Census Report, we have to make too many assumptions and we have to deal with too many exceptions, known and unknown, to let our conclusions be of any value whatever. You will find, for instance, that in Hazára where the Census was certainly more carefully taken, the proportion of females has actually decreased; that they have decreased very generally in districts under settlement where the enumeration was undoubtedly improved; that they have not decreased more, on the whole, in the west, where the concealment of women was most to be expected than elsewhere, and so on. And it is not worth while stopping to explain why this is the case in each instance, because we are after all dealing with very minute differences and talking very much in the dark about them.

25. Real Variations, Births and Deaths.—That the population should increase is what we had every reason to expect. A glance at the figures given on the margin will show how rapidly and increasingly the people are being provided with the means of staving off disaster and prolonging life. The standard of comfort has risen; the margin of cultivation has extended. The area under crops has increased 8 per cent. since 1881 and 26 per cent. since 1868. Railway communications are seven times as extensive as they were in 1868 and nearly twice what they were in 1881. The number of patients treated in our dispensaries and hospitals is five times as large as it was twenty-three years ago and nearly twice as large as it was ten years ago. The pupils in our schools are half as many again as in 1881 and thrice as many as in 1868. These are all indications, so far as they go, of an increase in well-being and intelligence: greater inducements to live and to bring into life: greater facilities for living: greater protection on the frontier from the enemy and the avenger, and greater security everywhere from drought and pestilence. Under a strong and well-meaning rule, and in a country not yet fully developed, these advantages entail a continued increase in the numbers of the people. We (in our hopeful moments) are thankful for them, but are not surprised at their results.

	1868.	1878-80.	1890.
Cultivated, square mile	31,513	36,756	39,831
Irrigated from Govt. Canals, square miles	1,758	2,364	3,868
Metalled road, miles	859	1,467	2,239
Railways, miles .	293	1,056	1,821
Dispensaries, number	92	184	216
,, patients	471,511	1,368,429	2,580,496
Schools, number	1,806	2,008	9,640
,, scholars	72,337	167,921	245,713

What *is* surprising is the uneven rate at which the increase in population is following what we believe to be a very steady increase in civilization. Why should a population, which at first increased 16 per cent. in thirteen years, proceed to increase at a rate of only 7 per cent. in the next thirteen years, and then in the next ten years increase at a rate of nearly 11 per cent.?

Mr. Ibbetson, in noticing the variations of the first three enumerations, explained them by pointing out the relations which the Census dates bore to the dates of the recurring famines by which the province has been visited. The effect of the visitations is described by him as follows:—

"The rains fail and distress ensues; next year the rain fails again and famine devastates the country, while immigrants flock in from the even less

favoured tracts which surround us and cast an additional burden upon resources already insufficient to meet the needs of the resident population. The famine is followed by virulent epidemics of fever and cholera; the old and the young die, literally, like flies in autumn, while too many succumb in the prime of life; the death-rate mounts to an appalling figure, and births decrease in number. Favourable seasons follow; the population purged of its weak and sickly elements exhibits a marvellous recuperative faculty, and all prospers till the swing of the pendulum brings with it a return of famine and pestilence."

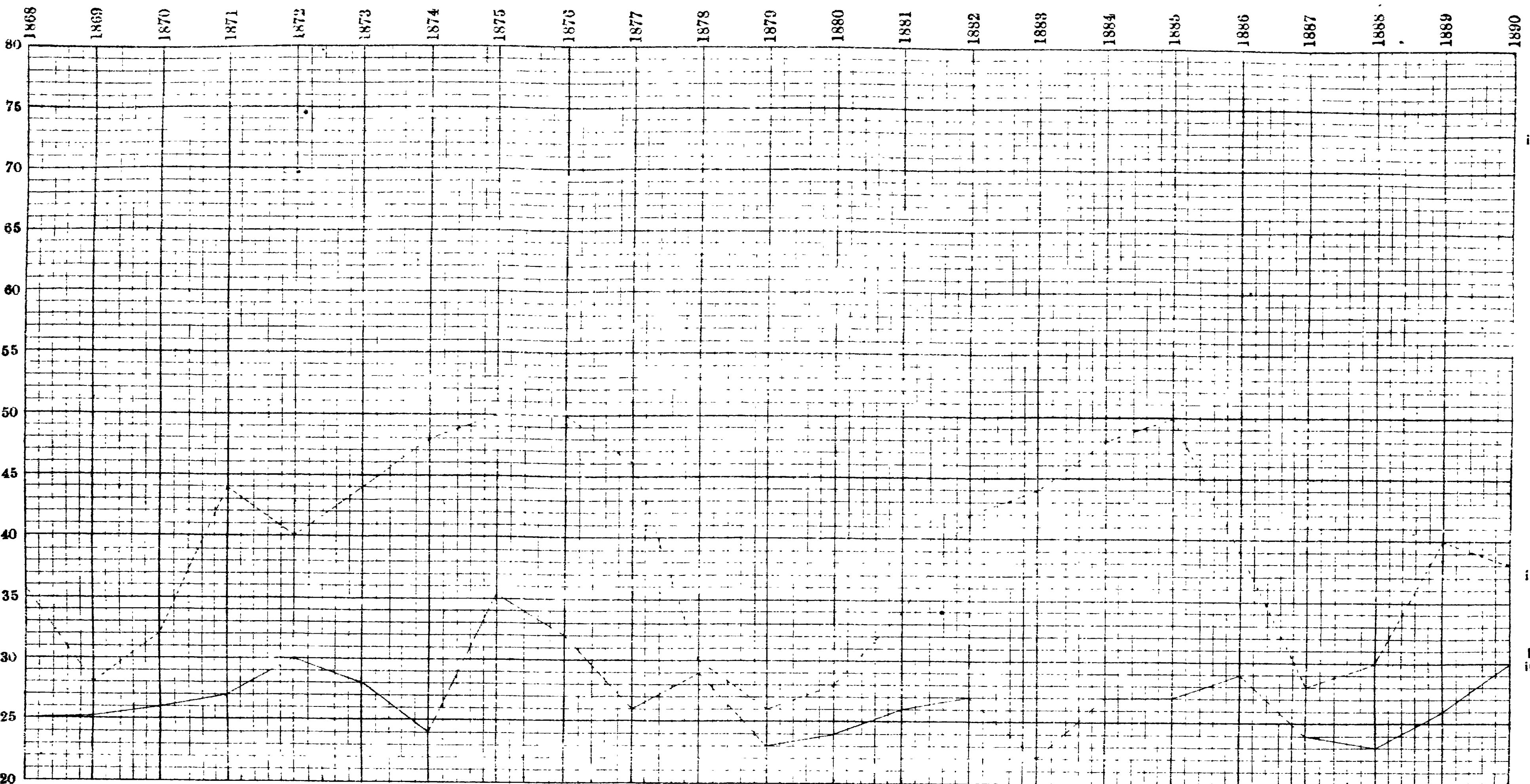
Now the Census of 1855 was taken three years after a famine; that of 1868 was eight years after a famine; and that of 1881 was twelve years after one famine and three years after another. The enumeration of 1868 was thus undertaken at a juncture very favourable, and that of 1881 at a time most unfavourable, to the display of a large increase in the population returned.* And, as happily, no famine has taken place between 1878 and the date of the present Census, the rise in the rate of increase is accounted for.

26. The results of the Census contrasted with the sanitary returns.—I believe myself that this is the best account we can give of the matter. The people themselves recognize that the last ten years have been years of prosperity, and officers who have served throughout the decade have no hesitation in attributing the quickened rise in the population to the absence of famine in the land. At the same time the statistical information at our disposal does not bear out this explanation as fully as one could have wished. In 1887 and 1888 the average rainfall was as low, and the price of wheat nearly as high, as they were ten years before. The death-rate between 1868 and 1881 was only 25 per thousand; it has in the last decade risen to 31 per thousand. The number of deaths registered in 1884 or in 1887 nearly equalled that registered in 1879, while in 1890, the year immediately preceding the Census, the country was visited by a terrible scourge of fever which diminished the births to a number less than that of the deaths, and raised the number of deaths to a figure undreamt of in the worst days of the scarcity of 1878. It would appear from these statistics—and to make the difficulty clearer I have indicated them on the diagram facing this page—that the last decade was not more favourable on the whole to an increase in the population than the one before it, while the Census was taken at the most unfavourable date possible for showing an increase in the figures.

What, then, are we to say with regard to these statistics? The figures for the rainfall and the price of wheat are fairly trustworthy; but it is of little use drawing conclusions from averages framed for a whole year or a whole province. The births and deaths statements, on the other hand, which, if exact, would serve as the best possible guide, are based on the reports made by the village watchmen to the police, and though they are improving in accuracy, there is still grave cause for refusing to rely on them. As between district and district (except with regard to the frontier) they form a very fair basis for comparison, the standard of accuracy being fairly uniform in all districts east of the Indus. The relation of births to deaths too is probably fairly correctly recorded, for there is no very well-marked tendency to conceal births more than deaths, or *vice versâ;* and it will be noticed, for instance, that in Delhi, where the population has decreased, the birth-rate for the ten years is less than the death-rate, and in Ambála where the population is stationary, there is no difference between the birth-rate and the death-rate.

See Abstract No. 24.

DIAGRAM TO SHOW THE RAINFALL, BIRTHS, DEATHS AND PRICE OF WHEAT IN THE PUNJAB SINCE 1868.



As regards the absolute value of the figures, however, I believe them to be utterly unreliable. On the frontier this is palpably the case, for the birth and death-rates there are and continue to be abnormally low. And in the rest of the province, those who have devoted most attention to the subject are the most convinced of the utter inadequacy of the vital returns. The figures previous to 1881 were very considerably understated, and our present figures are still understated to a degree which cannot be definitely calculated. I believe therefore that the difficulty raised above is not a real one; that it is based on false statistics; and that we may say, as I have already said above, that the enhanced rate of increase in the population is due in the main to the absence of any widespread failure of crops during the present decade; or, perhaps, speaking more strictly, to the improvement of communications which prevents a failure of crops in any particular locality from becoming a cause of famine.

27. The development in various parts of the province.—The variations in the rates at which the people have increased between the several Censuses are brought more into a focus if we divide the provinces into some such arbitrary tracts as those entered on the margin and compare the rates of progress in each tract. We find, as we should expect, that the rate of development increases as we go into the wilder and originally less closly populated parts of the country; the west has increased faster than the centre, and the centre faster than the east. Under normal circumstances, the rate of annual increase, even in a country so partially developed as the Punjab, should diminish as the years go on, but we have found that this has not been the case, and we have ascribed the result to the presence of scarcity during the last, and its absence during the present, inter-census period. The value of the figures on the margin is that they point this out with remarkable clearness. The distress of 1878 was not so severe in the west as in the east, but it is in the desert Thal tracts of the west and in the rainless tracts of the western Salt Range that the damage done by drought and locusts has of late years been most felt. The population in these tracts has therefore continued to increase at a uniform or nearly uniform rate. But in the centre and the east of the province where want was most severely felt in 1878, and where irrigation has since been largely developed or improved, and drought or famine for the last eleven years practically unknown, the population has increased at a rate not uniform with, or less than, but considerably greater than, that previously attained. In the south-eastern districts, for instance, where the population in 1881 was only 1·4 per cent. higher than it was in 1868, it is now 10·1 per cent. higher than in 1868, and 8·6 per cent. higher than in 1881. It is true that a good deal of the increase is in the Hissár district where there are special reasons for a development of population; but even excepting Hissár, the eastern districts generally will be found to have increased at an enhanced rate as compared with that attained in 1868—1881. And similarly in the submontane and central districts, in place of an increase of 4·7 per cent. in thirteen years, we now have an increase of 10·6 per cent. in ten years. I do not know how to account for this, except by means of the explanation above offered, that it is due to the

Tract.	Increase in British Territory.			Increase in the Prov.
	1868-1881.	1868-1891.	1881-1891.	1881-1891.
Hill Tracts . .	— ·5	3·8	4·4	6·9
Central and Submontane . .	4·7	15·8	10·6	10·8
Eastern Plains .	1·4	10·1	8·6	8·6
Western Plains .	15·2	30·7	13·5	13·4
Salt Range Tract .	15·5	30·1	12·6	12·6
Total .	7·1	18·6	10·7	10·7

presence of scarcity in the previous, and its absence in the last, inter-census period.

28. Local Fluctuations of Population.—In descending to further details the specific causes of variation become extremely varied; there are petty local migrations, fluctuations of trade, openings of railways and the like, which are true and valuable explanations of local variations in population. I shall content myself with noting very roughly the main features of these variations from district to district. It will be noticed that a large number of the more marked changes in population are traceable to the influence of water. Too much water has brought fever to Siálkot and Gujrát, while too little water has brought drought to Pindigheb and Bhakkar. Water well distributed has raised the population of Gohána, and water ill-distributed has decreased that of Pánipat or Ballabgarh.

Abstracts 11 and 12.

It is in the eastern districts between the Jumna and the Sutlej that the periodic famines have as a rule been most severely felt, and these districts show some very remarkable variations in the rates of increase. The great development of the Hissár district took place before the Census of 1868, and the enormous increase shown in that Census fell before 1881 to a petty increase of only 4 per cent. The district has sincethen been healthy; the births have exceeded the deaths by 9 in the thousand, and the population, both in the district as previously constituted and in its present area, has risen 15 per cent. The increase is mainly in Hissár and Hánsí, which are watered by the Western Jumna Canal. Sírsa and Fattahábád are still capable of considerable development, but Bhiwání is now practically stationary. In Rohtak the fluctuations are not so striking, but such as they are they are due also to the famine of 1878 and the subsequent introduction of canal irrigation. In Gurgaon the famine was particularly severe, and the population which had been increasing up to 1868 actually decreased nearly 7 per cent. before 1881. There is still a decrease in the Gurgaon tahsil which is ascribed to the decline of the salt trade, and a smaller decrease in the Fírozpur tahsil; but elsewhere, and especially in Núh and Riwárí, the people have recovered no small amount of their prosperity.

In Delhi and Karnál we are again confronted with the evils caused by the Western Jumna Canal, to which considerable attention has been attracted and which Mr. Ibbetson has so graphically described in his Report of 1881. The canal has now been completely realigned, and it is hoped that the malaria and the growth of saline efflorescence which had such terrible effects under the old alignment may in time be very considerably mitigated. In the Sonpat tahsil of the Delhi district the realignment and the cleaning out of the drainages would appear to have had some effect, as a slight increase in the population is recorded. In Pánipat, however, there is a decrease, confined to the rural area, and the Deputy Commissioner of Karnál ascribes the falling off to the canal. "I fear," he says, "that the alignment of the new canal has not much improved matters as regards climate in that tahsil, though undoubtedly the present evils are not so terrible as were those to which Mr. Ibbetson has made allusion." Certain villages in Pánipat and Sonpat, which were supposed to be most subject to the ill effects of the old alignment, have for some time past been particularly watched, and the Sanitary Commissioner has from year to year published certain vital statistics relating to these villages. I have tabulated the main results of the present Census in these villages and have forwarded the tables to the proper authorities, to serve as a basis for future deductions regarding the effect of the realignment.

The Delhi district, though recovering from one canal in the north, has been suffering from another in the south. The Agra Canal, which takes out from the Jumna, a little below Delhi and runs through the Ballabgarh tahsil, was opened shortly before the last Census, and has now, in conjunction with a run of bad seasons, effected a serious reduction in the population of that tahsil. Mr. Clarke, the Deputy Commissioner, says: "This canal runs across one of the drainage lines of the tahsil and no provision has been made to carry off the water by a syphon or otherwise. The result is that in a year of exceptional rainfall like the present, some square miles of country are flooded and remain so till evaporation carries off the water, or it finds a way into the canal itself by breaking through the bank. The floods are bad this year, they were nearly as bad last year, and quite as bad in 1887 and 1885. Not only have people died in unnecessary numbers in these villages, but others have abandoned them from the impossibility of carrying on a moderately safe cultivation. The subsoil level of the water has been greatly raised over the tract referred to, and three or four villages on the opposite side of the canal have been ruined by the efflorescence."

Water again is the cause of a decrease in the rural population of the Delhi tahsil. This decrease is mostly confined to the Najafgarh basin, where harvests and health have been bad for a series of years.

The Ambála district has not been much better off. The population increased only 37 in a thousand between 1868 and 1881, but since then the increase has been only 1 in a thousand. And even this has been due to an increase in the towns, for the rural population has actually diminished. The birth-rate for the district generally since 1881 does not exceed the death-rate. In Jagádhrí, Naraingarh and Rúpar the population has decreased, by one, four and seven thousand souls respectively. In Rúpar the figures of 1881 were unduly raised by the large collection of workmen then employed on the headworks of the Sirhind Canal, but there is reason to fear that in the district at large malaria, due to water logging and perhaps also, as the Deputy Commissioner, Mr. Gladstone, contends, hunger and poverty, due to the money-lender, have had a most unfortunate influence on the life of the people.

The districts lying next to the west showed in 1881 a want of progress almost as discouraging as those of the Jumna basin. Ludhiána indeed had increased, but there was a slight decrease in Jálandhar, a larger one in Kángra, and a serious one in Hoshiárpur. There has still since 1881 been a slight decrease in the Nurpur tahsil of the Kángra district, but it is confined mainly to the town of Nurpur itself, where the falling off is due to the decline of the shawl trade. In the Kángra district generally there is a satisfactory increase of over 4 per cent. during the last ten years. In the Jálandhar district the last decade has produced an extremely large rate of increase, which following the previous decrease is most remarkable; it is found both in town and country, and is noticeable in all the tahsils, more especially in the Jálandhar tahsil. Similarly in Hoshiárpur, where the people had between 1868 and 1881, decreased nearly 4 per cent. they have now increased more than 12 per cent., and the increase is well marked in all the tahsils. The birth-rate in both these districts very largely exceeds the death-rate. In both districts the bad harvests and the constant ill-health of the people in the years preceding the Census of 1881 had considerable effect in reducing the number of the people directly and indirectly. The large canal works at Rúpar, in the Ambála district, had attracted a number of workmen to emigrate in one direction, while the opening of the canals in Firozpur attracted

emigrants in another direction. Part of the decrease of population in Hoshiárpur was attributed in 1881 to the action of the sandy torrents which sweep down from the hills and do considerable damage to the agriculture, but the large expansion of the population during the last ten years, unaccompanied by any corresponding improvement in the action of these sand drifts, tends perhaps, in the opinion of the Deputy Commissioner, Mr. Steedman, to show that their destructive action may have been exaggerated. The increase of population in Ludhiána has not been so great, though it has been more steady. The natural tendency to expansion has been somewhat checked by the unhealthiness of the Machiwára tract and also by the decline in the grain trade at Ludhiána in consequence of the opening in 1888 of the Rajpura-Bhatinda Railway.

The circumstances of Fírozpur are different from those of the tracts abovementioned and approach more nearly to those of Hissár. The extension of the agriculture in this previously undeveloped district has steadily attracted immigration, while the healthiness of the country has given it a birth-rate of one in a hundred greater than the death-rate. The increase is mainly in the southern tahsils of Fázilka and Mukatsar, but is by no means confined to them, and it has been very large and very steady from 1868 onwards.

The city of Amritsar has decreased 11 per cent. during the last ten years, and the decrease is ascribed by the local authorities to the unhealthiness of the town. That it is not due to any falling off in the prosperity of the town in other ways seems apparent from the fact that while the decrease is one of 15,130 souls, the deaths during the decade have in this city exceeded the births by 20,000. The terrible outbreak of fever in Amritsar in 1881, when the annual rate of mortality rose in October and November to 356 and 211 per 1,000 respectively, was the beginning of the trouble, and the city has not yet recovered from this fearful visitation.

In the rural areas of Amritsar, however, the population has been increasing in prosperity, and has expanded at a rate even more rapid than in the years preceding the last Census. In the adjoining tahsils of the Gurdáspur district the rate of increase has been considerable, and in fact, the greater part of that district, which previous to 1881 had decreased faster than any district in the province, has increased at a rate far exceeding the average rate of increase in the province. In the Pathánkot tahsil alone, more especially in the Sháhpur-kandí tract, in the low hills where the country is notoriousy unhealthy, the people scattered, cultivation difficult, the crops poor and water very scanty, the population is now practically stationary.

The Siálkot district would have shown a much higher rate of increase if it had not been for the terrible fever epidemic of 1890. The population, which in the years previous to 1881 had remained almost stationary, has since that date increased at a rate almost equal to the average of the province. In Gujrát and Gujránwála the population has increased equally but more steadily. The increase in Gujrát is mainly in the outlying tahsils, the smaller increase in the Gujrát tahsil being due largely to the decrease of the Gujrát city in consequence of the late fever, which raised the annual death-rate in the city for the three autumn months preceding the Census to 405 in the thousand. In Gujránwála the increase is mainly in Wazírábád, where some 10,000 labourers were being employed on the headworks of the Chenáb Canal, and in Háfizábád, where irrigation from the canal has been accompanied by an extension of cultivation. There can be no doubt that in all these districts there would have been a considerably

greater increase if it had not been for the fever of 1890. The mortality during this epidemic was something terrible; the crops rotted on the ground because the people had no strength to reap, and whole villages were left without a child under ten years old in them. In Siálkot the mortality during the three months of September, October and November reached the phenomenally high rate of 269 per 1,000 (calculated on the Census of 1881), while in Gujrát and Gujránwála the rate was 209 to the thousand. If we were to add to the population of Sialkot, as enumerated in February 1891, the number of persons who died of fever alone in the three autumn months of 1890, we should have an increase of 16·8 per cent. in the district instead of 10·6 per cent. In the Lahore district there have been no great fluctuations, and the rate of increase is extremely large. It is mainly noticeable in the Kasúr tahsil, but is also considerable in the other tahsils and in the city of Lahore itself. The same steady and large increase is observable in all the districts of the south-west. In Montgomery a slight falling off in the headquarters tahsil is more than compensated for by large increases in Dipálpur and Pákpattan, where a considerable area of waste land has been irrigated by inundation canals and brought under colonization. In Multán again there is a decrease in Mailsí which is very largely nominal owing to alterations of area, but probably also to some extent real and due to the effect of the failure of rain on the facilities for grazing; the other tahsils have, however, increased, and more especially Kabírwála, where the immigration of settlers on the Sidhnai Canal has raised the population 36 per cent. The increase in Jhang is fairly evenly distributed, but it is most conspicuous in Chiniot where the extra increase is due mainly to the construction work on the Chenab Canal. In Sháhpur the increase is less marked in Khusháb than it is in the Sháhpur and Bhera tahsils, where canal irrigation has attracted settlers from across the Jhelam, and the increase in Khusháb is less conspicuous still if we take into account the fact that the drought previous to the Census of 1881 had abnormally reduced the figures for the previous enumeration.

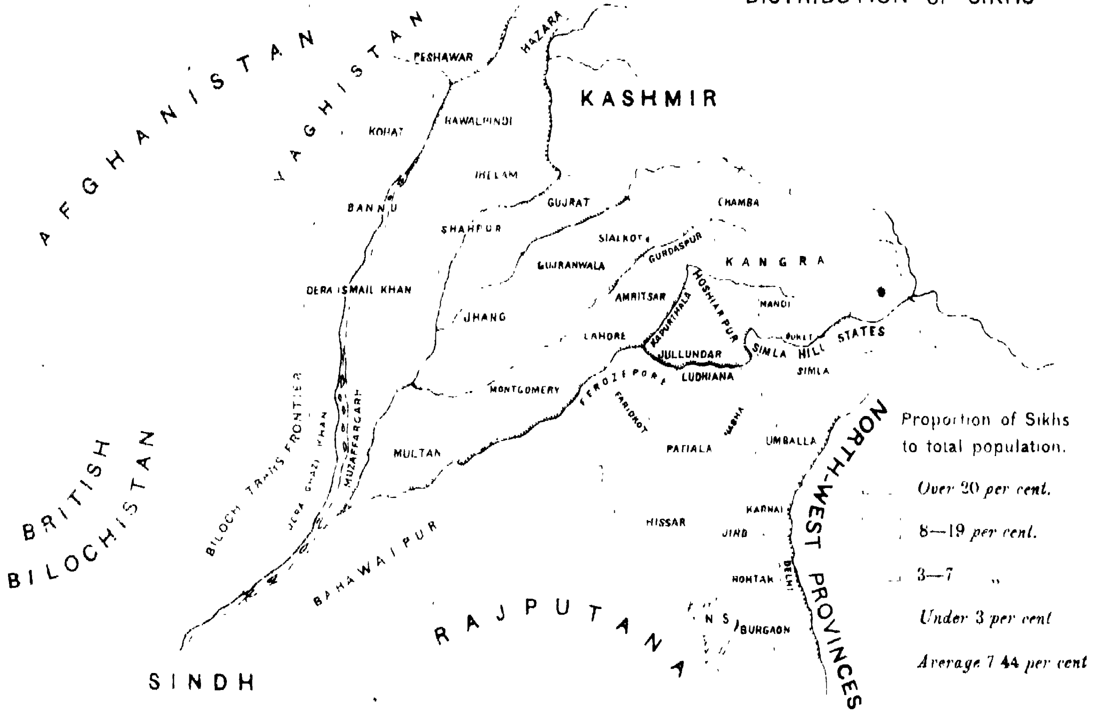
There is a large increase of population in the Jámpur tahsil of the Dera Ghází Khán district accompanied by an increase in cultivation, but in the Sanghar tahsil, where droughts have prevailed for the last few years, especially in the Qasrání country, the increase is mainly nominal. In Muzaffargarh the considerable increase in all three tahsils accompanies an increase over 16 per cent. in the irrigation from the canals, and is all the more noticeable, as there has been considerable distress from droughts since 1885 in the upland or Thal portions of the district. The want, which has undoubtedly prevailed in the Thal, is not brought to notice in the figures for the Dera Ismail Khán district any more than in Muzaffargarh; and the increase of 6,790 persons in Bhakkar, and of 10,207 persons in Leia, is possibly more than accounted for by the increased use of the Gumal route by Pawinda traders and by the introduction of the railway in 1887. The railway passes through part of the Miánwálí tahsil, in the Bannú district, and an extension of the line in that tahsil was under construction at the time of the Census. In consequence of this the Miánwálí tahsil, so far from showing indications of the drought, exhibits a greater increase than any other part of the Bannú district.

In entering the Jhelam district we pass into the tract of country which has suffered most of late years both from drought and from the ravages of locusts. This district which rose 17 per cent. in the thirteen years previous to the last Census, has only increased 3 per cent. in the ten years following. In all the tahsils

the increase is small and in Tálagang, where the distress was most felt and from which probably a good deal of emigration has taken place, the population is practically stationary. Similarly in Ráwalpindi the large increase attending the first two censuses has been considerably lessened in the last two. There has been a large increase in the city and cantonments of Ráwalpindi and in the head-quarters tahsil and in the Murree and Gujar Khán tahsils ; but in the Attock tahsil the increase is small, partly owing to the presence in 1881 of a large collection of labour on the bridge-works ; and in the Pindigheb tahsil there is a decrease of over 4,231 souls, which is due almost entirely to the bad seasons lately experienced all along the Sohán basin.

Across the Indus in Kohát, the increase has been normal, and very much less than the enormous developments recorded in previous Censuses. Both at the last and the present enumeration the figures are somewhat put out by the inclusion of troops and followers not ordinarily resident in the district. There is a remarkable development of population in Pesháwar, spread fairly evenly over all the tahsils, but most noticeable in Mardán. The district has been increasing in prosperity from the influx of money and occupation during the Afghán war, the introduction of the railway, the opening of the Swát Canal in Hashtnagar and Mardán in 1885 ,and the development of peace and security in the valley. A recognizable part of the increase in Pesháwar may be due to more careful enumeration, but not so much probably as in Hazára where the increase shown by our figures is quite startling. The Hazára district has increased 26·8 per cent. in the last ten years, that is, 8 per cent. more than any other district in the province, The Abbottábád tahsil has increased 29 per cent. and the Mánsehra tahsil 34 per cent. The rise in Abbottábád is due partly to the inclusion of the Black Mountain Expeditionary Force quartered at Darband ; but the increase in Mánsehra must to some extent be an unreal one, due to better enumeration. At the same time there has been a considerable increase of cultivation in the district, and the vital statistics, such as they are, exhibit a considerable excess of births over deaths in Hazára during the last ten years.

In the Native States generally the increase has been very nearly as great as in the British districts. Kapúrthalla and Farídkot have developed greatly from much the same reasons as the adjoining districts of Jálandhar and Fírozpur. The increase of population in Baháwalpur and Jind has also been considerable. The Hill States, generally speaking, have not increased so fast as those in the plains ; but there is a noticeable increase of 13·5 per cent. in Mandí. In Náhan also, and Bashahr, and Keonthal the population has expanded considerably, and there is not a State down to the smallest that has not increased somewhat, with the single exception of Suket, which exhibits a slight decrease of one-tenth per cent. It is probable that this is partly due to bad enumeration, as the Census was taken just at the time when a formal enquiry was being made into the Rája's administration and the whole machinery of the government was in disorder ; but the Census of 1881 was taken during the visit of the Rája of Mandí who had come to be married and had brought with him a very large following, and in 1891, previously to the enumeration, a considerable number of Suketis had left the State to take up forest labour in Mandí, and elsewhere.



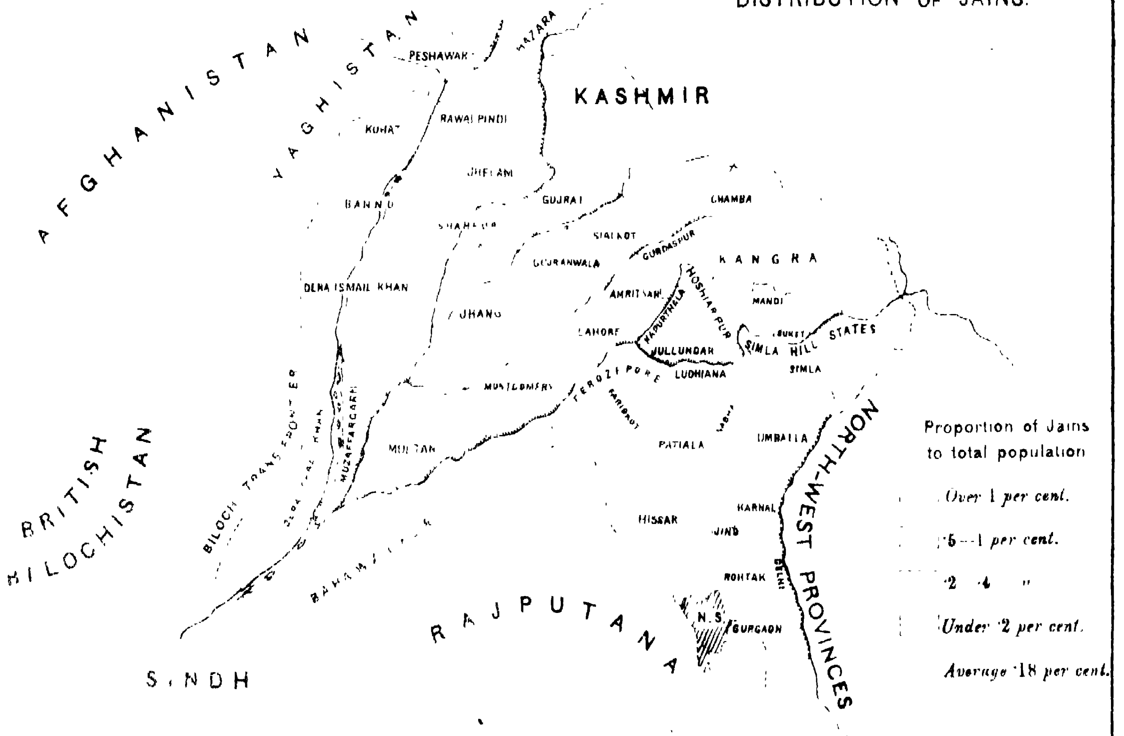


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CHAPTER III.

THE RELIGIONS OF THE PEOPLE.

29. **The various religions of the Province.**—The external characteristics of the several religions in the Punjab are thus described by Mr. Ibbetson in paragraph 198 of the Census Report of 1881:—" Briefly, it might perhaps be said that in the Punjab the most marked characteristic of the Hindu was thrift, of the Sikh bravery, of the Buddhist honesty, and of the Mahomedan pride. But there are a few broad practical matters of every-day life by which the followers of the several religions may be distinguished, and which it may be convenient to give here side by side. They are by no means of universal application, but are generally observed; and the people attach far more importance to them than their often trivial nature would seem to warrant. The Hindu, Jain and Buddhist believe in their respective Shastras, the Sikh in the Granth, and the Musalmán in the Quran. The Hindu, Jain, and Sikh pray generally to the east, and never to the south; the Musalmán prays towards Mecca. The first three worship in temples, the last in mosques. The Hindu, Sikh, Jain reverence the levitical caste of Brahmans, the Buddhists have a popular order of celibate monks, while the Musalmán ministrants are chosen from among the congregation. The first venerates the cow, will not kill animals, and often abstains from meat. The Sikh is still more fanatical in his reverence for the cow, but kills and eats most other animals; the Mahomedan abhors the pig and dog, but kills and eats most other animals; the Buddhist and Jain scrupulously respect all animal life; all alike look on carrion, on all vermin, such as jackals and foxes, and on lizards, turtles, and crocodiles, as utterly impure. These are eaten by vagrant and outcaste tribes. The Sikh abstains from tobacco, but substitutes spirits and narcotics; the Hindu may indulge in all; to the Musalman spirits only are forbidden. The Hindu and Jain shave their heads, with the exception of a scalp-lock; the Sikh allows the hair of his head and face to grow uncut and untrimmed; the Musalmán never shaves his beard, but always the lower edge of his moustache; he often shaves his head, and when he does so leaves no scalp-lock. The Hindu, Sikh and Jain button their coats to the right, the Musalmán to the left. The male Hindu or Jain wears a loin cloth tucked up between the legs, the Sikh short drawers reaching to the knee only; the Musalmán long drawers, or a loin cloth worn like a kilt. The Hindu, Jain or Sikh woæan wears a pettitcoat; the Musalmán woman drawers. The Hindu's and Buddhist's special colours are red and saffron, and the former abominates indigo-blue; the Sikh wears blue or white, and detests saffron; the Musalmán's colour is indigo-blue or green, and he will not wear red. The Musalmán and Buddhist alone wear caps in the Hindu portions of the province; while on the frontier the skull cap is still the sign of, and was till lately the only head-dress permitted to a Hindu. The Hindu or Jain may cook in, but not eat out of, an earthen vessel which has already been used for that purpose; his earthen vessels may be ornamented with stripes, and his metal ones will be of brass or bell-metal. A Musalmán may use an earthen vessel over and over again to eat from, but it

must not be striped, and his metal vessels will be of copper; the Sikh follows the Hindu in the main, but is less particular than he. The Hindu and Sikh observe daily ablutions; the Musalmán and Buddhist do not bathe of necessity. The Hindu, Jain and Sikh marry by circumambulation of the sacred fire (phera); the Musalmán by consent of the parties formally asked and given before witnesses (nikah). The Musalmán practises circumcision, while the Sikh has a baptism of initiation and a ceremony of communion. Finally, the Hindu, Jain, and Sikh burn, the Musalmán buries, and the Buddhist burns, buries, or exposes his dead. The customs regulating eating, drinking, and smoking together depend more upon caste than upon religion, and will be noticed in the section on caste. But while, subject to caste rules, a Musalmán will eat and drink without scruple from the hands of a Hindu, no Hindu will take either food or water from a Musalmán, partly because of the difference already noted in their use of earthen vessels. The Hindus of the Punjab proper will often refuse to eat while standing on the same carpet with Musalmáns, though those of the east have not the same objection. Neither will use the other's pipe-stem; and the pipes of a village, when left about in the common rooms or fields, are generally distinguished by something tied round the stem—blue rag for a Musalmán, red for a Hindu, piece of a leather for a leather worker, of string for a scavenger, and so on, lest any should defile himself by mistake."

Mr. Ibbetson proceeds in his report to give a minute and extremely interesting account of the various faiths held by the people and the manner in which they are practised. Further information on the same subject will be found in the various issues of "Punjab Notes and Queries" (1883-1885) and in the official Settlement Reports of Sírsa (Mr. J. Wilson), Hoshiárpur (Major Montgomery), Ludhiána (Mr. Gordon Walker), Jálandhar (Mr. Purser), and elsewhere.

The map at the commencement of this report shows clearly the boundary line between the sphere in which Hinduism and that in which Mahomedanism is predominant. The numerical insignificance of the Sikhs is markedly shown by the fact that the colouring in this map remains the same, whether the Sikhs are included as Hindus or not. The territorial distribution of the religions is shown in more detail by the figures quoted in the margin.

Tract.	Percentage of each religion in the tract on the total population of the tract.			Percentage of followers of each religion in each tract on the total followers of that religion.		
	Hindu.	Musulmán.	Sikh.	Hindu.	Musulmán.	Sikh.
Hill Tracts	94·69	4·43	·25	15·22	·57	·23
Submontane and Central	36·65	50·12	12·80	37·80	40·98	72·22
Eastern Plains	69·39	22·91	7·09	38·25	10·01	21·47
Western Plains	16·43	82·19	1·33	6·40	25·78	2·83
Salt-range Tracts	7·23	90·46	1·85	2·33	27·06	3·25
Total Province	40·74	51·40	7·44	100·00	100·00	100·00

The general character of the several religions is also shown by the following figures worked out from the caste returns:—

Percentage who are	Hindu.	Sikh.	Jain.	Musulman.	All Religions
Agricultural	34·31	64·36	·10	60·68	49·97
Professional	12·57	1·24	2·69	6·57	8·59
Commercial	14·95	7·58	97·10	1·11	7·40
Artisan and village menial	36·19	25·60	·11	29·86	32·00
Vagrants, minor artisans, performers, etc.	1·98	1·22	...	1·67	1·70

30. **The difficulty of obtaining definite religious statistics.**—I have already noted in paragraph 80 of the Preliminary Note attached to this report the

difficulties with which we are confronted in tabulating the religions returned by the people, and I have explained how the number of religions shown in our final tables is considerably smaller than that returned in the schedules. There were necessarily a number of cases in which a man returned his sect when he should have returned his religion, or entered his religion in the sect column and substituted some caste or other name in the column prescribed for the religion. In the case of Musulmáns, Christians and the like such variations gave little trouble, and I have not thought it worth while to record the few petty vagaries of this description that presented themselves in connection with these religions. With the Hindus it is far otherwise, and a reference to Part B of Table F. (Religious Sects) will show what a number of names, which were returned as religious in the schedules, have been classed in the final table under the head "Hindu." In fact, 737,034 persons, or 7 per cent. of those whom we have included in our tables as Hindus, were not returned as such in the schedules. The principle followed in tabulation was the same as that adopted in 1881, namely, that persons who could not be definitely ascribed to any one of the other well-known religions, such as Musalmán, Sikh, Jain and the like, should be classed as Hindus. In a few instances, as, for instance, in the case of those who returned their religion as Imám Sháfí, the figures, though very probably relating to low-castes, should certainly have been classed under the head Musalmán, instead of being entered (as unfortunately they were) under Hindu; but such errors were few and insignificant. In 1881 it was impossible o tell how far this rule affected the accuracy of the figures for religions, and how far it was justified by the proportions borne to the main religion by the pettier items absorbed in it. At the present Census, however, although for the purposes of displaying by religions the civil condition, education, infirmities, etc., of the people, the satellite religions have been included in Hinduism, we have obtained and recorded the actual numbers returned in the schedules under each religion, so that a somewhat closer examination may be made of the system of classification adopted. The fact that the religious sects have also been tabulated at the present Census will also be of use in this respect.

31. **The low-caste forms of faith.**—Now, of the 737,034 persons tabulated, by main force as it were, under the head "Hindu," no less than 667,034, or 90 per cent., are persons belonging obviously to the scavenger or sweeper class, who have returned their religion as Bála-Sháhí, Bálmíkí, Chúhra, Lálbegí, etc. A few of these went on to record their *sect* as Sunní, or Mazhabí, or the like, and should, if the indication thus given were regarded, have been entered as Musulmáns or Sikhs; but it was impossible to allow our abstracting staff to go beyond the religion-column in determining the religion under which these men were to be classed, and as the number of persons who returned their religion as Lálbegí, Bálasháhí, etc., accompanied by a sect indicating Islám or Sikhism, was very insignificant, our figures are not much the worse for their inclusion among Hindus; and we may say accurately enough that 90 per cent. of the persons, who were forcibly classed as Hindus were sweepers, who could not be included under any of the other great religions. And one of the questions raised in respect of a religious census in India is whether we are justified in ignoring the fact that the scavengers, who do not profess Sikhism or Islám, are followers of a form of religion which is in many ways entirely distinct from Hinduism proper, and which is looked on by most high-caste Hindus as a degraded form of worship quite outside the pale of their own faith.

Now the figures obtained at the present enumeration show that it is not impossible to get fairly accurate returns for the number of persons belonging to this particular class, the Chúhras. There are, as is shown by the caste table, 1,224,966 Chúhras in the province, of whom 346,218 have distinctly retuned themselves as Sikhs, Musalmáns, or Christians, leaving 878,748, whom we have classed as Hindus. Of these 878,748 no less than 667,084 have returned their religion in the schedules under some title other than that of Hindu; as, for instance, under Lalbegí, Chúhra, Bálmíkí and the like. Another 114,995, have been entered in the schedules as Hindu by religion, but are recognizable as Chúhras from the returns of the sects Bálá-Sháhí, Bálmíkí and Lálbegí alone. This gives us a total of 782,079 Chúhras out of the 878,748 classed as Hindus, or about 89 per cent. who could have been identified from the schedules as scavengers and classed as such. Add to these the number who returned their religion as Hindu, but their sect as Chúhra, Khákrob, etc. (terms which, being names of castes, not sects, were unfortunately on general principles not recorded in our sect tables); and we may say that in all likelihood some 95 per cent. of the scavengers now classed as Hindus could have been separately tabulated, and the same statistics, regarding marriage, education and the like given separately regarding them as regarding Musalmáns or Hindus.

Sect.	
Bála-Sháhí	2,571
Bálmíki	32,113
Lálbegí	80,411
TOTAL	114,995

The thing is feasible; much more so than I should have expected. But there are several difficulties which render it unlikely that the scavenger religion will even appear as a separate faith in our Census tables alongside with Hinduism and Mahomedanism. In the first place, we should have to entrust the abstracting staff with the duty of turning to the sect column as well as the religion column in all the abstraction sheets relating to religions, or else we should have to put aside a special staff to alter the name of the religion from Hindu to Chúhra in every entry in every schedule where the return in the sect column shows this to be necessary, and the result in the one case would be great inaccuracy and in the other great expense. Then, again, the sect column in not likely to be retained, in its present form at least, at future enumerations; and without this we should—if our present returns are to be taken as a guide—miss from 15 to 25 per cent. of the pure Chúhras, who are neither Musalmán nor Sikh, and our figures would be at fault to that extent. Thirdly the Chúhra, as I shall note in dealing with the sweeper sect, is very variable in his faith, and the Hindu of to-day is often the Musalmán of to-morrow; and in parts of the country a bad year induces a number of Chúhras to revert from the Mahomedan faith and its exacting requirements in the matter of food. These variations in the number of pure Chúhras from year to year would affect the smaller figures of the Chúhras alone far more than they now affect the grand totals of Hindus and Musalmáns, and would deprive them of a greal deal of their value; and, lastly, while there is no doubt that we should be complying with Hindu feeling in excluding the Chúhra from the list of Hindus, should we also exclude the Chamár? And if the Chamár, why not the Sánsí? And should the Gágra, the Megh, and the Khatík follow? And, in fact, where is the line to be drawn? In the absence of any clear decision on this point, it will be best to adhere to the present system of including all as Hindus.

32. The accuracy of the Jain returns.—On the one hand, we find the low-caste religions, which are in common parlance only admitted to be Hindu by courtesy. On the other hand, there are forms of faith which are commonly

included with Hinduism, but which for historical or philosophical reasons are classed by Europeans as separate religions, such as the Sikhs and the Jains. There is no logical reason for classing these as separate religions, while we leave so many of the smaller Hindu sects, with opinions as unorthodox and habits as strange as theirs, in the bosom of Hinduism. And the native of the province seldom dreams of classing either of these sects outside the pale of Hinduism. It is mainly their size and their political history which has led to a recognition of their claims to separate consideration.

It was with a knowledge of the native point of view regarding these particular religions that the Government of India prescribed the record of sects, in order that thereby a more accurate estimate of the strength of these religions might be obtained. Our rule at the enumeration regarding the Jain was that a Jain should always be entered as such in the column for religion, and not as a Hindu. The Jain Sabha at Delhi gave considerable help in this respect by issuing circulars over the country calling special attention to this rule. And, in order to catch up such as were entered as Hindu by religion, but could be recognised as Jain from the sect entry, the abstracting offices were instructed to alter the religion in such cases to Jain and abstract it as such. As was to be expected, however, there was not much to be gained by leaving such work to the period of abstraction, and our tables show that in spite of our precautions not a few of the Jains are still embedded in the Hindu figures. In Table F, Part G, I have given by districts, the numbers of those who have apparently in this way escaped enumeration as Jains; the details are given in the margin, and the total thus procured (3,207) amounts to 7·02 per cent. on the total number of Jains recorded (45,683). There may be a few more who escaped notice by returning themselves as Mahábírí, which is also a Hindu sect and some by returning themselves as Hindus without a sect, and some by returning their sects as Bhábra or Oswál; and we may say generally that our figures for Jains, as given in the tables regarding age, marriage, education, infirmities, and the like are subject to an implied addition of something between 7 and 8 per cent.

Jain sects entered as Hindu.

Jainí	1,184
Digambarí	142
Dhúndia	16
Parasnáthí	516
Saraogí	1,166
Svetambarí	121
Tera-panthí	62
TOTAL	3,207

33. The accuracy of the Sikh returns.—The Jains belong to an old established religion, and are mainly drawn from certain special castes, and there is not much difficulty for the initiated, when called upon, to draw a line of distinction between Jainism and ordinary Hinduism. But in the case of the Sikhs there is just this additional difficulty that the line between them and the Hindus is vague in the extreme. Not only is a true Sikh generally called a Hindu in common parlance, but many of those who are spoken of as Sikhs are not true Sikhs, but Hindus. By a true Sikh is meant a member of the Khálsa, a follower of the ordinances of Guru Gobind Singh. Such men are sometimes distinguished from the secondary class of Sikhs as being *Singhs*, while the others are *Sikhs*, but the distinction is not one which is very clearly recognized in the ordinary vernacular idiom, and the best practical test of a Sikh for our purposes is to ascertain whether, calling himself a Sikh, he wears uncut hair and abstains from smoking. Our rule therefore in the Census was to enter as Sikh by religion only those who answered this test, and to class others as Hindu by religion, and Sikh or Nánakpanthí, or whatever they liked to return, by sect.

Had this rule been carefully observed, we should have had fairly reliable

figures for Sikhs; we should at least have had figures for persons who for religious motives wore long hair and refused to smoke; and this body of men, though not organized or bound together in any distinct way, would have represented very adequately what we mean by the "Sikh community." But our figures show that the rule was not carefully followed. For instance, although it is quite true that all Khálsa Sikhs revere the memory of Bába Nának, and many of them may have returned themselves as Nánakpanthí, yet there is no doubt that the ordinary meaning of the term Nánakpanthí denotes a man who does not wear long hair or abstain from tobacco, and it seems quite impossible to believe that the 482,937 persons who returned their religion as Sikh and their sect as Nánakpanthí were true Khálsa Sikhs who wore the *kes* and eschewed the *huqqa*. Or, again, it is still more certain that, although there may be offshoots of the Sikh community who follow Guru Gobind Singh, but disobey his directions regarding long hair and tobacco, yet it is most unlikely that our enumerators were right in returning 78,952 persons of the sect Guru Gobind Singhí under the Hindu religion. Either our test is not of any value (which is unlikely), or the rules issued in regard to it were misunderstood and neglected. I think myself that if at a future Census the sects are not recorded, and the enumerators were merely told to enter as Sikhs in the religion column only those persons who wear long hair and avoid smoking—without any further rigmarole about sects—the instructions would be much better understood, and the return of Sikhs would correspond much more closely to the test prescribed than that made at the present Census.

It is very difficult, even with our Sect Table to aid us, to arrive at any definite estimate of the number of Sikhs, in the sense we have laid down for ourselves. The difficulty does not lie so much in extracting from the Hindus those who should be classed as Sikhs. For instance, the entries in the margin may be taken as representing roughly the greater number of this class. But it is impossible to select from the Sikh sects returned those which should properly be classed as sects of Hinduism. The fact that a man is the follower of a sect started before the time of Guru Gobind Singh, or the follower of one of Gobind Singh's predecessors, or the follower or even the descendant of Bábá Nának himself, does not in the least debar such a person from being a zealous adherent of the later and political form of Sikhism. Nor, again, when the tenth Guru himself was a worshipper of Deví, can we incontinently exclude from the ranks of his followers such as have acknowledged an adherence to Deví, or Vishnu, or Shiv, or any of the Hindu pantheon. Supposing, then, for a moment that the number of Nánakpanthís returned as Sikhs, represents the number of persons wrongly returned as Sikhs instead of Hindus, we should have to subtract from our estimate of the former religion a total of 482,937 persons. Deducting from this the 85,168 Sikhs who have been mistakenly entered as Hindus, our conclusion would be that the number of Sikhs entered in our tables exceeds the number of real Khálsa Sikhs—the *kes*-wearers and non-smokers—by 397,769, or 30 per cent. Such a conclusion is, in the end, based on the presumption made above that the number of non-Khálsa Sikhs entered as Sikhs under other sect headings than

PERSONS WRONGLY CLASSED AS HINDU INSTEAD OF SIKH IN THE RETURNS.

Religion.	Sect.	Number.
Hindu	Akálí	231
	Guru Gobind Singhí	78,952
	Kúka	706
	Mazhabí	377
	Nirmala	2,828
,, Nihang	(Nil)	3
Ramdási	Gobind Singhí	33
Chamár	,,	335
	Sikh	1,703
	TOTAL	85,168

Nánakpanthí is balanced by the number of Khálsa Sikhs who have been entered correctly as Sikhs by religion and Nánakpanthí by sect. I think the general opinion would be that the number of real Sikhs who returned their sect as Nánakpanthí is likely to have been smaller than that of persons who, having no claim to the title of Sikh, in the received sense of the term, have entered themselves as Sikhs under sect headings other than that of Nánakpanthí. And if this is so, we may look on the Sikh returns as being at least 30 per cent. greater than they should be.

34. Relative progress of the several religions.—In each of the great religions the total number professing the religion has increased since 1881, but the relative strength of the several religions has varied slightly during the last ten years. I shall not stop to discuss, the figures for Hindus, because the results shown under the head of Sikhs and Musulmáns sufficiently indicate the progress or otherwise of the Hindu community which forms the complement to that professing the other two religions.

—	Number returned.		Proportion.		Rate of progress per cent since 1881.
	1881.	1891.	1881.	1891.	
All religions . . .	22,712,120	25,130,127	10,000	10,000	10·65
Mahomedans . .	11,662,434	12,915,043	5,135	5,140	10·80
Hindus	9,252,295	10,237,700	4,074	4,074	10·65
Sikhs	1,716,114	1,870,481	756	744	8·07
Jains	42,678	45,083	19	18	6·07
Christians . . .	33,699	53,909	15	21	60·
Buddhists . .	3,251	6,230	1	2	90·
Parsis	405	417	.	.	
Jews	31	33		...	

35. The progress of Islam.—The progress of Mahomedanism, indicated by the above figures, has taken place mainly in Native States, and the proportion of Mahomedans has increased most notably in Patiála, Baháwalpur, and Kapúrthala. The increase is noticeable in most of the castes which profess both faiths in considerable proportions, such as the Tarkháns, Kumhárs, Nais, and Lohárs, but it is mainly found in the Jat caste, the Rájpúts and Chúhras showing a slight falling off. The large increase in Islám among the Jats is partly due to an increase in the number of the Jats as a whole, which again is partly a matter of change in classification. The increase in the number of Musulmán Jats (32 per cent.), is, however, considerably larger than the increase (14·8 per cent.) among the caste at large, and the largest increase is to be found in Baháwalpur, where the increase in population means an increase mainly in Musulmán Jats; so that, after all, the increase in Musulmáns in Native States generally reflects mainly the general increase of population which has been greater in the western or Musulmán part of the province than in the east. The increase in Musulmáns in Baháwalpur is not due to any change in the classification of the Chúhras, such as will shortly be noticed, the scavengers in that State who profess Islám are, if anything, fewer now than ten years ago.

Abstract 15.

In the British Districts the tendency has hitherto been for the proportion borne by Islám to other faiths to increase slightly from census to census, but in the present figures a certain diminution is observed. Mahomedanism, in fact, instead of increasing 10·7 per cent. like the population at large, has increased only 10·6 per cent. The variation is very slight. If the Mahomedans had increased at the same rate as the rest of the population, we should have had 11,651,341

Year.	Proportion of Musulmans to total population in British territories per mille.
1855	5,329
1868	5,302
1881	5,583
1891	5,575

Musulmáns instead of 11,634,192, or 17,249 more. In looking over the castes, we shall find the Jat-Rájpút element nearly stationary; but the Tarkháns and Lohárs have increased 17 per cent., and the Nais 14 per cent. The decrease is to be found in the Chúhras, among whom there are now 149,722 fewer Musulmáns recorded than in 1881. It would appear as though the form of the instructions produced in some general manner an impression that sweepers were to be entered mainly as Lálbegís or Chúhra's by religion, even when they professed Mahomedanism; and all so dealt with have, under the system I have already described, been classed as Hindus. It is not likely, I think, that the actual number of Musulmán Chúhras was, on the whole, diminished; the influence such as it is of prosleytism is generally in favour of conversions to Mahomedanism; and good years, like those that preceded the Census, have as a rule the effect of raising the Chúhra and making a Mahomedan of him, rather than the opposite.

Abstract 16.

The effect of the change in the classification of the scavengers is very marked in the Musulmán returns for the Siálkot, Gujránwála, Jhang, and Lahore districts.

The falling off in the relative strength of the Musulmán population of Lahore is also, however, partly accounted for by the emigration of a certain number of Musulmán peasants from that district to Montgomery. In Siálkot and Gujránwála again the fever epidemic of the autumn preceding the Census was most severe along the river beds where the Mahomedans are most populous, and in the crowded towns where the lower orders and those most subject to disease are mainly Musulmáns.

District.	Increase of Population per cent.	Increase of Musulmans per cent.	Decrease in number of Musulman Chuhras.
Siálkot .	10·0	2·3	40,400
Gujránwála .	11·9	5·01	22,820
Jhang . .	10·5	5·0	11,015
Lahore .	10·4	7·0	30,255

In twelve districts the Musulmán population has increased at a faster rate than the population at large. The increase is most marked in Karnál and Gurdáspur. The item of increase in Karnál I have not been able to trace, but in Gurdáspur it would appear that the Jat-Rájpút Musulmán population has increased by 8,304.

District.	Percentage of increase in	
	Population.	Musulmans.
Rohtak	6·7	7·6
Gurgaon . . .	4·2	5·7
Karnál	5·9	6·9
Simla	1·8	3·1
Hoshiárpur . . .	12·2	13·3
Jálandhar . . .	14·0	15·3
Ludhiána . . .	4·8	5·9
Multán . . .	14·4	16·6
Gurdáspur . . .	14·6	17·4
Peshávar . . .	18·7	19·9
Bannu . . .	11·9	12·0
Dera Ismail Khán . .	10·1	11·6

36. The progress of Sikhism.—It is a pity that on so important a subject as the increase or decrease of the number of Sikhs, our figures have the effect rather of confusing than of guiding us. I have already made a rough guess that our returns for Sikhs are probably some 30 per cent. larger than they should be; but the returns in 1881 were also probably considerably larger than they should have been if they were held to apply merely to the Khálsa Sikhs of Guru Gobind. The instructions to the supervising staff on the present occasion defined a true Sikh as one who wore long hair and abstained from tobacco, whereas no such definition was attempted in 1881. From this we should have expected that our returns would be smaller than those of the last Census. But for some reason or other, probably because the definition of Sikhism was not entered in the first

instance in the enumerators' instructions, the rule was misunderstood and was not observed; and it is even doubtful whether the supplementary instructions attached to the above definition have not led, on the whole, to a larger number of persons being classed wrongly as Sikhs than would have been met with if no such definition had been attempted (see paragraph 33 above). As the sects of the people were not recorded in the returns of 1881 we are unable to decide how far the figures of the last Census also were exaggerated: but it is not unlikely that causes of error similar to those which disturb our own returns were at work in them also.

Presuming, then the uniformity of the returns, the Sikhs are found to have increased only 8·97 per cent., against a general increase of 10·7 per cent., and the proportion borne by them to the total population has fallen from 7·56 per cent. to 7·44 per cent. But as in the case of the Musulmáns, we meet with contrary results in Native and British territory. The Sikhs in Native territory have diminished by no less than 19·3 per cent. There is a reasonable increase in Farídkot, where the figures are probably fairly correct and refer for the most part to Khálsa Sikhs. The falling off in Nábha and the increase in Kapurthala may represent something like real facts. The probability is that in the Sikh States further from the centre of Sikhism, such as Patiála and Nábha, the number of persons wrongly returned as Sikhs in 1881 was very considerable, and it is not unlikely that the officers of these States have in this particular matter of the definition of the Sikh carried out the Census instructions of 1891 better than those in our territory; but even this does not perhaps fully explain the very large decrease of 31 per cent. among the Sikhs of Patiála, much less the reduction by more than two-thirds of the Sikh element in Máler-kotla; while the figures for the Jind State, which is the farthest detached of all from the Sikh centres, point to an imperfect enumeration of Sikhs in 1881 and possibly an excessive enumeration at the present Census. Of the decrease of 122,793 Sikhs in Patiála, 61,390 are found among the Jats and 14,572 among the Chúhras; of the decrease in Sikhs in Máler-kotla (21,307) the greater part (16,314) is among the Jats: and of the increase in Jind (10,689) almost the whole (8,531) is found among the Jats. A great deal of all this is quite unreal, and is the fruit of different methods of enumeration. It is impossible to give any serious explanation of the changes, but they seem to show, that (1) the adoption of a definition of a Sikh tends somewhat to increase the numbers where Sikhs are few and to diminish them where they are many, and (2) the insertion of the definition in the instructions to the supervising staff only has been the cause of considerable unevenness in its application. There is nothing complicated about the definition adopted; and at a future Census it should be inserted in the orders given to the enumerators themselves.

Abstract 13.

	Sikhs.	
	1881.	1891.
Patiála	408,141	285,348
Jind	4,335	[illegible]
Nábha	[illegible]	63,047
Kapurthala	26,493	39,493
Malerkotla	[illegible]	7,025
Farídkot	[illegible]	47,104

In British territory there is, as we have noticed, an increase in the strength of the Sikhs, who now represent 6·66 per cent. of the population, as against 5·95 per cent. in 1881, and this increase is found in nearly every district. In all the districts where Sikhism is strong, it has

Abstract 15.

Districts.	Increase per cent. of	
	Population.	Sikhs.
Hoshiárpur	12·2	18·3
Jálandhar	14·0	22·6
Ludhiana	4·8	11·4
Firozpur	18·6	23·7
Lahore	16·4	21·0
Amritsar	11·1	20·8
Gurdáspur	14·6	18·5
Siálkot	10·6	24·0
Gujránwála	11·9	25·3

developed faster than the population at large; and if we go back to times before the Census of 1881, we shall find that, excepting during the first few years after annexation when there was a natural reluctance on the part of the people to call themselves Sikhs, the general tendency has not been, as is generally supposed, towards a decrease in the number of Sikhs. The figures at our disposal for 1868 are a little uncertain, and for 1855 we have only statistics relating to certain selected districts, namely Amritsar, Gurdáspur, Siálkot, Lahore, and Gujránwála, but the information regarding these districts, which is quoted on the margin, indicates generally the condition of affairs. The increase of the Sikh population on the present occasion is observable in all the large Sikh castes. The Khatrí Síkhs have increased by 17,700, the Aroras by 22,185, the Chamárs, by 25,719, the Tarkháns by 29,203, the Chúhras by 65,366, and the Jats by 56,632. The most remarkable increase is that among the Chúhras, and it is not unlikely that the figures in this respect do betray a certain amount of real conversion to Sikhism proceeding among the sweeper caste. The increase of Sikh sweepers is most noteworthy in Firozpur; in that district (excluding Fázilka) there were in 1881 only 7,237 Sikh sweepers, whereas in 1891 there were in the district (including Fázilka) 64,333. Similarly the figures for these Sikh sweepers, or Mazhabís as they are called, have risen in Lahore from 2,875 to 4,352, in Amritsar from 2,351 to 4,832, and in Gujrát from 52 to 1,623.

Abstract 17.

Year.	Percentage of Sikhs in the five selected districts on the total population of those districts.
1855	5·2
1868	12·5
1881	11·5
1891	12·3

Abstract 16.

As I have noted above, I think the figures for Sikhs given in our tables are, if we mean by Sikhs the Khálsa Sikhs of Gobind Singh, not a little exaggerated; but the returns of previous enumerations are doubtless also exaggerated from similar causes, and there is nothing in the figures to make us disbelieve in the increase in the number of Sikhs which they indicate. There is reason to believe that the marked preference shown for Sikhs in many branches of Government service, the hardy nature of the castes from which they are mainly drawn, and the recent extension of a kind of patriotic antiquarianism among the more educated of them, has not been without its influence in strengthening their power and preventing the disruption of the Sikh community which one has so often seen predicted.

37. **The Jains.**—The figures relating to the Jains show no points of interest. The number of Jains has increased, but not so fast as that of the people at large; and the numbers have increased pretty steadily in all the districts where the religion is found. It is possible that part of the increase may be due to better enumeration, but there is nothing to show this. The Banias and Bhábras are, as before, the castes from which this religion is mainly recruited; and the proportion of Jains, who are Bhábras, has slightly increased at the expense of those who are Banias.

38 **The Buddhists.**—The Buddhists are found only in Láhul, Spiti, and Chamba; and the apparent increase in their numbers is due partly to the increase

of population in Spiti, and partly to the fact, that in 1881 no Buddhists were returned in Láhul, though there undoubtedly were not a few Buddhists there. Our printed tables give 1869 Buddhists in Láhul, and " this return," writes Mr. Diack, "is probably fairly correct, for the valley of the Chandrabhága, in which undoubtedly the prevailing religion is Hinduism, is the most populous of the three valleys in Láhul, and the other two valleys where Buddhism originally predominated and perhaps still predominates, the advance of Hinduism commented on in paragraph 253 of Mr. Ibbetson's Census report steadily continues." " It has not perhaps been noted before," he adds, " how much this advance is due to the bridging of the river Chandra at Khohsar and the making of the high road through Láhul to the Ladák border in 1865, which has led to what is for such a small country an immense development of trade and to greatly increased intercourse with the Hindus of the lower hills and of the plains." In Spiti practically the whole population is Buddhist.

39. **The Native Christians.**—Excluding 69 Armenians, the Christian population of the province consists either of (1) Europeans and Eurasians, on the one hand, or (2) natives on the other. The former class of Christians increases or decreases in numbers according to the number of persons of the races in question inhabiting the province, the European or Eurasian being almost universally returned as a Christian;* while the latter class—that of Native Christians—is subject to expansion by conversion from other faiths. I shall, therefore, leave the examination of the figures regarding the former till we come to deal with caste and merely touch at present on those relating to the latter.

The Native Christians in the province are shown by our tables to have risen from 3,942 to 19,750—an increase of more than 400 per cent. It is likely enough that in 1881 a certain number of sweepers professing Christianity returned their religion, or had their religion returned, in the schedules as Lalbegí, or Chúhŕa, with or without a subsequent note in the sect column that they were Christians and thus escaped being tabulated as Christians. Even with the greater care taken on the present occasion it will be found from Table F, Part B, that twelve such have been entered as Chúhra by religion and Isái (Christian) by sect. But the portion of increase so accounted for must be very small; and the very large extension of Native Christianity shown by our figures may be taken, I think, as representing pretty closely the actual facts. The greatest number of Native Christians is to be found in the Siálkot, Gujránwála, Gurdáspur, Lahore and Amritsar districts, that is to say, in the western portion of the area where the influence of Sikhism has been most powerful In each of these districts the increase in numbers since 1881 has been very large. It would be a matter of some interest to know the castes from which these Native Christians are drawn, and our caste table gives us details of the religions protessed by each caste; but it will be observed that out of 19,750 Native Christians, 19,176 have returned their caste as merely " Native Christian," so that we have no clue from the figures

Abstract 19

Districts.	Native Christians.	
	1881.	1891.
Siálkot	253	9,711
Gujránwála	81	2,246
Gurdáspur	157	2,069
Lahore	760	1,397
Amritsar	241	959

* Of those who return themselves as of no religion, agnostic, freethinker, unitarian, deist, and theist and who decline to return a religion, the greater part are Europeans and Eurasians; but there were only 30 such persons returned at the present Census, and in 1881 only 22. The 1,131 persons whose religion in 1881 was unspecified probably correspond roughly to the 1,148 persons (natives) returned in this Census as having no religion and classed as sweepers. (See Table F, Part B).

Details will be found in Abstract No. 14.

as to the classes from which they spring. The Christian pastors very properly object to their flock being called on compulsorily to return the name of their former caste. In the first place the Native Christian from one point of view renounces caste as inconsistent with Christanity; in the next place, and from another point of view, the Native Christians form a genuine caste of their own; and, thirdly, it would be impossible to describe the original caste of Native Christians in the second or third generation whose progenitors had sprung, as they often do, from several different castes; and, lastly, the Native Christian being in most cases originally of a low caste, wishes to rise socially as well as morally above the level of that caste and is anxious to avoid being classed by the name he formerly bore. We must, therefore, give up the hope of obtaining from official statistics any information regarding the classes from which the Native Christian community is drawn. It is, however, I believe, very commonly allowed that although they include men of the very highest birth, a very large proportion of them are Chúhras. In Siálkot, at least, Major Montgomery, the Deputy Commissioner, writes that "the majority of the Native Christians are from this caste." The very large reduction in the number of Musulmán Chúhras in the Siálkot, Gurdáspur and Gujránwála districts (Abstract No 16) may possibly be in part accounted for by conversion from that class to Christianity. It will be seen, however, in Chapter VIII, that the proportion of literate persons among those returned as Native Christians by caste is 16·3 and of English-knowing persons 1·4, as against 3·27 and ·18 among the population at large; so that even if a large proportion of the Native Christians are of the lower castes, they are, on the whole, better educated than the generality of men who possess a higher social status.

The chief sects of the Native Christian community are shown in the margin.

Sects unspecified	3,497
Roman Catholic	1,092
Protestant (sects unspecified)	695
Church of England	4,822
Presbyterian Church of Scotland	3,449
United Presbyterian	5,193
American Presbyterian	593
Baptist	340

It is a notoriously difficult thing to ascertain the sect to which some Native Christians belong, as they often do not know themselves, or if they do, can only give its name in some unrecognizable form. I took the precaution, therefore, before the Census to write to a number of clergymen and missionaries of various denominations, asking them to provide the native converts under their charge with slips of paper showing clearly the sect or denomination to which they belonged. Most of the gentlemen I addressed very kindly assisted me in this, and have thus enabled us to produce much more valuable returns in the matter of sect than we could otherwise have hoped for. It will be seen, however, from the large number of persons who have not returned their sect, that a good deal has still to be done in this respect; and in tabulating the figures we had a number of strange vernacular returns to deal with, so that probably returns originally correct have in some cases been perverted in tabulation. I know, for instance, that in some districts the figures for Scotch Presbyterians, American Presbyterians, and United Presbyterians have been confused. Taking, however, the returns as we find them, it is interesting to note that, if we omit the Siálkot and Lahore districts where almost all denominations are particularly strong, the Roman Catholics are returned as more powerful in Ambála than in any other district, the English Church and the Baptists in Delhi, the Presbyterians and United Presbyterians in Gujránwála, and the American Presbyterians in Gujrát.

The progress of the various denominations is compared as in the margin. The figures extracted at the last Census were very untrustworthy, and I have noted the source from which the figures have been drawn in each case. For purposes of comparison we should probably add 5,193 United Presbyterians to the 593 American Presbyterians of 1891, and in every case we should remember that the figures for 1891 are accompanied by a large proportion of persons under the head of "Sects unspecified," whereas in those for 1881 or 1882 this need not be taken into account.

Native Christians.	Former.	Present.
Church of England	2,030*	4,822‡
American Presbyterian	1,075*	593‡
Scotch Presbyterian	173*	3,449‡
Baptists	371†	340‡
Roman Catholics	300†	1,092‡

* From figures supplied by clergymen and missionaries in 1882.
† From the Census Returns of 1881.
‡ From the Census Returns of 1891.

CHAPTER IV.

THE RELIGIOUS SECTS OF THE PEOPLE.

40. **The Record of Sects.**—The record of religious sects was not one of the main objects of the present Census: these sects were enumerated merely with the object of checking the correctness of the figures for religions. We could not, it was argued, be sure of the accuracy of our figures for Jains or Sikhs, until we could tell how many Jains or Sikhs had returned themselves as Hindu by religion and Jain or Sikh by sect. And the assistance thus rendered by the sect-record has been duly noted in the last chapter. It was, however, open to us to go beyond this, and to note in full all the sects returned, not so much with a view to getting accurate statistics regarding the strength of each sect, as for the purpose of putting on record the names which the people returned as their sects and ascertaining what little we could regarding the meaning of these names. The opportunity for doing this was of necessity neglected in 1881, and it is not unlikely that at a future census either no sects will be recorded or those only which are statistically important. I have therefore thought it worth while, at the risk of rendering this portion of the report somewhat disproportionate in size to the rest, to note briefly the main points known regarding the origin and peculiarities of most of the sects which are recorded in Table F of the present Census Returns.

The subject is one of no little interest in itself, and serves as a help to the study of the development of the religions of the province, more especially of that of the Hindus and Sikhs. The earlier history of the more important Hindu religious subdivisions might probably be elucidated by a more extended study of the mediæval and Puranic literature of India—a field which, pending the solution of the philological and mythological problems offered by the earlier Sanskritic books, has not yet been thoroughly explored by European scholars. And most of the English works on which we base our knowledge, such as it is, of Hindu forms of faith, including even Professor Wilson's invaluable work on the Hindu sects, are books which describe the Hinduism of Bengal and Benares rather than that of the Punjáb. The subject has not, so far as I am aware, been treated systematically by any vernacular author. There are accounts—of a very unhistorical character—of the mediæval Bhagats in the Bhagat Mál, and there is a sketch of the main Sikh sects in a modern work called the Panth Prakásh; but there is no general work treating of the whole subject. In the sketch, which I have ventured to give below, I have not endeavoured, nor, under the circumstances in which I have been placed, have I been able, to go out of my way to consult many written authorities, English or vernacular, regarding the sects of the people: my object being mainly, from such information as I have been able with the kind assistance of district officers to procure, to put together a rough outline which will represent, tentatively at any rate, the practical aspect of the various sects as they appear, not so much to the pandit or historian, as to the people themselves. The sketch is necessarily incomplete, and every page of it will exhibit painfully the state of our ignorance on many essential points, but its object will be served if it forms a skeleton to which the readers of this report can add further information.

41. The confused nature of the record of sects.—To Christians with their monotheistic creed and dogma, founded on a limited collection of sacred literature, the word "sect" has a more determinate meaning than it can possess in the free and unfettered range allowed by Hindu polytheism. And yet even with us the term is subject to muchthe sa me indefinite use as that which strikes us in its application to Hinduism. If we had a census of sects in England, we should of course find "Protestant" and "Roman Catholic" freely returned, and would thus experience the same difficulty in obtaining a full census of Protestant sects which we do in obtaining a full census of Vaishnav sects in India. We should find men returning their sect as "Carmelite," or "Benedictine," or "Cowley fathers," without further specification, just as we find the Bairágí or the Sanniásí in India. And just as we have in India the followers of Bábá This and Guru That, so in England we should doubtless meet enthusiasts who returned themselves as "followers of Mr. Spurgeon" or "admirers of the Bishop of Lincoln." In other words, we should meet in Christianity, just as we do in Islám and in Hinduism, at least three concurrent meanings of the term sect, namely, (1) the general sect or subdivision in the proper meaning of the term, implying an essential difference of creed and practice; (2) the monastic or ascetic order to which a man belongs; (3) the personal leader to whom a man has attached himself. In addition to these we find in Hinduism still further distinctions based on the particular place of worship affected, the particular deity worshipped, and the like.

In one sense of the word almost every Hindu is a Vaishnav or a Shaiv; in another sense 99 per cent. of the Hindus of the province have no sect whatever. These were points of view which, leading as they did to a considerable saving of trouble, would have been found very prevalent among our enumerators, while at the same time they would have divested our returns of all interest whatever. The Hindus were therefore to be asked in each case, "What is your *mat?*" or "What is your *panth?*" or "What deity do you specially worship?" and it was only in default of an answer to these questions that the sect was to be entered as "not returned." It will be seen that the returns tabulated under the head of sect give every scope to the different meanings of the term, and the actual entries in the schedules were perhaps three or four times as wild in their want of precision. All this was what we wanted; and wherever I went, I took care to point out that the greater diversity in this respect the better. The result was of course uneven; in Hissár and Hoshiárpur, for instance, sects were recorded in great detail, while in some districts they were largely neglected. And of course the figures recorded are, as a rule, no sort of guide to the strength of the sect; this is a matter which will be mentioned several times later in dealing with the various sects. But the course pursued gave us an immense field to choose from. Our final list of sects printed in this report does not represent more than a fraction of the names returned: names of castes, tribes, religions, families, places, professions, and all conceivable distortions of the original object of the enquiry. The form of question indeed left room for a considerable variety, and there was one of my Tahsildars, who knowing that there were 33 crores of deities in the Hindu pantheon, each of which might be the favourite of some worshippers, was nobly and unthinkingly resigning himself to visions of a monstrous statement with 33 crores of columns! We were saved from that, indeed, but the variety* was still enor-

* An early Arab historian put the number of sects in India at 42. Later historians increase the number of religions or sects to 48, and even 948.—*See Elliot, Hist. Ind.*, i. 67.

mous. And to contend with this I had for the most part only my own ignorance to help me. No native official, however much he had the required information, would have been able to class the returns from the point of view which a European would adopt, and I dealt with each return in person. The widest scope was given to the meaning of the word "sect," but there were numerous entries of tribes, families, and the like which could be excluded from the beginning; others were excluded on a second recension. Then there were different names for the same sect, which had to be coupled together; and there were similar names which had to be carefully kept apart. Were we to keep the Devís separate from the Durgas, and the separate Devís from each other? The Shaivís separate from the worshippers of Shiv? the Vaidiks from the Árias? the Námdhárís from the Kúkas? Were the terms Bedí, Sodhí, Agnihotrí to be admitted as names of sects? Should we record seemingly impossible combinations—the Mahomedan Kúka or the Ária Deví-worshipper? Was "Kánungoia" or "Chaprásia" a sect, and, if so, what wonderful doctrines did these terms imply? There were caste names that indicated a sort of religious distinction also, such as Maipotra or Raghbhansí; and how far were we to recognise the same element in returns such as Rámgarhia, Chandarbansí, or even (save the mark) Rámjaní? Was such and such a name of a *rishi* entered as a family name, or a sect name? Is a "worshipper of one god" a sectarian, and if so, what of the "worshipper of all the gods?" These and a thousand other questions had to be determined before the returns could be reduced even to the somewhat inconsequent and incomplete form in which they appear in the printed returns.

One can imagine vaguely the sort of returns that would have been received if Cæsar Augustus had called on his subjects for a return of their sects. The polytheism of the Western World was in a sense more uniform than that of Hinduism, being more under the control of the State; but it lacked the unity which a recognized scripture and a sacerdotal class confer on modern Hinduism, while it shared with it all the latitude which an absolute want of tangible dogma allows. As a French writer, M. Boissier, says in writing of the ancient paganism: "Une religion que ne reconnaît plus de dogmes précis laisse une grande liberté à ses adorateurs and permet entre eux des différences infinies." We can fancy the official in the Central Bureau at Rome (some intelligent slave perhaps) debating whether the followers of Cybele were to be classed with those of the Dea Magna and the Dea Syria or not; and whether Diana of Ephesus were to be kept distinct from her of Crete; and how far the followers of Artemis, Lucina, and Hecate were to be classed together, and how far kept asunder? Were the Galli, Corybantes, Curetes, and the like to be treated as sects? Were the Druids a sect? or the Epicureans? or the Cynics? Did those initiated in the mysteries of Eleusis constitute a religious sect? and so forth. The questions are not the same as those we have to ask, but they deal with a confusion of elements very similar to that before us. And the ignorance of the Government officials regarding the less known forms of religious life was doubtless exemplified then as now; and some half century later we can imagine some central authority calling for information as to how the Essenes differed from the Pharisees, whether the followers of Apollonius Tyanæus were increasing or diminishing, and who were the followers of Paulus—"indeed, if Christus be not one with him"—making his ignorant enquiries in the same groping way as we do, and finding the larger part of his fellow-officials as indifferent as ours to the great world of schisms that lay below them.

The sects with whom we have to deal arise from various sources and with different objects. There are many which indicate a protest against the claims of the Brahmans--a protest which was as powerful, though perhaps not as loud, in the fifteenth century as it is now, and, indeed, there is a sense in which the Brahminical faith, which we look upon as the standard of orthodoxy, is itself a departure from the religion of the masses, which was always tended towards monotheism. There are not a few sects which represent the disbelief in idol worship and a conviction of the unity of Gód—a form of faith which has usually met with little resistance, its supporters being as a rule quiet and unfanatical, and their nominal opponents as ready as they to admit the theoretical oneness of the Deity. The differences of the sects in practice are based in many instances on their position with regard to the eating of fish and drinking of spirits; and the abjuration of spirits and flesh is very often a guarantee for the general respectability of a sect. There are other sects which are almost confined to a single caste. We find the Kumhárs worshipping God as Prajápatí, the Tarkháns as Biskam or Visvakarma; the Jhínwars follow Bábá Kálú, the weavers Kabír, the Chamárs Raidás, the Chhímbas Námdeo, the barbers Sain Bhagat, and so on. Almost all the sects that originated in a protest against the polytheism or Brahmanism of the day found greatest favour, as Christianity does now, among the lower castes; and the individualities which we study in Hindu faith are the outcome, as a rule, not so much of the higher and more educated classes, as of these castes which occupy a lower social scale and maintain a more open attitude towards the central religion. Even the religious orders of the orthodox faith are as a rule open to the human family at large, and the order either ignores caste distinctions or constitutes a caste of its own. Some of these differ in the most essential particulars from the practice of the orthodox, but are looked on as purer in their Hinduism than many more inoffensive, but less powerful, sections of the community. Uniformity is not to be expected; everywhere there is variation; nowhere is there fixed rule. The orthodoxy of Hardwár is different from that of Dera Ghází Khán; and a sect which has one set of customs in Delhi will have another in Pesháwar. We must expect this shiftiness in outline everywhere, and be satisfied if we can grasp some salient points here and there which serve to distinguish one of the so-called "sects" of our returns from another.

PART I.

THE RELIGIOUS SECTS OF THE HINDUS AND SIKHS.

Before proceeding to deal with what more properly comes under the head of Sects, it is worth while noticing shortly some names in our returns relating to the more primitive forms of worship, the adoration of the earth, the heavenly bodies, the snakes and the rivers.

42. Veneration of the homestead and ancestors.—The earth (Prithi) is a common object of worship in the south-east of the province; but it usually appears in the form of *Bhúmia*, or the god of the homestead, whose shrine in the village consists either of a small building with a domed roof or of nothing more than a masonry platform.

Bhúmia 163.*

* Except where otherwise stated, the figures for sects quoted in the chapter relate to British territory only. These figures, as I have already noted, possess little or no statistical value.

This deity is more especially adored at the return of a marriage procession to the village. A similar deity is the Khera Deota, or Chánwand, who is often confused with Bhúmia, but who is said to be the wife of Bhúmia and has sometimes a shrine in a village in addition to that of Bhúmia and is worshipped on Sunday only. In the centre of the province the most conspicuous object of worship of this kind among the peasants is the *Jathera* or ancestral mound; and the Jathera represents either the common ancestor of the village or the common ancestor of the tribe or caste. One of the most celebrated of these Jatheras is Kála Mahar, the ancestor of the Sindhu Jats, who has peculiar influence over cows, and to whom the first milk of every cow is offered. The place of the Jathera is, however, often taken by the *theh* or mound which marks the site of the original village of the tribe.

Súraj	2,013
Saníchar	346
Budh	21
Budhwár	1

43. **Veneration of the heavenly bodies.**—The worshippers of the sun, according to the manuals, are termed Sauras or Saurapatias, and constitute one of the main sects of Hinduism. The old constitutional god Surya is, however, little attended to now except in the south and east, where "Súraj Naráyan" is almost the sole orthodox deity of the Hindu pantheon who finds a place in the common religion of the peasants.

Our returns show a number of persons who are said to worship Saníchar, or the planet Saturn, known also as Chhanchan deota. These persons are Dakaut Brahmins, who are clients of this malignant divinity, and who beg in his name and receive from the faithful gifts of oil and iron. Saníchar is the god after whom Saturday is named, and the Dakauts receive their offerings on that day.

Those returned as Budh-worshippers may possibly be men with a reverence for Buddha, but more probably they refer to the planet Mercury, from whom Budhwar, or Wednesday, is named. Mangal (Mars) is held sacred in the same way, as an auspicious planet; and in many minor matters, as in commencing a house, the nine planets are invoked together.

Snake worshippers	36
Gugga Pír	35,344

44. **Snake worship.**—No less than 35,344 persons in British territory (12,451 of whom are in Hissár alone) have returned themselves as adherents of Gúga or Gugga Pír, who is, perhaps, the most popular object of worship among all classes in the east of the Punjab and in the low hills as far west as Kángra and Hoshiárpur. His story, how he fled from his native country in Bikánír, how he became a Musalmán, how the earth swallowed him up, how he had power over snakes, and all the details of his worship, have been told in many books.* "In life," says Major Temple, "he appears to have been a Hindu leader of the Chauhán Rájpúts against Mahmud of Ghazni about A.D. 1000." He is adored by Hindus and Musalmáns alike; and by all castes, by Rájpúts and Jats, as well as by Chamárs and Chúhras. Even the Brahman looks on him as a fit object of reverence. "Which is greater," says the proverb, "Rám or Gúga?" and the reply is "Be who may the greater, shall I get myself bitten by a snake?" In other words, "though Rám may be the greater, between ourselves, I dare not say so, for fear of offending Gúga." We find a class of Jogís, called Jogípadhas, taking offerings at his shrine. Some Chamárs in the Census have returned their sect as "Ramdásí Bhagat Gúga;" and 215 persons, who have given their religion as Bangálí Spela, are nothing more than snake-

* Census Report, 1881, paragraph 223; *Kángra Gazetteer*, page 68; *Hoshiárpur Gazetteer*, page 47; *Rohtak Gazetteer*, page 54; *Punjab Notes* and *Queries*. i, 3-8, 212, ii, 555; Oman's *Social and Religious Life in the Punjab*, Chapter III Temple's *Legends of the Punjab*, i. p. 121, etc.

charmers who worship this same Gúga Pír. Another name for the saint is Jáhir or Záhir Pír, the Saint Apparent, or Bágarie, that is, he of the Bágar country.

Fifty-eight persons from the Firozpúr district have been entered as worshippers of Khetpál, that is, Kshetrapála, the protector of the fields, a mysterious deity who is sometimes looked on as synonymous with Bhairon, sometimes said to be a habitant of the pipal tree, to whom women pay worship when their babes are ill, and sometimes considered to be the same as the Shesh Nág, the serpent king.

45. The veneration of rivers.- Of the various rivers venerated in the Punjab the Ganges is the most famous. It is very often worshipped under the title of Bhagírathí, after the name of the Puranic hero Bhagírath, who is said to have brought the Ganges down from heaven. A large number of those who worship the river under this name are of the Od caste, which is said to be descended from Bhagírath. The Ods* of the south-west are a wandering caste of workers in earth, who say they are Hindus, but none the less bury their dead, and hence are not associated with by ordinary Hindus. They are often found wearing a black blanket, the origin of which custom is explained in two different ways. According to one story the Ganges, which was brought from heaven by the austerities of Bhagírath, has not flowed to the place where the bones of the ancestors repose, and until it does the Ods must continue to wear mourning. Another account is that the ancestor of the Ods, the father of Bhagírath, swore to himself that he would never drink twice of the same well, and that he used to dig a new well for himself each day; but one day he had to dig very deep and the earth fell over him, and he was seen no more. This story is also given to explain why the Ods do not burn their dead.

River worshippers	35,375	Márkanda	1,820
Ganges worshippers	423	Jamna	649
Ganga Panthi	1	Bhagírtha	1,820
Ganga Viásjí	3	Hardwárí	15
Biásjí	79	Ápa Panthí	601
Rávi	11	Amar Sáhib	26
Sarustí	66	Itwár Upáshik	1
		Khwája Khízr	4,273
		Ladhar Bábá	14

The Ápá-panthis of our returns (who are mainly from Rohtak and Hissár) are possibly followers of Padmakar Bhát of Banda, who used to attend the court of the Mahratta chief, the Ápá Sáhib, and who devoted a great portion of his life to the worship of the Ganges.

The followers of Biásjí may be worshippers either of the river of that name or of the rishi Vyása, and in the same way the name Márkanda may refer to the river or the rishi of the same name. Similarly, there is the Sarsuti river, and Sarasvatí, the female energy of Brahm; but the latter is seldom worshipped in this province, whereas there is a good deal of local veneration paid to the former. The Ráví too is a very sacred stream locally, and bathing in the Ráví is—it is well to know—a sure cure for dyspepsia.

The most noticeable instance of the cult of rivers in the province is, however, that of the Indus in its lower course, and almost all the persons who have returned themselves as Dariá-sewak or river-worshippers are worshippers of the lower Indus in Muzaffargarh, Multán, Dera Ghází Khán and Baháwalpur. The Aroras of those parts have a legend (which is said to be found in the Amargít) that a warrior called Vadhera Lál once rose from the Indus to protect the Hindus from their Mahomedan conquerors. This Vadhera Lál appears to have been a revivalist preacher who inculcated river-worship about the Sambat year 1007 or 941 years ago, and whose doctrines took a great hold in all the region of Bhakkar and the Panjnad. He is worshipped under the names of Vadhera Lál, Auliah-purah, Amar

* These Ods are apparently different in many respects from the Purbia Ods found on our Canal Works.

Lál, Dúlan Lál and Jotí Lál, and these names are applied indifferently to the saint and to the river itself. The descendants of Vadhera Lál are known as Thakkars and serve as Gurus to the river-worshipping population. The Jia Bhagat of our tables is one of these Thakkars. They sit with their eyes on the river, muttering mantras, or when they are not near the river, they place before them a cup filled with river water and pronounce their mantras over this. There are influential Thakkars in Alípur, Sitpur, Shújábád and Multán. The chief temple of the sect is on the island at Bhakkar, but there are temples at Dera Ghází Khán and Jámpur where they keep a lamp burning day and night. The common method of worshipping the river of an evening is to make a small raft of reeds, and to place on it a lamp, which is then lit and set afloat in the river or in some canal. In the morning some flowers and scent and sweetmeats are placed upon a plate, hymns are sung, and the offerings then thrown into the river. These forms of worship are commonly gone through upon a Sunday and the entry of "Sunday worshipper" (Itwár Upáshak) in the Census returns means merely one who worships the Indus on a Sunday.

The orthodox Hindu water-god is Indar or Varun-deota, the Varuna of the Vedas; but the great water deity among the common people is *Khwája Khizr*, the Musalmán saint, identified with the prophet Elias, who is said to have drunk of the water of immortality and to be alive at this hour, and who is consequently known as Jinda or Zinda Pír, the living saint. He appears on the popular lithographs as an elderly Musulmán gentleman standing on a fish and is termed *par excellence* the Khwája, the Khwája Sáhib, Khwája Pír, Khwája Guru. He is reverenced by all castes of Hindus and Musulmáns, but more especially by the Jhínwars, Malláhs and others whose occupations are connected with water in any form. Persons travelling by river or sea and persons descending into a well will propitiate Khwája Khizr. *Dalia* is distributed and lights are placed on wells in his honour. The Khizrí gate of the Lahore city is called after this saint, this having been the water-gate in the days when the river flowed under the walls of the fort.

Ladhar Bábá is said to be or have been a Sádhu in the Jhang district whose followers worship Khwája Khizr.

THE ORTHODOX GODS AND SAINTS.

46. **The minor deities.**—We attempted to obtain at the Census a fuller return of sects by suggesting that besides being asked his *mat* or *panth*, each person should be asked what deity he especially worshipped. It is well known that many Hindus have an *ishta deota* or favourite god, and it was hoped that the mention of the god specially venerated would, in the absence of more specific information, be a guide to the sect of the person making the return. The mention of one god is, however, in some ways misleading and apt to give little indication of the beliefs of the worshipper. Most Hindus will say that they worship all the gods alike, and there are 33 crores of these to worship. The man who worships Bhairon will generally worship Bishn, Garur, Devi, or a hundred others as well. He may adore Bhairon in the morning, and a Devi or some local or general Mahomedan Pír in the evening. Indeed not a few returned themselves as "worshippers of all the gods," and it would often be only after some pressure from the enumerator that one or other divinity was selected at random for entry in the schedule.

Bearing this in mind we may proceed to note a few of the names returned. These are not as a rule the names of the great Vedic or Puranic divinities.

Brahm himself was returned by some, but a man who returns himself as a worshipper of Brahm generally means little more than that he worships the Supreme God,—"Parmeshar ko mántá hai," or "Khudá ko mántá hai"—an assertion in which almost all Hindus would join, and I have consequently expunged all such indistinctive returns from the final tables. I have retained, however, the entry of 1,731 persons returned as Brahm-panthí, partly because this may refer in some cases to Brahmos and partly because there appears to be a sect of this name with special doctrines of its own. The sect is found in Hazára; it was started by a man called Gotam Raghi, and its holy book is termed the Nyáyak Granth. It worships one God only: its members are recruited from all castes, and they partake of animal food; their object is to associate freely with both Hindus and Musalmáns, and they are consequently looked on with disfavour by both religions.

The other two members of the Hindu Triad—Shiva and Vishnú—are more frequently before the minds of the modern Hindu than Brahm, and their respective worships represent two distinct forms of belief and practice regarding which I shall be speaking presently. Omitting for the present Rám Chandra and Krishn, whose cult is closely connected with that of Vishnu, the most popular of the minor deities are Ganesh and Hunumán and Bhairon. Ganesh is the well-known-elephant deity the "obviator of difficulties and impediments," and as such is invoked at the commencement of a journey or of work of any kind. He is worshipped, first of all the gods, in holy rites; women are particularly devoted to his worship; and his followers fast in his name on the 19th of each month, more especially in the month of Mágh. He is also known as the Sangat-deota.

Ganesh . .	161
Hanumán . .	9,756
Mahábír . .	226
Bhairon . .	5,051

The worship of Hanumán or Mahábír, the monkey-god, is closely connected with that of Rám, in whose aid Hanumán fought against the demons of Lanká. He is represented as a red-coloured monkey with a long tail and is worshipped by all castes. He is supposed, however, to be the particular patron of the wandering acrobats of the Hissár district, the Bádís of the Bágar and the Nats of the Jangal or Des. A small shrine to Hanumán is often erected near the site of a new well which is under construction, in order to prevent accidents during the process, and also to ensure that the water shall turn out sweet. He is respected for his generosity and chivalry. His followers fast of a Tuesday, and on that day distribute sweetmeats.

Bhairon or Bhairava, the terrible one, is a deity whose personality it is a little difficult to grasp. He is in the orthodox mythology the same as Shiva; Bhairon or Bhairav being one of the many names of that deity. But he appears also as the attendant of Kálí, and as such is said to be specially worshipped by Sikh water-men. At Benares his staff is reverenced as an anti-type of that earthly deity, the Kotwál. More commonly he is represented as an inferior deity, a stout black figure, with a bottle of wine in his hand, whose shrine is to be found in almost every big town. He is an evil spirit, and his followers drink wine and eat meat. One sect of faqírs, akin to the Jogís, is specially addicted to his service; they besmear themselves with red powder and oil and go about the bazars, begging and singing the praises of Bhairon, with bells or gongs hung about their loins and striking themselves with whips. They are found mainly in large towns, and are not celibates. Their chief place of pilgrimage is Girnár-parbat in Kathiawár, and the books which teach the worship of Bhairon are the Bhairav-ashtak and the Bhairava-stottar. That very old temple—the Bhairon-ká-stán—near Icchra, in the suburbs of Lahore, is so named from a quaint legend regard-

ing Bhairon, connected with its foundation. In the old days the Dhínwar girls of the Riwárí tahsil used to be married to the god at Baododa, but they always died soon afterwards and the custom has been dropped. As a village deity Bhairon appears in several forms, Kál Bhairon, who frightens death, Bhút Bhairon, who drives away evil spirits, Bhatak Bhairon, or the Child Bhairon, Láth Bhairon, or Bhairon with the club, and Nand Bhairon.* In the east of the province he appears as Khetr-Pál, the protector of fields (see paragraph 44 above). In the centre and west he is almost invariably known as Bhairon Jatí, or Bhairon the chaste, and is represented as the messenger of Sakhí Sarwar.

Pándú Panthí	102
Panj Pandú	5
Dhanwánú	8
Daruna achâraj	81
Prajápatí	197
Chatargupt	94

47. **Early saints and heroes.**—Along with the gods themselves we may notice the names of demigods and rishís to whom special reverence is paid. There are the five Pándavas, the heroes of the Mahábhárat, favourite objects of worship in the East, and sometimes addressed ast he Panj Pír. Another hero is Shámjí,† the Chauhán Rája of Garh Dadna who gave his head to Krishna and Arjan on condition that he should be allowed to see the fight between the Kauravas and Pandavas†. And there is Dhanwantar or Dhanwánú, the old physician, who in still looked up to by the Hindu members of the profession. And there is Daruna, the Achâraj, the guru of the Pándavas, from whom the Achâraj clan, the Brahmans who accept gifts at deaths and conduct the funerals of the dead, trace their descent. The Kumhárs in the same way reverence their prototype Prajápatí, whether this implies some human or semi-human progenitor, or refers to Brahm, the Lord of Creatures, the Great Potter who shapes the plastic world. Similarly the northern branch of the Káiasths revere their semi-divine ancestor Chatargupt, the watcher of good and bad actions, who sits with his great register before him in the audit office of the nether world. So also Biásjí, the sage Vyása, and a hundred others are still looked up to with respect, and most of the Hindu tribes, and not a few of the Musalmáns, claim descent from one or other of these heroes and saints of early Hinduism.

THE SHAIVAS.

Shiv worshippers	125,3200
Maheshí	6,202
Devi worshippers	500,666

48. **Shiv.**—The wonderful mingling of attributes in the great deity Shiv, the strange coalescence of death and mystery, and lust and life, is forcibly described in one of the most powerful of Sir Alfred Lyall's poems. The god is reverenced under each of his many characters and many attributes. To some he is the great primeval cause, the origin of creation, the "Sadá Shiv," the god that ever was and ever will be. His worshippers, following the Musalmán terminology, will sometimes term him Bábá Adam, and I have included as Shiv worshippers all those who have returned themselves as followers of Bábá Adam. To others he appears as the pattern ascetic: powerful by his austerities and terrible in his curses · he feeds on flesh and drinks strong drinks: he lives on bhang; he takes one and a quarter maunds of bhang every day. To a great part of his worshippers he appears less as a god than as a strenuous devotee, all-powerful with the gods. To another part he is an unseen influence, personified in the *ling* or conical stone, which in its origin represents the

* See Mr. Douie's note, *Punjab Notes and Queries*, i. 212.

† This Shamji must be distinguished from the Shamji mentioned in paragraph 66 below: his shrine is at Kotla in the Jaipur State.

regenerative power of nature, but which to nine-tenths of its present adorers has probably no meaning whatever beyond the fact that it is a representation of Shiv. In the plains the ling forms the central object of worship within the dark, narrow cell which constitutes the ordinary Shivála or Shiv temple: and it is only in the hills that it is commonly to be seen outside or by itself; but in the Punjab, generally speaking, the worship of the ling is not so prevalent or prominent as in Benares and other places, where the worship of Shiv is in greater force.

Shiv has a hundred names, but the commonest of all is Mahádeo, or the Great God, under which name he was most frequently designated by his followers at the Census. They also termed him Maheshí,—Maheshwara, the Great Lord, and Shambú, the Venerable One. They call him also Sheonarain, and his following is known as Sheo-mat, Sheo-dharm or Sheo-marg. His strongholds are mostly outside the Province, at Benares, Rámeshwar, Kidárnáth, Somnáth, Baijnáth, etc. The Ganges, which flowed from his matted hair, is specially sacred to his followers. Their chief scriptures are the Shiv Purán and Uttam Purán. They worship at the Shivála with offerings of flowers, and water, and leaves, with the ringing of bells, and the singing of hymns. Their sectarian marks are horizontal across the forehead and they will often wear necklaces of the *rudrákhsa*.

All castes are worshippers of Shiv; but he is not a popular favourite in the same way as Vishnu or Krishna. It has been before pointed out that the worship of Shiv is mainly a Brahman worship, and it is undoubtedly most prevalent, where the Brahmans have most power—a fact which conflicts somewhat with the theory sometimes put forward that Shaivism is a remnant of the aboriginal religions of the country. The following of Shiv is in this province confined mainly to the high-class Brahmans and Khatrís and the example of the latter is followed by the Sunárs, or goldsmiths, and the Thatheras, or copper-workers; but among the ordinary agricultural community the worship of Shiv is uncommon and the Shiválas in the villages of the plains are almost always the product of the piety of money-lenders and traders, not of the agriculturists themselves.

49. **Devi.**—Closely connected with the worship of Shiv, and far more widely spread, is that of his consort, Deví. This goddess goes by many names,—Durgá, Kálí, Gorí, Asurí, Párbatí, Kálká, Mahesrí, Bhavání, Asht-bhojí, and numberless others. According to the Hindu Shastras there are nine crores of Durgás, each with her separate name. The humbler divinities, Masání and Sítala, the goddesses of small-pox, whose worship is so popular in the villages of the east of the province, are but manifestations of the same goddess. She is called Mahádeví, the great goddess, Maharání the great queen, and Deví Mai or Deví mátá, the goddess-mother. She is known, from the places of her temples, as Jwálají, Mansá Déví, Chintpurní, Nainá Deví, and the like. In Kángra alone there are numerous local Devís, and three hundred and sixty of them assembled together at the founding of the Kángra temple.

Deví is a popular object of veneration all over the province, but it is in Ambála, Hoshiárpur, and Kángra that her worship is most in vogue and most diversified. The celebrated shrines of Deví are for the most part in those districts. At Mansá Deví, near Manimájra, in the Ambála district, a huge fair is held twice a year, in spring and autumn, in her honour. At Chintpurní, in the Hoshiárpur district, there are three fairs in the year, and the Pújárís make large profits at the shrine. A large fair is held in Chet, at Dharmpur, in Hoshiárpur and Nainá Deví, in Bilaspur on the borders of the same district is also a favourite place of pilgrimage. At Kángra is the renowned shrine of Bajesarí Deví, which Mahmúd of

Ghazní and Fíroz Tughlak plundered in days gone by, and which is still one of the most famous in India. And at Jwálamukhí, in the Kángra district, is another and equally famous temple, where jets of gas proceeding from the ground are kept ever burning, and the crowds of pilgrims provide a livelihood for a profligate miscellany of attendant Gosains and Bhojkís. The shrines of Deví in other districts have seldom more than a very local reputation; the most famous, perhaps, are the Bhaddar-káli temple at Niázbeg near Lahore, the Jogmáyá temple in Multán, where offerings are made and lamps lit on the first and eighth of every month, and the old Jogmáyá temple at Mahraulí where the Hindus of Delhi hold their yearly festival of fans, the "Pankha mela."

The days most holy to Deví are the first nine days of the moon in the months of Chetr (March-April) and Asauj (September-October). Some persons will fast in the name of Deví on the eighth lunar day (ashtam) of every month, and perform special ceremonies on that day. Sometimes they will light lamps (jots) of flour and when a Brahman has read the Devi-páth, will prostrate themselves before the lamps. Sometimes it is customary to distribute rice and sweetmeats on this day to unmarried girls; and goldsmiths will often close their shops in honour of the day. The greatest Ashtamis of all are however those in the months above mentioned; and of the two great yearly festivals, that of Asauj, the Naurátra properly so called, is the greatest, following as it does immediately after the completion of the annual Shráddh or commemoration of the dead. It is the custom in some parts of the country for worshippers of Deví on the first day of this festival to sow barley and water it and keep a lamp burning by it, and on the eighth day to cut it and light a sacrificial fire (hom), breaking their fast next day.

Those who are particularly the followers of Deví are called in an especial sense Bhagats, and the Bhagtás (259 in number) of our returns are probably worshippers of this goddess. The sacred books of the sect are the Deví Purán, a part of the Márkanda Purán, the Chandí Path and the Purán Sahasranám.

Bám-márgí . .	302
Márgí* . . .	401

50. The Bám-márgís.—The most notorious division of the Sháktiks as the followers of Deví are called, is that of the Bám-márgís or Váma-chárís, the "left-handed" worshippers of Kálí. They are found in our tables in many districts, but they are said to be mostly prevalent in Kángra or Kashmír, and they are chiefly recruited from the Sanniásís and Jogís. The sect is said to have been founded by the Jogí Kanipa; their rites are as a rule kept very secret, but it is generally understood that their chief features are indulgence in meat and spirits and promiscuous debauchery. The Kundá marg, or Kundá-panthí, preserve no distinctions of caste in eating, and they worship the fire. The Konl-marg preserve caste distinctions, in so far as they eat from separate vessels, and they worship Deví under ten separate names, to wit, Matangí, Bhawaneshr, Baglamukhí, Dhumawálí, Bherwi, Tara, Chensara, Bhagwatí, Sháma and Bála Sundarí. Each man has one of them as his *isht* or peculiar patron, and the Jogís and Sanniásís are said to affect more especially Bála Sundarí. There are further and still more disreputable sections of the Bám-márgís, the nature of whose orgies is indicated by their names, such as the Choli-márg and the Birajpání, whose peculiarities had better be left undescribed.

51. The terms Shaiva and Shaktí.—It is important to mention that in

* The word "Márgí" means nothing more than one who follows a "path" or "sect." It may in some cases be a euphemism for Bám-márgí, but the greater part of the Márgis of our returns are from the Multán district, where the term is said to be applied generally to a class of followers of the Jain religion. (See paragraph 121.)

returns of Shiv-worshippers I have included all those returned as Shiv, Shaiva, the Shaiví, Shaivik, and the like; and that in the returns for worshippers of Deví, I have included all whose sect was entered as Shákt, Shákti, Sháktik and the like. It is important to note this because a worshipper of Shiv is not necessarily, in the ordinary sense of the term, a Shaiva by sect, nor is a person necessarily to be termed a Shákti by sect because he worships Deví. The term Shaiva is generally applied, not to any worshipper of Shiv, but to those only who are more or less exclusively devoted to his worship or who perform certain ceremonies or adopt certain customs which may or may not be specifically connected with the worship of this deity, but which are at any rate in strong contrast to those which are followed by the Vaishnavas. Similarly, the word Shákti, though applicable in the wide sense of the term to all worshippers of Deví, is in its narrower meaning applied only to those who have been initiated in, and have been allowed to witness and partake in, the more secret worship of the goddess; but as these more mysterious ceremonies are in popular estimation of a somewhat disreputable character, there is a certain bad odour about the term Sháktik, which induces many true members of the cult to return themselves merely as Deví-worshippers. It would of course have been interesting to have separate figures for the Shaivas and the Shiv-upáshiks, for the Sháktís and the Deví-upáshiks, but they would have had little meaning, as the use of the special terms Shaiva and Shákti are so vague and (as noted just above) so liable to misinterpretation.

52. **Shaivas and Vaishnavas.**—The grand distinction in actual practice between Shaivas (including Sháktís), on the one hand, and Vaishnavas on the other, does not lie in any of the numerous theoretical differences noted in the books written on the subject so much as in the fact that the former have not, generally speaking, any objection to the eating of meat while the latter have. "In Hindustán," as the author of that very curious book, the *Dábistán,* puts it, "it is known that whoever abstains from meat and hurting animals is esteemed a Vaishnava without regard to the doctrine." The Shaiva may worship Vishnu, and the Vaishnava Shiv, but the Vaishnava will not taste meat, while the Shaiva may partake of meat and drink spirits. It is sometimes said that the worshippers of Deví are of two classes,—those who worship Vishnu-Deví and who are in every respect Vaishnavas, being in the one class, while those who worship Kálí-Deví, and to whom the term of Shaiv is more applicable, constitute the other. Of antagonism between the Vaishnavas and the Shaivas we hear very little in the Punjab; and the distinction here is less one of religion or of the god worshipped than of practice and ceremony and the manner of food eaten. Outwardly the main distinction lies in the *tilak* or forehead marks: those of the Vaishnavas being generally speaking upright, while those of the Shaivas are horizontal. The rosaries of the one sect will be of Tulsí beads; those of the other of the Rudráksh plant. The Vaishnavas worship the Thákurdwáras where Rám or Sítá or Lachman is enthroned: the Shaivas in Shiválas or Shivdwálas where the *ling* is the central object of worship. There is more gladness and comprehensiveness in the ideas of the former: more mystery and exclusiveness in those of the latter. The Bania is almost always a Vaishnava; the Brahman, unless he belongs to a clan which has Banias for clients (jajmáns), is generally a Shaiva.

53. **The Sanniásís.**—The Shaivas have generally been defenders of the faith against innovation. The final struggles against Buddhism in the south and centre of the peninsula gave rise to one sect of Shaivas, known henceforth

as Sanniásís,* and the contest against the innovating Bhagats of Northern India in the 15th century gave rise to another sect, now known as Jogís.

Sanniásí	. .	10,356
Shankar Acháraj	.	15
Ditátre	. .	90

Properly speaking the term Sanniásí is applied to any person undergoing the last or meditative stage (ashram) of existence prescribed by Manu; but the term is applied more especially to the followers of Shankar Achárají, the well-known Sanskrit commentator, a very vigorous defender of orthodoxy, who is supposed to have lived in the ninth or tenth; or according to Professor Monier Williams in the eighth, century, and to have helped in the final extinction of Buddhism in India. Shankara is said to have had four pupils, from whom are derived the ten classes of Sanniásís; —from Padman Achárají the Tírath and Asram classes, from Sarupa Achárají the Ban and Aran, from Tarnaka or Tank Achárají the Girí, Sagar and Parbat, and from Prithodar or Prithiví Achárají the Purí, Bhárthí and Saraswatí. According to others the order is divided into four *mats* (1) the Joshi-mat, containing the Girí, Purí, and Bharthí; (2) the Sangrí-mat, containing the Ban, Aran, and Tírath; (3) the Naráganí-mat, containing the Parbat and Asram; (4) the Brahmachárí-mat, containing the Saraswatí and Dandí. The fact that there are ten groups of Sanniásís is well known, but different versions are given of the names. Of eight lists which I have before me from different parts of the province, the Girí, Purí, Aran, and Bhárthí appear in all, but one or other of the following names—Astáwar, Jatí, Bodla, Dandí, Ánandí, Dat, Achárají, Kar, Nirambh, or Pari—is often substituted for one or other of the remaining six class-names. According to some accounts only eight of the classes are really Sanniásí, the Bhárthí being Jogís and the Dandís Vaishnavas. Three classes only—the Nirambh, Asram and Saraswatí—are allowed to wear or use arms. Five of the subdivisions are said to be recruited from Brahmans alone, *viz.*, the Saraswatí, Achárají, Aran, Ban and Ánand; the other five being open to the public. A man of any caste may become a Sanniásí, but in practice the order is made up of Brahmans and Khatrís mainly; and according to some, the true Sanniásí will partake of food only in the house of a Brahman or a Khatrí. The members of the sect are supposed to be strict celibates, but of late not a few of them have taken to marriage and still continue to beg though married. They are, as a rule, of a higher class than the Jogis, and their morality is of a higher order, but scandals about their enticing away the wives of rich Hindus are said to be not unfrequent, though generally hushed up. The whole order is in theory devoted to contemplation and abstracted from the cares of this world, and a large number of Sanniásís are actually religious mendicants without wives and without money, who wear ochre-coloured clothes and distribute quack medicines, who refuse to touch a coin or to take in alms more food than will suffice for the day; but there are also many who work in business and are men of great wealth.

In fact, the order is sometimes divided into three groups, called after the three philosophical qualities (gunas) (1) the Rajoguní, who are the principals of religious houses or Ákháras and live in the world, (2) the Tamoguní, ascetics who live on charity, begging for the wants of the day, and (3) the Satoguní, who do not even beg, but trust to support from Heaven and their neighbour.

The Sanniásís are professedly followers of the Vedánta system of philosophy which was promulgated by their founder Shankar Achárají, and the books based in

* I use the word in its more limited sense. As noted by Professor Wilson in his book on Hindú sects, the names of the various religious orders, Sanniásis, Bairágis, Gosains, etc., are employed in the loosest way by the people, and very often applied to any faqir or devotee. The word *faqír* itself, though properly applicable to Musalmáns only, is also very commonly applied to Hindus.

that philosophy are held especially sacred by them. They are, as has been already noted, a sect not indigenous in the Punjab, and their chief places of pilgrimage,—Benares, Amarnáth, Narsingnáth, etc.—are outside the province. They are especially remarkable for some customs which are foreign to the Hindus of this and most parts of India. In the first place, they do not generally wear the chotí or scalp lock, but either wear all their hair or shave it all. Further, the true Sanniásí does not, it is said, wear the janeo or sacred thread. And again their usual custom is not to burn their dead, but to bury them or throw them into rivers. When buried, the dead are placed in a sitting posture facing east or north-east, and the hands and arms are rested on a crutch.

The Sanniásís often trace their order to Swámí Ditátre, the Muní Dattatreya of Sanskrit works, who is sometimes said to have been the precursor of Shankar Acháraj, and all Sanníasís, it is said, receive the mantra in the name of Ditátre. There is, however, a story of a contest between this Muní and Guru Gorakhnáth,* which would place the former at a date much later than Shankar Acháraj and either this Ditátre or another of the same name is looked on as the founder of the Jaikishní sect which will be mentioned later (paragraph 59).

Paramahans	52
Sahj Náth	2
Bhola Náth	2
Bariám Sháh	196
Lál Náth	47

The term Paramahans is applied to notable ascetics of every sect; but it refers as a rule more especially to the higher grades of Sanniásís, and more particularly Dandí Sanniásís. Our returns include the names of several Sanniásí leaders of local fame, such as Bhola Náth and Sahj Náth; Bariám Sháh of Kashmír; and Lál Náth who came from Benares in the Sambat year 1727, to found the well-known *gaddí* of Sanniásís in Jhang city.

As is noticed in paragraph 60 below, the Sanniásís are often termed Gosains. In the Hissár district the celibate part of these Gosains are of two classes, the stationary and the wandering; the former are called Matdárí or Ásandárí, according as they live in a *mat* (monastery) in a village or at an *asan* (religious seat) on the outskirts; and the latter are known as *abdhút*. The *abdhút* are forbidden to beg at more than seven houses in one place: their only vessel is a cocoanut shell; they may only receive alms of cooked gram and this they must immerse in water before eating; and except in the rains they may not halt more than three days at one place unless it be a *tirath* or place of pilgrimage. A guru of the Purí section is said to reside at Kharak, and one of the Gir section at Bálak, both in the Hissár district.

Jogí by caste	87,895
Jogípanthi by sect	19,025
Gurdáspur	3,041
Jálandhar	2,243

54. The Jogis.—The Jogí or Yogí, properly so called, is a follower of the Yoga system of philosophy founded by Patanjalí, the main characteristics of which are a belief in the power of man over nature by means of austerities and the occult influence of the will. The purer forms of this teaching pass, as may be easily imagined, into a theosophic creed which is independent of religion. "It is not always known," writes a Deputy Commissioner in one of the eastern districts, "that a great many educated Hindus of the theosophic sects fairly believe in the miracles they declare are to this day worked by Yogis. They say they are Christians, and have gone beyond Christians in their belief. The only thing they say about the miracles of the New Testament is that they believe in them, but see nothing wonderful in them. They are chary of declaring their belief except in very private conversation, and pass as Hindus among the people." The general tendency, however, is not toward speculative

* See *Dábistán*, ii, 141 (Shea's Translation.)

developments of this kind, but rather in the direction of confusing the Jogí with the wonder-worker or conjurer or charlatan of every-day life, and the name is often adopted by wandering beggars who have no claim whatever to religious merit, and are as a matter of fact very often Mahomedans. 38,137 of the men who returned their caste at this Census as Jogí were Musalmáns.

The Jogí will tell you that the founder of his sect was Shiv himself, and that Shiv was the first Jogí. Others derive the sect from a Túnwar Rájput called Suraj Náth. Most however assert that the founder of the sect was Macchendra Náth or Gorakhnáth. Macchendra Náth is generally represented as the guru of Gorakhnáth, though sometimes he is said to be his pupil:* and in any case the great propagator of the sect was undoubtedly Gorakhnáth. About this personage a number of wonderful tales are told. He, like Shankar Acháraj, is looked on as a manifestation of Shiv. He is said to have been miraculously born from a dung-heap and to have been an especial friend of Shiv. Historically speaking, he appears to have been a strenuous upholder of orthodoxy against the Bhagats or reformers of the fifteenth century.

Bharthari Panthí	385
Hoshiarpúr	90
Gopi Chand	392
Prág Nath	7

The Gorakhnáth of fiction is a contemporary of king Vikramáditya, and had Bharthari, the brother of that monarch, as his chela. Bharthari in turn had a chela named Prágnáth, who still has a following. "Jáegí Dhartrí," said the gurú, "Rahegá Bhartrí:" "the earth may pass away, but Bharthari shall remain." Rája Gopí Chand, the nephew of Bharthari, was enabled, in spite of the persecution of Jálandhar Náth (who in the legend is sometimes the enemy, sometimes the pupil, of Gorakhnáth†) to follow his uncle's example and adopted the life of a Jogí. These two conversions in high life are always looked on with peculiar satisfaction by the Hindu community and form the subject of numerous stories and verses.

Gorakhnáth, too, plays an important part in the legends of Púran Bhagat, Rája Rasálú, and other heroes of Panjábí folksongs.

55. Subdivisions of the Jogis.—The subdivisions of the Jogís are popularly derived from twelve men who were in a special sense the pupils of Guru Gorakhnáth. The names‡ of these pupils are variously given, and very little appears to be known regarding the differences between the subdivisions represented by them. Those who follow all the twelve are called Báranáth or Bárapanthí, and thirty-six persons have so returned themselves in the Census.

A further version represents Gorakhnáth as flitting round the earth with a train of nine Náths and eighty-four Siddhs. The names of the nine Náths are variously given, and it does not appear that they represent any real divisions of the

* The author of the *Dábistán* makes some curious hints to the effect that Gorakhnáth was the teacher of Muhammad and that Macchendra Náth (Matsyendra Náth) was the same as Jonah!

† Jálandhar Nath and Kamph Nath are by some identified with the Oghars, while Gorakh Náth and Machendar Náth are connected with the Kánphattas; the sphere of action of the former was Bengal and Bihár; of the latter the North-Western Provinces and Punjab (see next page).

‡ According to one version the names are 1. Sat Náth, 2. Dharm Náth, 3. Káyá Náth, 4. Adh Náth, 5. Mast Náth, 6. Abhapanthi, 7. Kalepá, 8. Dhajpanthi, 9. Hándibirang, 10. Rámke, 11. Lachman Ke, 12. Daryá Nath. According to another: 1. Aipanthe, 2. Rámke, 3. Bharthari (Bairáj), 4. Sat Náth, 5. Gang Náth, 6. Kanibaki (chelas of Jálandhar Náth; of this branch are the Sapelas), 7. Kapal Muni, 8. Lachman Natesar, 9. Ratan Náth, 10. Santokh Nath (follower of Bishn Narain), 11. Dhuj panthi (followers of Hanumán), 12. Mán Náth (the followers of Rája Rasálú). Another list is given in the *Dábistán*, ii., 128. Another in *Punjab Notes and Queries*, ii, 279. The list given in Maulvi Nur Ahmad's Tahqíqát-i-Chíshtí is 1. Sant Náth, 2. Ram Náth, 3. Abhang Náth, 4. Bharang Náth, 5. Dhar Náth, 6. Gangái Náth, 7. Dhaja Nath, 8 Jalandhar Náth, 9. Darpá Náth, 10. Kanak Náth, 11. Nim Náth, 12. Nág Náth. Several of these names are found among the Census returns quoted in the margin. The correspondent of *Punjab Notes and Queries* points out that some of the names given for the twelve subdivisions of Jogís agree with those of the Tirthankars of Jainism.

Sant Náthí	462
Satya Náthí	30
Adpanthí	206
Aipanthí	37
Kali Náth	3
Darva Náth	
Kapladási	13
Rámnáth Panthí	84

order. The Siddhs are properly speaking saints of exceptional purity of life who have attained to a semi-divine existence; but in the eyes of the vulgar they are perhaps little more than demons who have obtained their power from Gorakhnáth; and in the hilly parts of Hoshiárpur and Ambála, where they are especially reverenced, they are often worshipped in the form of stones and the like. There are many of these Siddhs with various names. The distinctive emblem of the Siddh worshippers is a silver "Singí" or cylindrical ornament worn on a thread round the neck. The Ghazidás of our returns is a Siddh of some repute whose shrine is in the low hills in Tahsil Una. Those who have returned his name in the Census are mainly from Ambála. Chánu (the greater part of whose worshippers are in Hoshiárpur) is another of these hill Siddhs; is said to have been a Chamár, and is worshipped by Chamárs, who on certain dates sing, and feast on goat's flesh in his memory.

Siddh	36,301*
Sach Siddh	79 (Simla)
Siddh Bagal.	1
Siddh Pála.	6
Siddh Gaurí	82
Siddh Sháh Panthí	7
Ghází dás	119
Chánú	3,707

*Ambala 24,643; Hoshiárpúr, 1,072.

Kála Pír is another tutelary deity of the same kind who is venerated in the hills and in the east of the province generally. He is sometimes represented as the ancestor of the Sindhu Jats (paragraph 42), and called Kála Mahar, under which title he is worshipped, with offerings of the first milk from a cow. He is buried at Mahon, in Samrála, but the Sindhu Jats of Khot in Hissár have built him a shrine from the bricks of the original tomb, and he is there worshipped by Sindhus, Khátís and Lohárs. His usual shrine is a mud-pillar under a tree or by a pond, and images of him are worn on silver plates as charms. His Samádh in Hissár is looked after by Jogís of the Aipanth.

Kala Pir 993 (in Hissar.)

These Siddhs and minor demons, whom legend connects with Gorakhnáth, are generally plaguers of mankind, but they fortunately have *chelas* who know their minds and for a consideration can avert their anger.

In common parlance the Jogís are distinguished by various names according to their dress or habits: there are the Khar Tapesari, who stand in contemplation; the Munís who preserve perpetual silence (and very much puzzle the census enumerator who has to extract information from them); the Jatádhárí, who wear long matted hair; the Bastardhárí who are decently clad and live in temples; the Nangas, who wear only a cord of hair round their waist and a flap of cloth in front; the Dudhádhárí who live on milk only; and so forth—terms applied to all classes of ascetics but to Jogís in particular.

Dúdhádharí	51
Nangi	13

The only real subdivison of the Jogís however which are at all commonly recognised are the well known sects of Oghars and Kanphattas. The Kanphattas, as their name denotes, pierce their ears and wear in them large rings, (*mundra*) generally of wood, stone, or glass: the ears of the novice are pierced by the Guru, who gets a fee of R1-4. Among themselves the word "Kanphatta" is not used; but they call each other Darshaní or "one who wears an earring" The Oghars, on the other hand, do not split their ears, but wear a nádh or whistle, generally of wood, which they blow at morning and evening and. before meals. Kanphattas are called by names ending in *Náth;* the names of the Oghars end in *Dás*. The Kanphattas are the more distinctive sect of the two, and the Oghars were apparently either their predecessors or seceders from their body. One account says that the Kanphattas are the followers of Gorakhnáth, while the Oghars are followers of Kanipanáth, the pupil of Jálandharnáth, who sometimes appears in the legends as an opponent of Guru Gorakhnáth. Another account would go further back and connect the two sects with a sub-

Jogi Oghar	436
Jogi Kanphatta	274

division of the philosophy of Patanjalí. Another version again splits up the Jogís into the two sections of Shiv worshippers and Serpent worshippers: and this may, perhaps, give a clue to the distinction noticed.

Jangam, 51.

The Jangamas are a class of Jogís who wear brass flowers in their ears instead of the Mundra-earrings. It is said that when Shiv at his marriage desired to give alms to the Brahmans, no Brahman appeared: the God thereupon tore open his leg (janga) and produced therefrom a man whom he called Jangama to whom he gave his alms. These Jangams are looked on as Brahmans and are said to correspond with the Lingayets of Central and Southern India. They dress and live like Jogís; they beg in the bazars, demanding a pice from each shop; they go about ringing bells; they carry peacock feathers in their hands, and sing songs in praise of Shiv.

Bálak Náth	635	Hoshiárpur (549).
Ballal Náth	5	Muzaffargarh.
Bhart Náth	1	Rawalpindi.
Bhola Náth	2	Pesháwar.
Devle Náth	47	Hazára.
Gopál Náth	11	Dera Ismáíl Khán.
Gopí Náth	346	Pesháwar (101).
Jas Náth	308	Hissár (233).
Jíwan Náth	1	Ambála.
Lachman Náth	4	Muzaffargarh (3).
Mujáwar Náth	75	Delhi.
Mangar Náth	14	Sháhpur.
Megh Náth	9	Multán.
Mithar Náth	2	Hoshiárpur (1). Jhelam (1).
Nadí Náth	37	Pesháwar.
Naráian Náth	66	Pesháwar.
Panchi Náth	1	Ambála.
Prán Náth	52	Montgomery (41.)
Pur Náth	6	Kángra.
Rádhá Náth	111	Karnál (61) Fírozpur (49).
Rádháswámí Náth	33	Delhi (15).
Rúp Náth	840	Hissár (795).
Sahj Náth	2	Amritsar.
Shib Náth	86	Dera Ghází Khan 21 Karnál (25).
Tilok Náth	41	Jálandhar (36).
Tírath Náth	21	Hazára.

The names I have noted in the margin are apparently for the most part names of Jogí gurus, or saints which have been returned by their pupils or admirers at the Census. I have noted against each the district from which the returns were mainly made. Regarding most of these little or no information is forthcoming. Tírath Náth was or is a disciple of Pir Vishnu Náth of Bhera in the Sháhpur district. Bálaknáth again was a Brahman, a follower of Gorakhnáth, who in his childhood left his home for the jungles and used to suck unmilking cows. He is said to have received inspiration from some hidden source on a hill near Una, in the Hoshiárpur district, but his principal shrine is in the Chamba State, where his followers recite mantras before the image of Shiv. Possibly this is the same Bálak Náth as the saint mentioned by the autho of the *Dábistán* as living in the early part of the seventeenth century and as being able to hold his breath for a week. The Prán Náthís of our tables may be Jogís, but there is also a sect of that name quite distinct from the Jogís which is described in Professor Wilson's book on Hindu Sects.

Mast Náthí 72

56. Jogi Monasteries.—One of the most celebrated Jogí monasteries is that at Bohar in the Rohtak district. The monastery consists of a fine block of buildings on the road to Delhi, but its inmates are said to be of evil habits, and the yearly fair that takes place there has "a decidedly disreputable character." The Jogis of Bohar are not Kanphattas proper, but followers of a thirteenth sect, outside the original twelve, which was founded (apparently about five generations ago) by one Mast Náth, who according to one story was originally of the Aipanthí sect. His followers are the least respectable of all the Jogís, and have only lately been recognized by the rest of the order. They are distinguished by the crooked sticks they carry to put under their armpits when sitting. A man who becomes a disciple of Mast Náth does not take an entirely new name, as is the custom in other sects, but merely alters the last word of his name into Náth, the distinctive title of Jogis; "Hukm Chand" becoming Hukm Náth, and so on.

Jogí Tilla-wala	21
Phúl Swámí	2
Jogí Kíráná	75
Jiwan-dás	75

In the Punjab Proper the Jogís have two famous seats on the remarkable hills of Tilla, in the Jhelam district, and Koh-kirána, in the Jhang district. Those on the former are Kanphattas: on the latter Oghars. The story has it that Lachman Náth, the Jogí of Tilla, was visited by Siddh Vichár Náth (the spiritual name of Bhartharí, king of Ujjain, to whom reference has been made above) and was unable at the moment to give him any food. Whereupon Bhartharí seized a portion of the Tilla hill, marched off with it to the Kirána *bar*, and there threw it down and founded a new monastery on the top. The *khad* at Tilla, from which the new hill was torn, is still pointed out to convince the unbelievers, and at the Sheoratrí a flag ascends from the bottom to the top of the *khad* by the help of an unseen hand. The shrine at Tilla is certainly very ancient, and is possibly a relic of a previous cult; it is mentioned in the Ain-i-Akbarí. There were formerly large grants of revenue attached to monastery, but these were abolished some years ago when the Mohant was accused of murdering his rival for the *gaddi*. The Jogís of Tilla are not an estimable body, but are held in considerable reputation even by Musalmáns, and they have Hindu disciples away beyond the Afghán border. The Oghars in Kirána are of better repute and still retain large jagírs granted to them in Sikh times. They are distinguished by an ochre-coloured turban over which is twisted a black net-work of thread covered with gold; their Mohants are known as Pírs, and a Mohant once elected may never descend the hill. The name Phul Swámí in our returns is said to refer to a Jogí of Tilla, while that of Jíwan-dás refers to the Mohant at Kirána.

Ratnapanthí	656

The prevalence of the Jogís on and beyond the frontier is a matter worthy of notice, more especially in connection with the supposed relation of the Jogís to ancient Buddhism. The Gorkhatrí at Peshawar, which Sir A. Cunningham identifies with an old Buddhist monastery, is connected by legend with the name of Gorakhnáth, and was in former times a haunt of Jogís. "I had heard," says Bábar, "the fame of the Gorkhatrí which is one of the holy places of the Jogís of the Hindus who come from great distances to cut off their hair and shave their beards at this Gorkhatrí;" and Abulfazl writes: "Here is a temple called Gorkhatrí, a place of religious resort, especially for Jogís." At present the chief Jogí saint of this part of the country is Pír Rattan Náth. There are shrines connected with his name at Peshâwar, Jalálábád and Kábul, and the gaddí-nashíns or incumbents at each of these is termed Gosain. Even the fanatical Mahomedans of these parts are said to have a firm belief in the powers of this Jogí. At the Census 439 persons from Ráwalpindi and 201 from Hazára returned themselves as his followers.

Gorakhnáth is also worshipped so far afield as at Hingláj, in Baluchistán.

57. **Jogi tenets and customs.**—The Jogís profess to hold by the following sacred works, namely, the Gorakh Shankh, the Gorakh Manjrí, Gorakhshabodatta, Atam-boddh, Brahm-gyán, and Gorakh-panjratan, most of which are, I believe, unknown to fame. The Jogís as a class are ignorant, and very few of them are scholars like the Sanniásís; but they are very often found singing on the guitar and have a number of oral traditions and songs which might throw some light on their origin and history.

They are not drawnfrom any particular castes. Any one, even a Mahomedan, may become a Jogí. The Jogí is a Shaiva, and can eat meat and drink liquor. He cries out as he begs, the name of "Alakh,"—Alakshma, God the

Un-marked, the Formless. The Jogís are not supposed to marry, and they are recruited mainly by the entrance into the order of boys whom their parents have promised to Jogís on condition that the latter should by some means procure them children. One section of the order, indeed, called Samyogí, is said to marry, but these men are looked on as outcastes by the rest of the Jogís. The Jogí wears clothes of a brick-dust colour or none at all, smearing his body with earth. The familiarity of the Jogí with earth is exemplified in the saying, "Mittí ká ásan, míttí ká básan, mittí ká sarhána, mittí ká bána;" "Earth for seat, earth for basin, earth for pillow, earth for raiment." The Jogís either do not wear the janeo (sacred thread) or wear one of an extraordinary size and make. Like the Sanniásís they do not wear the scalp-lock, generally platting their hair with ropes of black wool over their heads into what is called the *jatá*. Like the Sanniásís, too, they bury, and do not burn, their dead. The Jogí is buried sitting cross-legged facing the north, in a tomb which has a recess like those of Mahomedans. A gourd, a crutch, some bread, earthenware, etc., are placed by him, and a *marhi* or *samádh* is erected over the grave.

There are many things which point to a non-Hindu origin for the Sanniásís and Jogís. The Hindu wears a scalp-lock, carries the sacred thread, burns his dead, and, generally speaking, abstains from flesh and wine. The Jogís and Sanniásís do none of these things. The Jogís, too, as I have already noticed, are remarkably prevalent in the Peshâwar and Kábul direction where Buddhism was once so strong. And the names of their twelve Náths bear some correspondence with those of the Jain Tirthankáras. There are legends, too, which connect Gorakh Náth in a special way with Nepál, and the *panth* of Jálandhar Náth is often termed the Pá-nanth, from the fact that its members in place of "Náth" adopt after their names the termination "Pá," which is the Tibetan equivalent for the more familiar "wálá." The origin of these two peculiar orders —the Jogis and Sanniásís—is a matter of some interest, and can scarcely be said, so far as I know, to have been properly cleared up as yet.

THE VAISHNAVAS.

58. **Vishnu.**—We may turn now to the forms of worship which represent the Hindu spirit more truly than the strange practices of the Jogí and Sanníasí sects. The Hindu, generally speaking, is not a Shavia, but a "Vaishnava," that is to say, he does not eat flesh, onions or garlic, and does not drink spirits. The main features of the Hindu pantheon are revealed to him in Vishnu or the incarnations of Vishnu. He worships the stone image of Vishnu in human shape. He reveres the Brahman and the cow. He wears the sacred thread (janeo) and the scalp-lock (bodí). He marries by walking round the sacred fire. He burns his dead, throwing the ashes into a river and taking a small portion of them to be thrown into the Ganges. He will often mark his forehead with one or more upright streaks of the calcareous clay known as Gopíchandan. His place of worship is called a Thákurdwára; and his places of pilgrimage are Hardwár, Gaya, Benares, Jaggannáth, Dwárka, Ajudhiá, Badrínárain, Pushkar, Brindáuan, Mathra, Pryág, Rameshar, and the like. His sacred books are the four Vedas, the Ramáyan, the Mahábharat, the Bhágavat Gíta, and the Vishnu-purán. He is, in fact, the orthodox Hindu, and in our returns the word Vaishnav means, as a rule, little more than this. The Bania of the south-east, for instance, will often call himself a Vaishnav, when he

Vaishnav . 1,709,033

means little more than that he is a Hindu, and not a Jain. A Hindu, when asked his sect, is generally safe in replying that he is a Vaishnav: and the term covers a multitude of other sects regarding whom special separate information is also forthcoming. The numbers returned at the Census as Vaishnavas exceed greatly the numbers returned under any other sect. The term is less distinctive, and the difference between the Vaishnav and the Shaiv is less marked in the Punjab than it is in the North-Western Provinces and Rájputána, where the mutual jealousy of the two sects is often very acute; and it will be observed from the figures quoted in the margin that the Vaishnavs of our tables have been mainly returned from the districts of the south-east border.

	No. of Vaishnavas.
Hissár	275,913
Delhi	194,485
Gurgáon	306,801

The Vaishnavs of our returns include not only those returned as Vaishnavs, but also those who specified more particularly their worship of the God Vishnu under terms such as Bishnpuj, Bishní, and Mahábishn, or their adoration of the god as Thákur, Thákurjí or Srí Maháráj. This deity is also reverenced as Nirbhav, the fearless one, and his followers have returned him under this name mainly in the Multán and Muzaffargarh districts. He is known also as Nárain, and is worshipped as Badrínárain at the shrine of that name in the Himalayas.* Another name for him which is common apparently in Hissár and Kángra, is Visvakarma, Biskarma or Biskam, the Maker of all things, the Great Architect, and under this name is revered by the Tarkhán or carpenter caste, who, on the night of the Diwálí festival, will put away their tools and will not make use of them again until they have made to them due offerings of flowers and *gur* in the name of the god.

Nirbhav panthí	1,028
Náráin	493
Biskarma	469

Of the minor avatárs of this deity, the only noticeable ones are those of Narsingh, the man-lion, who tore into pieces the tyrant Harnakas (Hiranyakasipa) to save the pious Prahlád; and Parasrám the axe-hero, who fell with such fury on the Khatri caste. The most popular incarnations are, however, of course those of Rámchandar and Krishna.

Narsinghie	265
Parasrámí	261

59. Ramchandar and Krishna.—The adoration of Rám is almost co-extensive with Hinduism. Every Hindu knows the main points in his history as told in the Rámáyan. Every Hindu sees him triumph in the yearly festival of the Dasehra; and the repetition of his name is the common method of salutation between Hindus all over India. Rám (or Rámchand, or Rámavtar, or Raghu Rám, or Raghnáth, as he is variously called) of Ajudhia or Oudh was the husband of Sítá, the son-in-law of Janak, the brother of Lachman; and these names, as will be seen from the returns quoted in the margin, are not uncommonly mentioned along with his. Sítá especially is often worshipped in conjunction with Rám as Rádhá is with Krishn. Lachman, or Lachman Jatí, the chaste, is supposed to have gained superhuman power by his austerities, and his worship is especially popular in the central portions of the province. His shrines are often attended by Mussalman ministrants.†

Rámchandar	43,714
Rám Dwárká	28
Rám Krishna	4
Rám Lachn	30
Raghnáth	33
Ajudhia-panthí	34
Sítá-rámjí	63
Sítá	1
Lachman	1,502
Rájá Janak	3

* The Sat Nárainis (87 in number, of whom 79 are returned from the Rawalpindi district) are merely orthodox Hindus who observe the fast of Sat Nárain on the thirteenth day of the moon (Puranmáshi).

† He is said also to be known as Pápúji and to be worshipped as such in Meywár by the Thori and other castes. The returns in our tables under this head are all from the Fázilka and Muktsar tahsils of the Firozpur district. There is another Lachman, a Mallí Jat, whose shrines are known as Marís, and who has a considerable reputation in Siálkot, more especially at a place called Badiána.

Pápújí	100

Krishn worshippers	1,463
Jaikishaní	1,692
Bhagwant-panthí	128

Krishn, as a hero of romance, is as well known as Rám, and though the actual worship of this incarnation is probably not as extensive as that of the other there are particular bodies of men who venerate Krishn with an exclusive devotion such as is not found in the worship of Rám. The Krishní sect properly so called, will commence every sentence of their talk with the word "Krishn." Other devotees of this hero salute each other with the words "Jaí Sri Kishn"—"Victory to the holy Krishna," instead of using the ordinary "Rám, Rám" Others will use only the words "Jai Gopálji"—"Victory to the herdsman." And there is a sect known as the Jaikishení who worship none but Krishn, and are remarkable for the combination they present of the extreme Shaiva and Vaishnava practices. They are said to have been founded by Muní Ditatre (see para. 53), to be connected closely with the Sanniásís, or even to be a sect of the Bám-márgís, to be recruited from both sexes and to worship nude before the image of their god. On the other hand they are devoted to the holy places of the Vaishnavas, to Gobardhan, Mathra, the Godávarí, and all that has to do with the history of Krishn; they read the Bhágavat Gíta; they are scrupulous observers of the sanctity of animal life; they are even reported to have been originally a Jain community, and to have only gradually adopted the ordinary Hindu customs relating to marriage and the like. In Lahore they are known as Bai; and their priests wear salmon-coloured clothes and white scull-caps, with flaps over the ears. They reverence more especially the Narbada and the deity Chang Dev, whose shrine is on or near that river; they worship his statue, which resembles that of Krishn and which is made of black wood or stone, and on the head of which they keep a small stone brought from the Narbada hills. At the time of prayer males and females alike are said to divest themselves of their clothes and to worship thus the image which only the initiated know to be that of Chang Dev and not of Krishn. They keep a handkerchief in their temple, which is called *sesh*, and with which every one who enters the temple wipes his or her hands. They are given to the practice of charms, and will neither reside nor eat anything near a Hindu temple. Of the 1,692 persons of this sect entered in the Census Tables, more than 1,200 are returned from the Jhelam district.

Devki-nandan	320
Dev-nand	1
Nand Lál	120
Vásdeo	226
Keshopanthi	25
Murlídhar	46
Gwáljí	9
Gopál Panthí	7
Gopál Chand	1,727
Gwálpanthí	73
Ranchor	151
Smáljí	3

The scripture most intimately connected with the worship of Krishn is the Bhágavat Gíta, in which he is the principal speaker. The country round Mathra and Bindrában and the holy shrines at Dwárka are the chief places of pilgrimage affected by his followers. Srí Krishnají himself goes by many names. He is called Devki-nandan after his mother, Nand Lál after his foster-father, and Vásdev after his real father. He is known also as Kesho or Smaljí or Murlidhar, as Gwálji or Gopál, the great herdsman, and as Ranchor, the coward, from his Horatian discretion in the battle with Jarásindha. He is worshipped also in connection with his brother Baldeo and his wife Rádhá*; and one of the famous shrines of Rádhá and Krishn is probably that at Hodal in the Gurgaon district. Krishn is more particularly the patron of the Ahírs or cowherds; but his worship is also especially popular among the Banias of the South-east and the Khatris of the Central Punjab.

Baldeo	112
Rádhápanthi	115

60. **The Charan-Dásís.**—A sect devoted to Krishn and found almost

* The Rádha-Swamis of our tables (33 in number) are, I am informed, a sect of recent origin, started by Rai Sálig Ram, of the Postal Department in the North-West Provinces; but I can give no details regarding their tenets.

Charan Dás . 1,253 entirely in Delhi, Hissár and Rohtak is that founded by Charan Dás, Dhúsar. The following is Professor Wilson's account of this sect:—

"Another Vaishnava sect, conforming with the last in the worship of Rádhá and Krishna, was instituted by Charan Dás, a merchant of the Dhúsar tribe, who resided at Delhi in the reign of the second Alamgír. Their doctrines of universal emanation are much the same as those of the Vedánta School, although they correspond with the Vaishnava sects in maintaining the great source of all things, or Brahma, to be Krishna; reverence of the Guru, and assertion of the pre-eminence of faith above every other distinction, are also common to them with other Vaishnava sects, from whom, probably, they only differ in requiring no particular qualification of caste, order, nor even of sex, for their teachers: they affirm, indeed, that originally they differed from other sects of Vaishnavas in worshipping no sensible representations of the deity, and in excluding even the Tulasí plant and Sálagrám stone from their devotions; they have, however, they admit, recently adopted them, in order to maintain a friendly intercourse with the followers of Rámánand: another peculiarity in their system is the importance they attach to morality, and they do not acknowledge faith to be independent of works: actions, they maintain, invariably meet with retribution or reward: their moral code, which they seem to have borrowed from the Mádhwas, if not from a purer source, consist of ten prohibitions. They are not to lie, not to revile, not to speak harshly, not to discourse idly, not to steal, not to commit adultery, not to offer violence to any created thing, not to imagine evil, not to cherish hatred and not to indulge in conceit or pride. The other obligations enjoined are: to discharge the duties of the profession or caste to which a person belongs, to associate with pious men, to put implicit faith in the spiritual preceptor, and to adore Harí as the original and indefinable cause of all, and who, through the operation of Máyá, created the universe, and has appeared in it occasionally in a mortal form, and particularly as Krishna at Bindrávan.

"The followers of Charan Dás are both clerical and secular; the latter are chiefly of the mercantile order; the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments, and a single streak of sandal or gopichandana down the forehead; the necklace and rosary are of Tulasí beads They wear also a small pointed cap, round the lower part of which they wrap a yellow turban. Their appearance in general is decent, and their deportment decorous; in fact, although they profess mendicity they are well supported by the opulence of their disciples. It is possible, indeed, that this sect, considering its origin and the class by which it is professed, arose out of an attempt to shake off the authority of the Gokulust'ha Gosains. The authorities of the sect are the Srí Bhágawat and Gíta, of which they have Bhásha translations; that of the former is ascribed, at least in parts, to Charan Dás himself; he has also left original works, as the Sandeha Ságar and Dharma Jihaj, in a dialogue between him and his teacher, Sukh Deva, the same, according to the Charan-Dásís, as the pupil of Vyás and narrator of the Puráns. The first disciple of Charan Dás was his own sister, Sahaji Bai, and she succeeded to her brother's authority as well as learning, having written the Sahaj Prakás and Solah Tat Nirnaya. They have both left many Sabdas and Kavits. Other works, in Bhásha have been composed by various teachers of the sect.

"The chief seat of the Charan-Dásís is at Delhi, where is the samádh, or monument of the founder. This establishment consists of about twenty resident members. There are also five or six similar Mat'hs at Delhi, and others in the upper part of the Doáb, and their numbers are said to be rapidly increasing."

The following account has also been furnished me from Delhi:—

"The religious sect of *Charan-Dásís* derives its name from its founder Charan Dás, who was born at Dehra, in Alwar State, in Sambat 1760 = 1703 A. D. His father was Murli, a Dhúsar, who died when the boy (then called Ranjit Singh) was only five years old The boy then emigrated to Delhi and lived with some relations there. He became a disciple of Bábá Sukhdeo Dás, a religious faqir of high attainments, at the age of nineteen at Shukr Tal near Mozuffarnagar, who gave him the name of Charan Dás. Afterwards Charan Dás established a separate religious order in his own name, and like others preached and made many disciples. His three principal disciples were 1. Swámí Rámrúp, 2. Gosain Jagatán and, 3. Shahgoleai (a female). Each of these established a monastery in Delhi in Mohalla Pípal Mahdeo, and obtained *Muáfís* or grants from Mogul Emperors, which have been

continued by the English Government. The head of each institution is called a Mahant and maintains the disciples attached to his monastery. Like Nának and Kabír, Charan Dás preached the abolition of caste, unity of the Godhead, and the obligation of leading a pure life. Charan Dás' faqirs are ordained to live in celibacy. They are very numerous in the Delhi district, where the sect originated. They have also spread into Meerut district, but do not seem to have extended themselves far and wide. The principal book of this sect is called *Bhagat Ságar*. They worship Krishna and his favorite queen Rádhá more than any other Hindu god or goddess. They are ordained to keep fast on the eleventh day of each fortnight.

"Their sacred places are Dehra, the birthplace of their chief, and Shukr Tal, the place where he was formally introduced into holy orders. There is also a temple in Delhi dedicated to Charan Dás, where the impression of his foot (Charan Dás) are worshipped.

"Charan-Dásís believe that their chief was possessed of miraculous powers, which he displayed before Nádir Shah at his invasion of Delhi."

61. **The Bairágís.**—The worship of Rám and Krishn is said to be of a comparatively recent date; and Wilson points out that in the Sankara Vijaya, published by a pupil of Shankar Acháraj, the religious leader who is supposed to have lived in the ninth or tenth century, no mention whatever is made of Rám, or Krishn, or Lachman, or Hanumán. The popularity of this particular form of worship is supposed to date from the time of the spread of the Rájpút power which followed the overthrow of the Buddhist dynasties. The local associations connected with Rám and Krishn are mainly to be met with in the North-West Provinces and Oudh, and these two may be said to form the central figures of the modern orthodox Hindu worship which is represented in its present state in those provinces, but which becomes more and more mixed with alien cults as we pass from the Ganges to the rivers of the Punjab.

The various orders who attach themselves more especially to the worship of Rám and Krishn are known generally as Bairágís.* The appearance of these orders dates from the period at which the worship of Rám and Krishn appears to have been in the ascendant, and though primarily they have their origin in the Deccan, their strength is, and has been, mainly in the North-West Provinces where the worship of Rám and Krishn has always been strongest.

The history of the Bairágís commences with Rámánúja who taught in the south of India and who is supposed to have lived in the eleventh and twelfth centuries. But it is not till the time of Rámánand, that is, until about the end of the fourteenth century, that the sect was in any way powerful or important in Northern India; and, indeed, it is only to the followers of Rámánand or his contemporaries that the term "Bairágí" is properly applied. The split occasioned by the secession of Rámánand was, like most of the movements in modern Hinduism, a revulsion of the more liberal Northern thinkers against the stricter doctrines of Southern Hindústán. The sect founded by Rámánand was, nominally at least, open to all castes, whereas previous to his time Brahmans and Kshatrias alone were admitted, and many of his followers who founded important schools of doctrine were, as we shall see later, men of the humbler classes. The movement started by Rámánand was essentially popular, and the books published by his adherents were written in the tongue of the people, no longer in Sanskrit, but in Hindí—a departure which has been very far-reaching in its results, and which has led in this province to a new scripture and a new national religion of a very clear and vigorous type

* Bairagí is, I am informed, the universal term for the *faw* crutch on which a devotee leans, either sitting or standing; also for a small emblematic crutch about a foot long: also for a crutch hilt to a dagger or sword.

62. Rámánandís and Nímánandís.—The Bairágís have, however, been so far outdone by the newer sects which have sprung from the original stock, that they may now be looked on as representing orthodox Hinduism in contrast to the more independent schools of thought. As a rule they venerate both Krishn and Rám, but there are sections of them that pay more reverence to the one, and others that pay more reverence to the other. There are always supposed to have been four sections of Bairágís, but it appears a little uncertain what the four sections are.* And in the Punjab there are practically two main sections only, namely, the Rámánand ísnd the Nímánandís, of whom the forme are more specially addicted to the worship of Rám, and the latter to that of Krishn. They both hold a great feast on the death of a fellow devotee, and also on the Ramnámínat, the day of the incarnation of Rámchandar, and on the eighth day of Bhádon, the incarnation day of Krishn. But the Rámánandís study the Ramáyan and look on Ajúdhia and Rámnáth as places of pilgrimage while the Nimánandís study the books relating to Krishn and consider Mathra, Bindrában and Dwarkánáth to be sacred places. The forehead marks of the Ramánandís are in the form of a trident, of which the two outer prongs are white and the central one white or red; while those of the Nímánandís are two-forked only and entirely in white. The shape of the latter emblem is said to be derived from the figures of the Narsing-avatár mentioned in paragraph 58 above, and the Nímánandís are stated to be especial worshippers of this incarnation.

Bairágí	.	29,360
Rámánandí	.	5,669
Nímánandí	.	439

63. Bairágí tenets and customs.—The distinction between Rámánandí and Nímánandí is not however one of any importance in the Punjab Proper, and the greater part of the persons who returned these sects in the Census are from the neighbourhood of Delhi.† In the centre of the province the general word "Bairágí" has been commonly employed, and the term includes worshippers both of Krishn and of Rám. The Bairágís proper maintain the *jatta* or long hair; they wear coarse *langotis* or waist cloths; they will often salute each other with the words "Seva Rám," and their names generally end in Dás, just as those of the Kanphatta Jogís end in Náth. They often call themselves Sítápádrís as opposed to the Lálpádrís or Sanniásís, and these seem to be terms genuinely in native use, not invented, like the familiar Pír-pádrí, for the edification of the ignorant Europeans. They will worship the idol of Sítá Ram, or they will reverence the small black round stones known as Sáligráms which hold so prominent a place in all Vaishnava devotions, or they will wash with water an image of Thákur at Krishn, laying offerings of flower and fruit, and food and incense before it and reciting mantras in its presence. A Bairágí is sometimes said to be subject to five commandments. He must journey to Dwárká and there be marked with the hot iron stamp of the sect. He must make the caste marks on his forehead with the substance known as Gopíchandan. Thirdly, he must invoke the name of one of the incarnations of Vishnú. Fourthly, he must wear the rosary of Tulsí wood. And lastly, he must know and repeat some mantra relating to one of the incarnations of Vishnú.

The Bairágí performs pilgrimages to the places which are held in respect by all the Vaishnavas, to Bindrában, Mathra, Jagannáth, Rámeshwar, Ajúdhia,

* I have been supplied with four lists apart from those furnished in the books. List No. 1 gives—1. Rámánandís, 2. Nímánandís, 3. Vishnúswámís, 4. Mádhavachárís. List No. 2 gives—1. Rámánújas, 2. Mádhavachárís, 3. Vishnuswámís, 4. Ními-kharak-swámís. List No. 3 gives—1. Rámánandis, 2. Nímanújas, 3. Mádhavachárís, 4. Vallabhachárís. List No. 4 gives—1. Rámánandís, 2. Bíganandís. 3. Mádhavachárís; 4. Vishnuswámís.

† There is another Rámánand, a Deccan Brahman, quite distinct from the Rámánand of the text. His samádh is in Jaipur, and he is said to be commonly worshipped among the Jats of the Hissár district.

Chandargirí, Lachman Bálájí, Dwárká, Badrínáth, and the like. The pilgrimage to Dwárká is generally made with the object of being there stamped with the sacred marks of the sect. The brand on the right arm is taken invariably as a sign of the pilgrimage to Dwárká, and marks the character of the wearer as a devotee. The ordinary marks applied to the arms of new disciples are the *shank* or shell, the *chakkar* or discus, the *gudá* or club, and the lotus flower. The signs may be either water-marks (*sítalmudrá*) or fire marks (*taptmudrá*), and the initiatory ceremony, though often performed at Dwárká, may b eperformed anywhere, especially in the house of the guru. Some go so far as to brand the arms of their women with these marks before they will eat or drink anything touched by them.

The Bairágí abstains, as a rule, from flesh and spirits, but he is often addicted in the south of the province at least, to the intoxicating *bhang*. Men of any caste may become Bairágís, and the order appears, as a rule, to be recruited from the lower castes. Theoretically, any Bairágí may take food from any other Bairágí, and the order is thus in theory a caste of itself; but in practice the Brahmans among them will ordinarily eat from the hands of none but Brahmans, and it is only at the religious assembly called the "Ghostí" that the people of all castes eat without distinction in one place. There is, however, a good deal of freedom regarding food and drink throughout the order, and in parts of the country they form a veritable caste. They are allowed to marry, and those who do so are called Gharbásí, while those who remain celibate are called Nagar. In Sírsa they are hardly to be distinguished from ordinary peasants; they marry and have families, eat flesh and drink spirits, and engage in ordinary agricultural work. In Karnál, according to Mr. Ibbetson,* "besides the monks, sádhús of the monasteries (*asthal*), whose property descends to their disciples (*chela*), who are called their *nadí* children, many of the Bairágís become married and become *gharist* and have descendants by procreation, or *bindí* children, thus forming a new caste. This latter class is drawn ve rylargely from Jats. The monastic communities are powerful and exceedingly well conducted, often very wealthy, and exercise a great deal of hospitality. Their headmen present themselves with complimentary offerings before the district officer in the same way as any other máfidárs or landholders."

The figures of our tables include in fact three different sets of people: firstly, the devotees who live celibate lives either in monasteries or in wandering groups; secondly, the pupils of these, the "Sewak Bairágián," who look up to the devotees and generally hold their doctrines, but do not follow their mode of life; and thirdly, the nondescript Bairágís above mentioned, who are in almost every respect a caste of themselves. Even among the monastic Bairágís, though celibacy is necessary, there is not necessarily any abstinence from the world and its ordinary business and pleasures. The Bairágís of our tables are mainly from Hoshiárpur, Jálandhar and Siálkot. In Hoshiárpur they appear to be especially numerous, and their monasteries are scattered all over the district. Some of the mohants are well educated and even learned men, and some are said to have even a passable knowledge of Sanskrit, an accomplishment which is not so common in this province as is generally supposed.

64. Gosains.—The word "Bairágí" merely means "devoid of passion," and can, properly speaking, be applied to any ascetic; and in common speech the word is very loosely applied, but generally with a connotation that the person referred

* Karnál Settlement Report, page 89.

to is a Vaishnava. The phrase "Sanniásí Bairágí" is often used as descriptive of "ascetics of all kinds." A word more vaguely used still and very difficult to define is *Gosain*. The term may, roughly speaking, be said to denote an ascetic of any order, but with a slight implication that the ascetic is a man of some standing and influence. This, however, is by no means the universal meaning of the term; it is often used for a Sanniásí and as often for a Bairágí; not unfrequently it seems to denote a separate order, which differs from either; and often the Brahmans alone are considered entitled to be called Gosains. On the whole, the commonest use of the word appears to be that which refers to the Bairágís, who are of high caste, such as the Brahmans. The word is also applied in the south-west of the province in a special sense to the followers of the saints Láljí and Shámjí, regarding whom more will be said hereafter. In Sírsa the Gosains form a separate caste, like the Bairágís in the same tract, and a large number of the Bairágís of our returns are from the Hissar district. In Kángra the Gosains were once an important trading community, dealing, however, in wholesale transactions only, and not in retail which they thought beneath their dignity. They are divided into numerous fraternities with a mohant at the head of each, but are now much reduced in circumstances in consequence of their internal dissensions. They are found as landholders in the Plách tahsil of Kulú. Mr. Diack writes: "The Gosains of Jwála Mukhi have forv ery many years been in the habit of visiting the Plách tahsil to purchase opium and blankets. Some of them have acquired land and settled there. These although they have intermarried with the people around are still a distinct, though not a religious, caste. There are also some families of Gosains in the Kulú tahsil, but their immigration dates further back than that of the Plách settlers, and they are only distinguishable from Kanets by their adhering to the custom of affixing the syllable 'gir' to their names."*

Gosain	4,906

65. Bairágí teachers.—The figures quoted in the margin refer to various Bairágí gurus, regarding most of whom very little is known. Harí Dás is the name borne by several Bairágí Sádhús, one of whom is in Muzaffargarh, one lives alone in a tank in Jhelam and eats vegetables only; one is of Tálpúr Pandori in the Gurdáspúr district and one is the mohant of the thakardwára at Datárpur, in the Dasúya tashil of Hoshiárpur; but the Harí Dásís of our returns are almost entirely from the Rohtak district and refer doubtless to some Harí Dás other than those above mentioned. The Harichand mentioned in the marginal statement may be an ordinary Bairágí mendicant, or he may be the Bhartpúr Rája of this name who took up a religious life. Kesho Dás was a Brahman who became a saint and whose shrine is at Tentpal in the Una tashil of the Hoshiárpur district; and there is also a Kesho Dás, a mohant of the Dera Bairágíán, in the village of Dera Chut Sáhib in the same tahsil, but the Kesho Panthís of our tables are from Multán, and relate probably to the worship of a local saint of that name, or of Krishn himself. Mangal Dás, again, is Bairágí, who is the mohant of Rám Tatwalí, in the Hoshiárpur district, and his followers are mainly returned from the Una tahsil. It is possible that the Tulsí Dásís returned in the Census are veneraters of the famous poet of the Hindí

Harí Dás	2,765	Bálmukandí	3
Harí Chand	1	Híra Dásí	24
Harí Chandí	71	Dharm Dás	2
Harí Chand Dásí	10	Gangá Dásí	52
Kesho Dás	1	Prem Dás	38
Kesho Panthí	25	Bishan Dás Panthú	51
Keshwa Rám	66	Sarúp Dás	32
Mangal Dás	56	Gopál Dás	33
Mul Chand	17	Gokul Dás	1
Sant Dás	49	Dand Pathi	11
Tulsí Dásí	129	Bálú Singh	31
Murár Panthí	129	Bálúpanthí	418

* This points to their being in origin Sanniásís.

Rámáyan. But Tulsí Dás is a common name among Bairágís, and as the greater number of our Tulsí Dasís are from the Gujránwála district, they are probably followers of one Tulsí Dás, a recent reformer from Ajniawála in the Háfizábad tahsil of that district. So also the Murár Panthís may be followers of Bábá Murár Sáhib, whose *gaddí* is in the Lahore district, or they may be mere worshippers of Krishn who is called Murári, or the "enemy of Mur," from his contest with a demon of that name. Híra Dás is a Bairágí saint of the Muzaffargarh district, and Bálú Thappa or Bálú Sáhib was a Bairágí Sádhú of the Jat caste who lived in the Daska tashil of the Siálkot district.

Kalládhárí	4,972
Thákur Dás	23
Nakodar Dás	3,960
Vaishnav Nának-panthí	170

A few of the Bairágí leaders have a more than local celebrity. Prominent among these are the Kalladhárí mohants of Dharmsál in the Una tahsil of the Hoshiárpur district, who are said to be at the same time Bairágís and followers of Nának. They are Brahmans and as such pay respect to the image of Thákur as well as to the Granth, and it is to these people that the term Vaishnav Nánakpanthí is especially applied. The present mohant of Dharmsál is Thákurdás, but the founder of the community was one Nakodar Dás who is said to have in his youth become absorbed in the deity while lying under the shade of a banyan tree instead of tending his cattle, and at last, after a prolonged period of adoration, to have disappeared into the unknown. The persons returned in the Census Tables as Kalladhárí are almost entirely from Hoshiárpur, while those who return the name of Nakodar Dás are mainly from Jálandhar. Kalladhárí was the ancestor of the Bedí family of Una.

Rám Thammaní	549

By the tank of Rám Thamman, in the Lahore district, there is another famous Bairágí shrine in connection with which a fair is held every year at the Baisákhí in April. The disturbances and immoralities attendant on this fair gave rise to considerable scandal some years ago, but the importance of the fair has somewhat decreased since the rail has rendered the Amritsar fair so easy to reach. The place is, however, a great centre for Bairágí ascetics, and men of this order who have been wandering all over India will time their tours so as to return home for the fair and receive their portion of the offerings. Rám Thamman was a cousin of Bábá Nának, and is by some described as his follower, but he appears to have been a true Bairágí.

Sarandásí	125
Simrandásí	758

Like the two sects just mentioned the Sarandásis and Simrandásís appear to be partially tinged with Sikh ideas, and they are sometimes classed as Udásís. Sarandás is said to have been a Bairágí of the Lahore district, but according to other accounts the Sarandásís and the Simrandásís are the same. Simrandás was a Brahman of Kaulo in the Gujránwála district, who lived some two hundred years ago; his followers are Gosains who wear the Tulsí necklace and who worship the bed (or *manji*) of their Guru.

Saindás	335
Kánshí Rám	174

Another community well known in the Gujránwála District and its neighbourhood is that of the Baddoke Gosains. The sect appears to have originated with a Saindás, a Brahman Bairágí of the Gujránwala district, and it has many followers among the more respectable Khatris and Brahmans of Lahore and its vicinity. The shrine of Baddoke is in honour of his son, one Rámánand, and a large fair takes place round this shrine every year. Kánshí Rám, the brother of Saindás, is said to have founded a separate sect to which he gave the name of Bhagtí.

Bábá Lál	981
Bábá Lál Daryái	84

There are several saints of the name of Bábá Lál, and one of them, who lived in the time of Sháhjahán and had a controversy with Dárá Shikoh, which is well known among natives, founded

a sect which is honoured with a notice in Professor Wilson's discourse on Hindú Sects. The Bábá Lálís of our returns are, however, apparently of another stamp. One who is known as Bábá Lál Tálíwála was a Bairágí faqír, who lived nearly two centuries ago, at Pind Dádan Khán, and had power to turn dry sticks into shisham trees. There is another Bairágí of this name whose headquarters are at Bhera, in the Sháhpur district, and another a Bairágí of the Rámánandí section, whose shrine is in Gurdáspúr. Another sádhú of this name, best known as Bábá Lál Daryái, has his *gaddi* on the Chenab, in the Wazirábād tahsil of the Gujránwála district. When a neighbouring Musalmán faqír tried to disconcert him by appearing with 1¼ lakhs of disciples and asking him to feed them, Babá Lál, who was bathing at the time, splashed the water about and turned it into food which he dealt out to them all.

Diál Bhaun	186

Another saint of considerable local reputation is Diál Bhaun, a Bairágí of Girot in the Khusháb tahsil of the Sháhpur district. This Diál Bhaun was originally a Khatrí cloth-seller, and his attention was turned to religion by a remarkable instance of second sight (ilhám) on the part of a Pathán woman with whom he was staying. He is said to have served Guru Gobind Singh, but his followers are in reality Rámánandí Bairágís and worshippers of idols. The headquarters of the sect are at the Rámsar tank at Girot, where a great festival takes place on the 30th Chet and 1st Baísákh every year. The followers of Diál Bhaun are chiefly Aroras and Khatrís of the Sháhpur and neighbouring districts, and their tenets are those of the Vaishnava Hindús. They are initiated at the Rámsar tank where they are taught special prayers and have their heads shaved. Some wear the sacred thread and some do not.

Ganjamálí	1,043

66. The Hindú revival in the South-west—Shámjí and Lálji.—In Montgomery, Multán and Muzaffargarh considerable reverence is paid to the shrine of Ganjámálí in the Multán city. The founder of the sect was a Brahman who is said to have lived some four centuries ago, and to have obtained the title from his wearing a necklace (mála of *ganja* seeds. He was a Gosain, a resident of Multán and a worshipper of Krishn; he is now looked on by many of the Aroras as their guru, and his cult is closely connected with that about to be described.

Shámdási	7,107
Shámjí	15,687
Lálji	18,046

The most celebrated of all the Bairágí movements in the Punjáb and by far the most predominent in the south-west corner of the province is that connected with the names of the Gosains Shámjí and Lálji. These two men were the leaders of a great revivalist movement among the Kirárs or Hindu traders of the south-west some three or four hundred years ago.

Shámjí, or Shám Dás, was a Khatrí, a resident of Dipálpur, who went to Bindrában when he was twelve years old and became a disciple in the temple of Sri Chetan Mahá Prabhú. The Gosain in charge, Dwárká Dás, gave him his blessing, and he became endowed with miraculous powers. In the Sambat year 1600 (A.D. 1543) the god Krishn presented him with two idols and said: "The Hindus of the western country of the Sindh are ignorant of their religion. They have no guru to guide them between good and bad. Go to the west and teach the Hindus the ceremonies of their religion and make them your disciples (Sewak). Your words will have speedy effect." Shámjí thereupon set out, and on reaching the Indus commenced his mission by making two and a half disciples, namely,

two Khatrís and half a Chándia Biloch! He settled down at Mauza Bapilwar Fatteh Khán, and founded in the town of Dera Ghází Khán a temple in honour of Krishn as Nannit-praya, the lover of butter. This temple is one of the oldest in those parts and its present head is Gosain Dharmí Dhar. There are other temples erected by or in honour of Shámjí at Dera Ismail Khán, Kot Sultán, Kot Addu and Multán.

Shámjí had three sons, Kahnjí, Dwárkánáthjí and Jugal Kishorjí; and his followers are derived from three sources—those belonging to the Gandia Jats are called Rang Rangita, the Chándia Biloches are called Chhabala, and the Khatrís are called Chhabíhwale. The Gandia Jats and Chándia Biloches, though still Musulmáns, present offerings to the descendants of Shámjí.

Lálji was in a way the successor of Shámjí. He was a Brahman, a resident of Siwán in Sind, and was born in Sambat 1608 (A.D. 1541). He also went when quite a boy to Mathra and Bindrában, and while there in Sambat 1641 received from the god Krishn a divine errand similar to that of Shámjí. At first the young man refused, but the god told him to start for the Indus at once, adding that the divine image would follow him and that he would hear the inkling of its anklets behind him. Whereupon Lálji set forth and on reaching the country west of Derá Gházi Khán he stopped and looked round. The idol then said: "You have stopped; and I too am going no further." So Lálji built a temple on the spot to Krishn under the name of Gopínáthjí, and this temple still bears a considerable reputation in Dera Gházi Khán and its neighbourhood. Two other shrines were also established, one at Dera Ismáil Khán, called Nágarjí and one at Baháwalpur, called Sri Girdhárí Jí. The miracles performed by Lálji were a very convincing proof of his mission, and his descendants still hold the temple of Gopínáthjí which he raised.

The influence of these men in favour of the Hindu religion has been enormous and they have in all probability reclaimed the whole of the trading community of the south-west from a virtual conversion to Sikhism or Mahomedanism. To be a Hindu by religion is in those parts almost synonymous with being a follower of these Gosains. The Khatrís and Aroras of the south-west are divided into Sikhs and Sewaks—the followers of Nának and the disciples of the Gosains; and it is due to the exertions of Shámjí and Lálji that the latter are as numerous as they are. The only object of reverence, which can be said in any way to rival Krishn and his apostles, is the River, regarding which mention has been made in para. 45 above, and the people have gone so far as to confuse the two, and at times it is the Indus, at times Lálji, who is addressed and worshipped as Amar Lál, the immortal one.

The Gosains or priests of Shámjí and Lalji live largely at Leia and Bhakkar and are Khatrís. The number of those who have succeeded the original pair is legion, and the names quoted in the margin represent but a few of those that are venerated or that have been returned in our tables, for I have included in the figures for Lálji and Shámjí a number of miscellaneous returns which it would have been more interesting to have shown separately, such as Krishn Lálji, Mahán Prabhu, Sewak, Lílá Dhar, Bánsí Dhar and the like, and I have also in some cases classed some of the returns such as those of Girdhárí, Ganjamálí, Madanmohan, etc., partly with the original Lálji and partly under separate headings. The first six of the names noted in the margin are those of

Bihárí Lál	203	Jati Dás	11
Bhagwán Dás	17	Devi Dási	33
Kesho Rám	9	Rang Lál	83
Mathranáth	2	Madan Gopál	8
Narain Dás	103	Madanmohan Lál	22
Dalwána	221	Girdhári Lál	12
Chhabeldás Panthí	570		

successors of Shámjí, and the latter six are names of successors of Láljí; but there is some confusion between the two and the want of further information regarding the names is not perhaps to be much regretted, as the same tenets appear to be held by all. There are other gurus, such as Nandu, Channan Lál, etc., who were Gosains of Shámjí's family, and Rúpchand, Kunj Lál, Khem Dás, Awálijí, etc., who were of the family of Láljí. The Chabeldásís too form a sect, which was founded by an Arora disciple of Shámjí, called Chabeldás, who lived in Makhowál Kalán in the Sanghar tahsil of the Dera Ghází Khán district. There is a shrine there called after his name and the tenets of his following differ little if at all from those of the Shámdásís.

67. Some minor Hindu sects.—We have seen above that though the teaching of Rámánand was in the beginning an inroad on the caste principles of orthodox Hinduism, the influence of the Baíragí devotees who look to him as their founder has been almost entirely in favour of pure Hinduism, and the sect is in this province as orthodox as any other. It would therefore be well if, before we go on to record the more liberal results of the teaching of Rámánand, we should glance at a few returns which have been made at the Census of the names of various petty leaders of orthodox opinion in various parts of the province. Even among these we shall find some whose doctrines are not in accordance with the ordinary Hindu opinion, but this is the most convenient place to take notice of them.

Birbal	2	Bál Gurú	1
Míran Bai	32	Teli Rája	34
Bábá Jasrae	35	Mastání	4
Kesardásí	4	Jai Rám Dás	13
Bábá Suraj	19	Mehr Dás	1,930
Jodha Rám	1		

The two Bírbal-panthís of our returns are from the Marwat tahsil of the Bannú district, and it would be interesting to know whether they really venerate the memory of Akbar's minister, or whether the object of their reverence is some other Bírbal. Thirty-two persons in Pesháwar and Kohát return the name of Míran Bai, a famous poetess and devotee of Krishn, who is said to have lived in the time of Akbar. Her shrine is at Udaipur in Rajpútána, and there are many legends about her, but that best known in the Punjab is connected with the supposed fact that the god Krishn partook of her *kacchí khichrí.*

Lála Jasrae was a Khatrí, whose shrine is in Dipálpur in Montgomery. A large number of Khatrís put their faith in him and take their children to his shrine to have their heads shaved. He is reverenced also at Lahore, Amritsar, Jálandhar and Jagráon. Kesar Sháh was a faqír in the Gujránwála district. Bábá Súraj of Chúhá Bhagtai, in the Kahúta tahsil of the Pindí district, was a Brahman, who some two hundred years ago served a Jogí, and from him learnt a mantra by which he became a distinguished faqír. He is commonly known as Chúhewála and his followers as Bhagtís. Bál Gurú is a Kashmírí saint.

The Telí Rája faqírs are found in the south-west of this province, in Dera Ghází Khán and Muzaffargarh, but their original home is said to be Gujránwála. They receive alms from all classes, and are especially addicted to cheating women by false prophecies. They have obtained their names from the dirty, oily clothes which they think it necessary to wear. The Mastání faqírs wear anklets of bells (ghúngras) on their feet and dance in the streets; they are said to collect one pice at each house.

Mehr Das was a faqír who resided at Ketás in the Pind Dádan Khán tahsil, and Jodha Ram was a pious Brahman who lived at Hazro in the Pindí district.

Regarding the Jairámís little seems to be known, except that the founder of

their sect was also known as Bábá Kúrewála or Bhangewalá, which would point to a low origin.

68. Saints of the Jhang district, Jinda-Kaliána.—The Chenáb is famous for its saints,* and these are by no means entirely Musulmáns. The Hindu saints of the Jhang district deserve special mention, and I have noted on the margin names of four of them. Of Rám Piára I have ascertained nothing, except that he was a Bhagat, who generally resided in Jhang and Dera Ismail Khán and professed the Vaishnava tenets.

Rám Piára	17
Múla Sant	437
Bábá Shaháná	36
Jinda Kaliána	487

There have been religious men of the name of Múla Sant both in Lahore and at Tálagang in the Jhelam district, but the most celebrated, Múla Sant, was a famous Brahman of Wazírábád, who lived in the beginning of the sixteenth century. This man quarrelled with his caste followers in Wazírábád, and emigrated to a place called Sulimán in the Chiniot tahsil of the Jhang district, where he gave himself out as an Arora. He was advised by Sayad Jamál Sháh and Bábá Jinda Sáhib (of whom more hereafter) to visit the shrine of Badrínarain; and at Badrínarain he was ordered by the oracle to marry an Arora woman. He complied, but of course a considerable stigma attached to the offspring of this irregular union, one Harídás by name, and it was only in consequence of Harídás's wonderful miracles that the matter was condoned. The tenets of Múla Sant were Vaishnava, and he is said to have spent twelve years worshipping in a hole which he had dug. His son Gosaín Harídás succeeded to his position at Sulimán, and his tomb there is still an object of great reverence among the Aroras who attend in large numbers to shave their children's heads (jhond utárná) in honour of the saint. Fairs are held here in April and September. The followers of Múla Sant are mainly found in Jhang, Sháhpur, and Gujránwála; they abstain from meat and wine, reverence Rám, and worship no idols but merely the Sáligrám.

Like Múla Saint, Bábá Sháhána was not originally a native of the Jhang district. He was a Gaurí Khatrí of Satghara in the Montgomery district, who lived some three hundred years ago. His original name was Mihra and his original occupation was boiling gram. One of his customers was a Musulmán faqír, who made him his *chela* and bestowed on him the name of Mihr Sháh. Mihr Sháh then emigrated to Leia, in the Dera Ismail Khán district, where he converted two goldsmiths. From thence he moved to Kachian, a Khatrí village on the river Chenáb, in the Jhang tehsil, which is now deserted; but his assumption of the Musulmán title Sháh offended the susceptibilities of the Khatrís and led to a good deal of cursing on the part of the saint, who shifted his quarters once more to Khíva, a village of Mahni Siáls. The saint appeared in bad spirits, and the inhabitants to prevent more cursing gave him a house, a well and a plot of ground, which are still in the possession of Bábá Sháhána faqírs. This restless devotee had however another and more celebrated residence at Gilmála, twelve miles from Jhang. He had shot an arrow into the air, and it fell at Gilmála, where now there is a large building inhabited by members of his order. A fair is held here on the first Friday in Phagan every year. The followers of Bábá Sháhána do not respect the shástras as they should; they call themselves "Sháh," and they use the name of "Sat Sháh" in their prayers.

Another Jhang sect, and one that worships one god only, is that of the followers of Jinda and Kaliána, two saints who are said to have lived in the early

* The saying is: Satlaj Kírí Rávi amírí, Chenáb faqírí, Jhelam sharírí wa Sind dilírí.

part of the sixteenth century. Jinda was a Ganidhar Brahman of Pírkot Sadhána, in the Jhang tahsil, who in early life was an Aghorí faqír,* and his chief residence was Massan, in the Vichand, a few miles from Jhang. Kaliána was a Sáhar Brahman of Takht Hazára, in the Sháhpur district, who left his home for Siálkot and passed some time there in devotion on the bank of the Chenáb. From Siálkot he went to the Kirána hill (see para. 56 above) to compare his attainments with those of the Kirána Pírs. At Kirána his miraculous powers became well established, but the Pírs suggested his moving on to Massan, and when he reached Massan, he met Jinda. As the two saints met they exclaimed simultaneously: "Jinda so Kaliána, Kaliána so Jinda." "As is Jinda, so is Kaliána; the two are one and the same;" and they are now known by the joint name of Jinda-Kaliána. There remained, however, the difficulty that Jinda was still an Aghori, while Kaliána was a Vaishnav; and it was not until Jinda had ascertained at the shrine of Jagannáth that he could drink a seer and a quarter of molten lead and pass it out in the ordinary way, and had exhibited his ability to do this in the presence of ten faqírs, that he was able to renounce the old sect and enter the new. Jinda was a celibate and his *chelas* are the regular successors to the *gaddí* at Massan. Kaliána, on the other hand, married, at Jinda's instigation a Brahman girl of Alípur, in the Jhang tahsil, and his offspring, still known as Gosains, are found in many villages of the Jhang district, are looked on with reverence by the people, and are entertained with particular care by the *gadínashíns* of the Massan shrine. The buildings at Massan are striking in appearance, and an annual fair is held there. The two *samádhs* of Jinda and Kaliána are there, and the mohant of the place honours them by blowing his shell (shankh) morning and evening. Their followers are chiefly Brahmans, Khatrís, Aroras, Sunárs and Bhátias. They worship no god but Brahm, and they greet each other with the words "Sat Jinda Kaliána." Some accounts assert that Jinda and Kaliána were contemporaries of Gurú Gobind Singh, and others would class them with the Nánakpanthís; but the above is the received version, and though possibly influenced by Nának they do not appear to have been in any way his followers.

Kartárí . . . 12
Kaltárí . . . 20

69. **The Kartárís.**—The Hinduism of the south-west has of late years given birth to a sect known as Kartárís or Kaltárís. Their founder was one Assa, an Arora of Bhakkar, in the Dera Ismaíl Khán district, who made disciples not only from among the Hindús, but also from among the Musulmán cultivators of the district. The followers of this Pír usually go through the ordinary business of the world up to noon, after which they will paint their faces with *tilaks* of wonderful patterns and various colours, and will either sit in the bazar without uttering a word even when spoken to or will wander about with fans in their hands. They are indifferent to the holy books of either creed. Their behaviour is harmless and the sect does not appear to be progressing.

MAHOMEDAN INFLUENCES.

70. **Islám in Hinduism.**—A sect like that just mentioned presents to us the picture of what may happen when a Hindu of eccentric habits of thought is brought in contact with the predominant influence of Islám; but it is of course by no means a solitary instance of the effects produced by Mahomedanism on

* The Aghoris are one of the most nauseous and disreputable of the faqír orders. See Ibbetson's Census Report of 1881, para. 522. No one seems to have returned his sect as Aghori at the present Census.

Hindu thinkers; and in fact the whole of the more liberal school of thought in Northern India, which began with Rámánand, was continued by the Bhagats and culminated in Nának, owes a great deal of its effect to the establishment in India of a monotheistic power which showed that men could live in piety and prosperity without Brahmans or Shástras. The forcible conversions of the people to Mahomedanism are, in the east of the Punjab at least, referred to the time of Aurangzeb; but in the west the greater number of the tribes were converted during the thirteenth century in the days of Bábá Farid and Baháwal Haqq, "to whose eloquence and sanctity" (as a Mahomedan writes) "Islám in the Punjab owes more than to the sword of any king." The era, however, in which Islám was brought home to the people of the province at large, and in which the more thoughtful Hindus began to acquaint themselves with the tenets of their conquerors, was the period between the invasion of Tamerlane and the establishment of the Mughals. The effect of Mahomedanism on the religious tenets of the Hindús will be noticed later. Its effect on the customs and practices of the common people has often been dealt with elsewhere: but the writers who have treated this subject have generally pointed out the large admixture of Hinduism that there is in the Mahomedanism of the common people, rather than the amount of Mahomedanism there is in their Hinduism; and indeed the basis of the religion of the people, in all but the very west of the province, is undoubtedly Hindu. Mahomedan influence, though mainly noticeable in the higher trains of thought, to which I shall presently refer, has, however, had some considerable effect on the common superstitious and religious feelings of the people, and has very strongly tinctured their religious vocabulary. It is unnecessary here to notice in detail the numberless signs of Musalmán influence which we come across in the daily life of the Hindu peasant. A reference to Major Temple's book on the *Legends of the Punjab* affords abundant illustration of this to persons who are not in a position to observe it on the spot. If no other evidence were required, the extraordinary indifference with which the Deity is addressed in popular speech as Maulah, Parmeshar, Nirankár, Thákur, Rám, Dátá, Khudá, Kartár, Harí, Rabb, Allah and the like, by the followers of either faith, shows clearly enough the strange indiscriminateness of the popular religion. The wonderful intermixture of Hindu and Musalmán modes of thought is also very markedly indicated in the tables of sects attached to this report; but I shall content myself here with noticing one or two of the most prominent sects among the Hindus which are professedly the outcome of Mahomedan influence.

Sultání	415,768

71. **Sakhí Sarwar.**—First and foremost is the following of the great saint Sultán Sakhí Sarwar. No one knows exactly when Sultán lived. Mr. Ibbetson places him in the twelfth century and Major Temple in the thirteenth; while there are accounts in the Sákhís of the Sikhs which represent Sultán as a contemporary of Gurú Nanák, and as having presented a watermelon to him. Whatever the exact time of his birth and death, Sultán was practically one of the class of Musalmán saints, such as Baháuddín and Shams Tabríz, who settled down and practised austerities in the country round Multán. Sakhí Sarwar Sultán, also known as Lakhdatta, or the Giver of Lakhs, Lálánwála, or He of the Rubies, and Rohianwála, or He of the Hills,* was the son of one Zaínulábdin, and his real name was Saiad Ahmad. Of his life there is little to tell but a mass of legends.

* The Sultánís returned themselves at the Census under such term as the following:—Sarwariá: Sultánia: Sultánia was Devi: Sewak Sultani: Sanáthan Dharm Sarwaria: Sakhí Sewak: Hindú Sultání: Sarwariá Sultánia; Nigáhia: Sultán pirta-Sarwar Sakhi: Sawak Sakhi Sarwar: Sarwar Ságar: Lakh Dátá: Sultání Rámrae: Sarwar panthí: Sakhí Sultání: Chela Sultán. Ramdásia Sultánia: Gurú Sultánia: Nígáhá Pír: Dhokal Sewak: Khwája Sarwar; Lálanwála, and so on.

"Hazrat Zainábuldín" it is said, "had two sons, one was Saidi Ahmad, afterwards known as Sakhí Sarwar, the other was Khán-Doda, who died at Baghdád, and was not famous. There is a shrine to him between Dera Ghází Khán and Sakhí Sarwar, at a place called Vador. Saidi Ahmad studied at Lahore, and from there went to Dhokal, near Wazírábád, in Gujrat [should be Gujránwála]. Whilst at Dhokal he saw a mare, the property of a carpenter, and asked the carpenter for it. The carpenter denied having a mare, whereupon Saidi Ahmad called to the mare, and it came up to him of its own accord. Saidi Ahmad then told the carpenter to sink a well, which he did, and the descendants of the carpenter are the guardians of the well, at which a fair is held every year in June to Sakhí Sarwar's honour.* After this Saidi Ahmad, by his father's order, went to reside at the foot of the Sulimán Range, and settled at the place now called after him. Shortly after retiring into the desert, Saidi Ahmad performed another miracle. A camel belonging to a caravan, which was going from Khorasán to Delhi, broke its leg. The leader of the caravan applied to Saidi Ahmad, who told him to return to where he had left the camel, and he would find it sound. The merchant did as he was directed and was rewarded by finding his camel recovered. On arriving at Delhi, the merchant published the miracle, and the Emperor heard of it. The Emperor, anxious to enquire into the miracle, sent for the camel and had it killed. The leg was examined and found to have been mended with rivets. The Emperor convinced of the miracle sent four mule-loads of money to Saidi Ahmad, and told him to build himself a house. Sakhí Sarwar's shrine was built with this money. One Gannú, of Multán, now gave his daughter in marriage to Saidi Ahmad, who had miraculously caused two sons to be born to him. Gannú endowed his daughter with all his property and it was for the generosity in distributing this property to the poor that Saidi Ahmad obtained the name of Sakhí Sarwar, or the bountiful lord or chief. Sakhí Sarwar now visited Baghdád. On his return he was accompanied by three disciples, whose tombs are shown on a low hill near Sakhi Sarwar.†"

Another account of the saint, supplied to Major Temple by a munshi from Lahore, runs as follows:—

"The father of Sayyid Ahmad, surnamed Sakhí Sarwar, was one Sayyid Zainu'l Ábidín, who migrated to India from Baghdád in 520 A.H., or 1126 A.D., and settled at Sháhkot, in the Jhang district, where he married 'Aesha, the daughter of a village headman, named Pírá, a Khokhar. By 'Aesha he had a son, Sayyid Ahmad, afterwards the great saint known as Sakhí Sarwar. Sayyid Ahmad was much ill-treated by his own people in his youth, and on the death of his father left India in 535 A.H. or 1140 A.D., and went to Baghdád, where he obtained the gift of prophecy (khiláfat) from the saints Ghaunsu'l Azam, Shekh Shahábuddín Suharwardí and Khwája Maudúd Chishti. (Ghaunsul'Azam is Abdu'l-Qádir Jíláni, who flourished at Baghdád 1078—1166 A.D. Shekh Shahábuddin Suharwardí flourished at Baghdád 1145—1234 A.D. Khwájá Maudúd Chishtí died 1150 A.D. This tradition is therefore fairly correct as to chronology). After dwelling at Baghdád for some time, Sakhí Sarwar returned to his native land and dwelt at Dhaunkal, in the Gujránwála district, for a time. He then went to Multán, the Governor of which gave him his daughter Báí in marriage. Here he also married another woman, the daughter of one Sayyid Abdu'r-Razzáq. He next visited Lahore, where he obtained proficiency in secular knowledge under Sayyid Isháq. (This is an anachronism, as Maulána Sayyid Isháq was born at Uch, in the Baháwalpur State, and studied under his uncle Sayyid Sadru'ddín Rajú Kattál at Sahάranpur, where he died in 1460 A.D.), and finally returned to Sháhkot, where he settled. Here he became famous as a worker of miracles, and obtained many followers, which excited the envy of his relatives, who determined to put him to death. But the saint, having heard of their intention, fled into the desert and settled at Nigáha, in the Dera Ghází Khán district, in company with Sayyid 'Abdul Ghaní, his brother, Báí, his wife, and Sayyid Surájuddín, his son. His family, however, followed him, and falling upon him in large numbers, slew him and his companions at Nigáha in 570 A.H. or 1174 A.D. The saint was buried on the spot, and there his shrine stands to this day."‡

* The local legend at Dhonkhal is that the well is due to Sakhí Sarwar having struck his staff on the ground when thirsty. Its waters are said to be good for leprosy, and the village is much haunted by lepers. The offerings at the Dhonkhal shrine are shared by the owners of twenty-one wells, and the transfer of a well carries with it a transfer of a share in the offerings.

† *Dera Ghází Khán Gazetteer*, page 39.

‡ *Panjáb Notes and Queries*, iii, 154. The remarks in brackets are by Major Temple.

72. The shrine of Sakhí Sarwar.—The above may be taken as representing roughly the outlines of a legendary life round which numberless additional tales have gradually collected. Those who would know, for instance, how he raised a boy from the dead for Dání Jattí, how he used Bhairon as his messenger, how Isa Bania in the time of Aurangzeb built him a temple, and so on, will find all they want in those very interesting volumes published by Major Temple under the title of *Legends of the Panjáb.* There is little enough of history in all this, and the main fact we can determine is that for some reason or other the saint fixed on Nigáhá, in the Dera Ghází Khán district, at the edge of the Sulaimán mountains, as his residence, "the last place," it has been said, "that any one with the least regard for his personal comfort would choose as an abode." The present shrine at Nigáhá is built on the high banks of a hill stream, and a handsome flight of steps made at the expense of two merchants from Lahore leads up from the bed of the stream to the shrine. The buildings of the shrine consist of Sakhí Sarwar's tomb on the west and a shrine to Bábá Nának on the north-west. On the east is an apartment containing the stool and spinning wheel of Máí 'Aeshán, Sakhí Sarwar's mother. Near this is a thákurdwára, and in another apartment is an image of Bhairon who appears in the legends as the saint's messenger (see para. 46). To the west of the out-houses and within the shrine enclosure are two dead trees said to have sprung from the pegs which were used for the head and heel ropes of Kakkí, the saint's mare. Behind the shrine are the dwellings of his son Ráu'ddín and his brother Dhodha. To the west near the shrine, but away from it, are the tombs of Núr and Isháq, two of his companions; and similarly to the east are two more tombs to his comrades, Alí and Usmán. The tomb presents a peculiar mixture of Mahomedan and Hindu architecture. In 1883 it was destroyed by fire, and two rubies presented by Nádir Sháh and some valuable jewels presented by Sultán Zamán Shah were consumed or lost. Since then the shrine has been rebuilt.*

"The present guardians of the Sakhí Sarwar shrine," according to the Gazetteer, "are the descendants of the three servants of Gannú who attached themselves to Sakhí Sarwar. They were Kúlang, Káhin and Shekh. Sakhí Sarwar limited the number of the descendants of these three men to 1,650,† which number has been strictly observed ever since. The number is thus distributed:—

Káh Kúlang, 21.

Descendants of Kúlang	750
Descendants of Káhin	600
Descendants of Shekh	300

"All the offerings made at the shrine are divided into 1,650 shares, and it is said to be a fact that there are never more nor less than 1,650 mujawars or descendants of the three original keepers of the shrine. This number includes women and children. It is not, however, a fact that there are not more nor less than 1,650 mujáwars, as was ascertained when the village pedigree title deed was prepared. The mujawars are all equal, and an infant gets the same share of the proceeds of the shrine as an adult. The mujáwars, after the annual fair which is held in April, almost all disperse over the Punjab as pilgrim hunters. It is only at the great annual fair that the treasure box of the shrine is opened and its contents distributed. Throughout the year the shrine is the resort of mendicants and devotees, but the mendicants usually receive nothing more substantial from the shrine than an order upon some worshipper of the saint given under the seal of the shrine. This order, when presented, is paid or not according to the respect in which the shrine is held by the presentee. When Mr. Bull, the Assistant Secretary to the Lahore Municipality, was attacked by a fanatic, an order from the Sakhí Sarwar mujawars was found upon his

* See *Dera Ghází Khán Gazetteer*, page 40; and *Panjáb Notes and Queries*, i, 999: iii, 82.

† Another account says that after the burial of Sakhí Sarwar three persons, Gohra, a leper, Hibrat Nigáhí, a blind man, and Ahmad Khán Afghán, an impotent man, came to the shrine and were cured of their respective infirmities. From these are descended the present Mujáwars, who are divided into three classes,—Kúlang, Mauhan and Shekh. The number of descendants is said to be 1,350 and by a miracle of the saint never to alter; but this is not true, as all the mujáwars claim an equal share in the annual profits, and their number can be ascertained at any time. See *Punjáb Notes and Queries*, iii, 156.

assailant. This at first gave rise to a suspicion that the guardians of the shrine were in some way implicated in the murder. The order had, however, been granted merely in the ordinary course."

73. **Pilgrimages to Sakhí Sarwar.**—The pilgrimages to the shrine from the centre of the province are a special feature of the cult of Sultán, which are worth mentioning, and in the early months of the year there are continual streams of pilgrims of all creeds—Hindu, Sikh and Musalmán—pouring towards Nigáhá. I cannot do better than quote Mr. Purser's account of the pilgrimages made from the Jálandhar district.

"The company of pilgrims," he writes, "is called Sang, and their encampment Chaukí. The main route is through the following villages:—Hánsron, Mukandpur, Kuleta or Barapind, Bopárác (Phillaur), Rurka Kalán, Bandála, Jandiála, Bopárác (Nakodar), Khánpúr, and thence to Sultánpúr. Along this route the Sang, which is originally formed by pilgrims from Garhshankar, in the Hoshiárpúr district, is joined by detachments from the districts to the south of the Sutlej and from the lower half of the Jálandhar district. It is known by the special name of Kálikamlí, because so many of the pilgrims have black blankets to protect them from the cold. Another route is by Adampur, Jálandhar, Kapúrthala and Wairowál, which is taken by pilgrims from the north of the Doáb. Those from about Kartárpur assemble there and proceed to Kapúrthala. On the road these people sleep on the ground, and do not wash their heads or clothes till the pilgrimage is accomplished, and the more devout remain unwashed till their return home. The pilgrims are personally conducted by the Bharáís, and call each other Pír Bháí, or Pir Bahin, (brother in the saint or sister in the saint). The Census Report says it is probably from this latter circumstance the Bharáís derive their name (Pir Bhra or 'Saint Brothers'). People who cannot undertake the pilgrimage usually go to one of the Chaukís, or, if they cannot manage that, to any other village, for a night. If they cannot go anywhere, they sleep at home at least one night on the ground, as a substitute for the complete pilgrimage. A pilgrimage to Nigáhá is commonly made with the object of obtaining some desired blessing from the saint, or in fulfilment of a vow. The pilgrims have a local self-government of their own on the road. Leaders from Chakchela and Kangchela (Kang kalán) in the Nakodar tahsil, attach themselves to the southern band, and hold an assembly called *diwán* every evening in which they administer justice, and are, assisted by assessors from Bilga, Jandiala, Barápind, and other villages. There is much rivalry between the Kangchela, and Chakchela leaders, but the latter hold the supremacy."

There are other shrines of this saint, and in fact almost every village in the Central Panjáb contains one. But the most celebrated are those connected with the annual fair at Dhonkal in Gujránwála, the Jhanda mela at Pesháwar, and the Kadmon ká mela, in Anarkalí, at Lahore. At Dhonkal, Sultán had taken up his abode and procured a miraculous stream of water. His house was in the time of Shah Jahan turned into a mosque and the well was much improved and beautified. The fair here, which lasts for a month in June and July, is attended by some 200,000 people, who drink the sacred water and take away fans and sprigs of *mehndi* as mementos of their visit. The Jhanda mela in Pesháwar is of less importance; it takes place in the first or second Monday in Maggar, and the festival is put off if there is rain. The mela is in commemoration of the death of Sakhí Sarwar, and has its name from the flags exhibited there by the faqírs. The Kadmon ká mela, in Anarkalí, is held at the shrine of Sakhí Sarwar near the thána, on the first Monday after the new moon in February. Offerings are made on the tomb, and a certain class of musicians, called Dholís, take young children who are presented at the tomb and dance about with them.

74. **The observances of the Sultánís.**—The village shrines of Sarwar are known as *Pirkhánas*, or *Sultán dá thaun*, or *nigáha*, or merely as *thaun* or *jaggah;* they are unpretending little edifices, to be seen outside nearly every hamlet in the central districts. The shrine is a hollow plastered brick cube, eight or ten feet in each direction, covered with a dome some ten or twelve feet high, and

with low minarets or pinnacles at the four corners and a doorway in front opening out generally on a plastered brick platform. Facing the doorway inside, are two or three niches for lamps, but otherwise the shrine is perfectly empty. The saint is especially worshipped on Thursdays, when the shrine is swept, and at night lamps are lit inside it. The guardians of the shrines are Musalmáns of the Bhirai clan, who go round on Thursdays beating drums and collecting offerings. These offerings, which are generally in small change or small handfuls of grain or cotton, are mainly presented by women. Another method of pleasing the saint is by vowing a *rot*: the *rot* is made by placing dough to the extent vowed on a hot piece of earth, where a fire has been burning, and distributing it when baked. A special *rot* ceremony is also performed once a year on a Friday in most Sultání families. A huge loaf is cooked containing a kaccha maund of flour and half a kaccha maund of gur. The bharai attends and beats the drum, and sings the praises of the saint while it is preparing. When it is ready he gets a quarter and the family with their neighbours eat the rest. The saint is also worshipped by sleeping on the ground instead of on a bed; this is called *chaukí bharná*. Wrestling matches (ching bájání) are also held in his honour, and the offerings made to the performers go towards keeping up the shrine at Nigáha. A true worshipper of Sultán too will not sell milk on Thursday; he will consume it himself or give it away, but will not sell it.

Sarwar is essentially a saint of the Jats, and the worship of Sarwar, which is, I believe, practically unknown outside the Punjab, is within the province the prevalent cult of the central or Jat districts. The Jhínwars, Gujars and the lower castes generally are also devoted to this saint: but among the women who are his chief worshippers even Khatránís and Brahmanís are found. In Karnál his chief worshippers are Gujar and Rájpút women, who keep his festival on the Salono day in the month of Sáwan. In the Delhi territory the saint is not popular as in the Punjab proper, but still, according to Mr. Ibbetson, he is even there "generally worshipped; shrines in his honour are common; vows and pilgrimages to him are frequent, and Brahmans tie threads on the wrists of their clients on a fixed date in his name."

—	Sultánís.
Hoshiárpur	125,234
Ludhiána	81,550
Siálkot	24,431
Gurdáspur	22,075
Amritsar	14,315

Any body of any caste, even a Chamár, may call himself a worshipper of Sarwar, and persons of all religions and all castes, more especially the Jats and Jhínwars, are his followers. The saint confined himself to performing miracles and seems never to have deviated into anything approaching to a verbal creed or doctrine, or even to a composition of any kind, and consequently his following is larger than that of most saints in the province. The Sultání may reverence the Prophet, or he may worship Deví and the 33 crores of Hindu deities without ceasing to be a Sultání. He may smoke as much as he likes and dress his hair as he pleases. The only observance which distinguishes Sarwar's Hindu followers from the ordinary Hindus is that they will not eat the meat of animals which have been killed by *Jatka* or a blow on the back of the neck. The Sultání, if he eats meat at all, must

Religion.	Sultánís by sect.
Sultaní	169
Hindu	689,772
Síkh	34,789
Musalmán	4,401
Total Province	729,131

eat animals whose throat has been cut in the orthodox Musalmán manner. This accounts for the fact that comparatively few Sikhs are followers of Sarwar,* and there is in fact a sort of opposition in the central districts between Sikhs and Sultánís. You hear men say that one party in a village worships the Guru, the other worships Sarwar; that is, that one party are Sikhs, the other ordinary Hindus who follow Sarwar. It has been suggested that the worship of Sarwar probably spread eastward among the Jats in the fifteenth and sixteenth century, and was the prevalent cult at the time of the great development of Sikhism in the days of Guru Gobind Singh; and that most of the conversions to the Khálsa faith were from the worshippers of Sultán. This appears a very probable account of the origin of such opposition as does exist between these two forms of faith. As between the Hindus generally and the Sultání there is no sort of opposition; there are instances in the popular legends of men opposing the cult of Sarwar,† but in the present day the Sultánís are looked on as ordinary Hindus, with a special preference for a certain saint who happens to have been a Musalmán. Except on the question of Jatka, there is nothing sectarian in their principles or their conduct.

It is the want of a distinctive creed that has rendered the Sultání cult so popular, but none the less there are, as we have seen, not a few points about the observances of Sarwar's followers that indicate a semi-concession to Islám. The saint Sarwar himself was a Musalmán and never pretended to be anything else. His priests, the Bharais, are Musalmáns almost to a man. His followers, like the Musalmáns, pay special respect to Thursday and Friday, and their only distinctive prejudice is their opposition to non-Musalmán modes of killing animals for food. This strange worship, unsectarian in its creed, and plastic in its observances, is doubtless of little importance enough from a religious or political point of view; but it is remarkable as a survival of the period when Hinduism was waning before that Mahomedan influence which was shortly to effect such curious lines of reformation within the pale of Hinduism itself.

75. The Five Pírs.—In some parts of the country the Hindus are fond of representing themselves as followers of the Panj-Pír or Five Saints.

Panj-píria	3,292
Panj-panthí	2

Who these five saints are is a matter which each worshipper decides according to his taste. Sometimes they are the five Pándavas; sometimes they are the five holy personages of Shi'ism, *viz.*, Muhammad, Fátima, Alí, Hassan and Husain; sometimes they are a selection of Musalmán saints, as Khwája Qutbuddín, Khwája Mu'ainuddín Chishtí, Shekh Nizámuddín Aulia, Nasíruddín Abu'l Khair, and Sultán Nasíruddín Mahmúd‡ or as Khwája Khizr, Said Jalál, Zakaria, Lál Shahbáz and Faríd Shakarganj. The Bhattís of the Gujránwálla district will tell you that the five saints are Shekh Samail, Sháh Daulat, Shekh Fatteh Ali, Pír Fatteh Khán and Sháh Murád, all patrons of the Bhattí race; and each tribe will have its own selection. In the centre and west of the province, however, we meet with queer admixtures of Hindu and Musalmán objects of worship. The same list will contain Sultán, Deví, the Guru, Khwája and Gúgá Pír; or (as in Ludhiána) Khwája Khizr, Dúrgá Deví, Vishnu, Sakhí Sarwar and Gurú Gobind Singh; or (as in Simla) Gúgá Pír, Bálaknáth, Thákur, Sakhí Sarwar and Shiv. The five saints are in fact any five personages the worshipper likes to mention; and the fact that a man describes himself a sa Panjpíria implies generally that he is indifferent as to the

* About half the Sultání Sikhs in British territory were returned from the Firozpur district.

† *See* Temple's *Legends of the Punjab*, i, 67: ii, 108.

‡ *See* Temple's *Legends of the Punjab*, Vol. ii, page 372. See also an exhaustive account of the Panj-pir of the North-West Provinces in *North India Notes and Queries*, II, 10 and subsequent numbers.

saints whom he worships and is probably a man of the lower orders. Panjpírias are found all over the province from Muzaffargarh to Delhi, and there is a place in the Sháhpur district, ten miles south of Sáhiwál, where a large fair is held every year in honour of the Panj-pír. Some persons, wishing to be more specific, declare themselves to be followers of the Chahár Pír or Four Saints; by this is generally implied the four friends of the Prophet, whose admirers are found both among Musalmáns and Hindus.

Chahár Pír . . 5

76. The Chajjú-panthís.—A curious combination of the two creeds among the lower orders is found in the sect known as Chajjú-panthí or Parnámí. They are said to have been founded by Chajjú Bhagat, a resident of Lahore, who lived about the time of Aurangzeb.* His followers burn their dead, but do not throw the ashes into the Ganges; they take them to a place called Parnají, in Bandelkand, where they bury them. They believe in the divine mission of Mahomed, but have no social intercourse with the Mahomedans. One of their sacred places is Malik Hans, in the Pákpattan tahsil of the Montgomery district, where their sacred book is kept in a kind of temple. This book is called "Kul Jama Barup"; it is written in Bhásha, and its doctrines are based on a mixture of Hinduism and the Qurán.

Chajjú-panthí . . 124
Parnámí . . 1,232

77. The Shamsís.—A sect more curious in some ways than any yet mentioned is that of the Shamsís, or followers of Pír Shams Tabríz, the great saint of Multán. This saint has a reputation in all parts of the Punjáb and among persons of all creeds, more especially for having been flayed alive and being able to walk about with his skin in his hand. But there is in the north of the province a sect which is in some special way devoted to the cult of this saint. It gives alms in the name of its Pír; it worships no idols, but reverences the Bhágavat Gita, and is usually held in abhorrence by orthodox Hindus. It is popular among the Sunárs, Thathiárs and Jhínwars, more especially among the Sunárs, who give to the sect the same flavour of secrecy and uncanniness which they give also to the Shaiva rites so common among them. There is reason to believe that the sect is closely connected with that of the Khojas of Bombay, of whom Ágha khán was the spiritual head. The Shamsís are not found in any numbers east of the Jhelam. It is worth mentioning in this connection, though it has little or nothing to do with the sect of Shamsís as such, that a remarkable fair is held every year in honour of Sháh Shams at Shekhpur, near Bhera, in the Sháhpur district, where the sick and ailing from all parts of the province present themselves at the appointed time to be *bled* by the barbers of Bhera. These worthies are said to do their work with great efficiency, and the whole neighbourhood is soon reeking with horrid rivulets of human blood.

Shamsí . . 1,485

THE REFORMERS.

78. Character of the Hindu "Reformation."—Hitherto the notice we have taken of the Hindu sects, though in the main historical in order, has not been in any real sense a notice of progress. We have observed the extraordinary doctrines and rites fostered by powerful devotees, such as Shankar Achárya and Gorakh Náth; and we have noted the great expansion of the worship of Rám and Krishn which marks mediæval Hinduism. But in all this there is

* The local Lahore histories, which I have consulted, relate the miracles of this saint who was an Arora of the city, but do not mention his having founded the sect described in the text. Chajju Bhagát's Chanbára is a conspicuous edifice near the Lahore Divinity School and Mayo Hospital. Perhaps there is some confusion in the legends.

nothing indicative of the liberalism which was in after days so powerful and which in our own time has led to such remarkable developments of faith and doctrine. It is not until the advent of the Mahomedan power* that we notice the commencement of a reformation in the religious feelings of the Northern Hindus, which compares not inadequately with the great reformation which was taking place simultaneously in the Western World. I use the word "reformation" with great hesitation and merely for want of a better. The Hindu mystics who propounded new truths in this period had no intention of returning to any old standard or reorganising any existing institution, nor were Indian reformers violent enthusiasts or bitter fanatics; they were as a rule quiet devotees, with no bitterness against existing institutions or opposition to the existing powers. Their followers were merely their pupils and were bound together by no organization. And as a general rule the saint had no successor to carry on his work when he was dead But, though the followers of the various sects which sprung from this reformation have often now-a-days very little to distinguish them from ordinary orthodox Hindus, the names of the original reformers still are, and deserve to be, reverenced; and it will be worth our while to notice the names of a few of these teachers of the reformation time.

79. Jhámbhají—the Bishnois.—The first of these to be mentioned is Jhámbají, the founder of the sect of Bishnois, who lived towards the end of the fifteenth century. The following is the account given by the people regarding him:—

Bishnoi . .	8 631
Pahlád Bansí . .	1,375

"At Pinpásar, a village south of Bíkáner, in the Jodhpur territory, there lived a Rájpút Panwár, named Laut, who had attained the age of sixty years and had no son. One day a neighbour going out to sow his field met Laut, and deeming it a bad omen to meet a childless man, turned back from his purpose. This cut Laut to the quick, and he went out to the jungle and bewailed his childlessness until evening, when a faqír appeared to him and told him that in nine months he should have a son, and after showing his miraculous power by drawing milk from a calf, vanished from his sight. At the time named a child miraculously appeared in Laut's house, and was miraculously suckled by his wife Hánsa. This happened in Sambat 1508 (A. D. 1451) For seven years the boy, who was an incarnation (avtár) of Vishnu, played with his fellows, and then for twenty-seven years he tended cattle, but all this time he spoke no word His miraculous powers were shown in various ways, such as producing sweets from nothing for the delectation of his companions, and he became known as Achamba (the Wonder), whence his name of Jhámba, by which he is generally known. After thirty-four years, a Brahman was sent for to get him to speak, and on his confessing his failure Jhámbají again showed his power by lighting a lamp by simply snapping his fingers, and uttered his first word. He then adopted the life of a teacher, and went to reside on a sandhill, some thirty miles south of Bíkáner, where after fifty-one years he died and was buried, instead of being burnt, like an ordinary Hindu."

Another account of Jhámbají says that—

"When a lad of five years old, he used to take his father's herds to water at the well, and had for each head of cattle a peculiar whistle; the cows and bullocks would come one by one to the well, drink and go away. One day a man named Udaji happened to witness this scene, and, struck with astonishment, attempted to follow the boy when he left the well. He was on horseback and the boy on foot, but gallop as fast as he would he could not keep up with the walking pace of the boy. At last, in amazement, he dismounted and threw himself at his feet The boy at once welcomed him by name, though he then saw him for the first time. The bewildered Udaji exclaimed 'Jhámbáji' (omniscient), and henceforth the boy was known by this name. On attaining manhood, Jhámbají left his home, and, becoming a faqír or religious mendicant, is said to have remained seated upon a sandhill called Samrathal in Bíkáner, for a space of fifty-one years. In 1485

* The influence of Mahomedanism on Nának, the Sikh Reformer, is set forth in an article by Mr. F. Pincott, at pages 583 to 594 of Hughes' *Dictionary of Islam*.

a fearful famine desolated the country, and Jhámbají gained an enormous number of disciples by providing food for all that would declare their belief in him. He is said to have died on his sandhill, at the good old age of eighty-four, and to have been buried at a spot about a mile distant from it."

A further account says that his body remained suspended for six months in the *pinjra* without decomposing.

The name Bishnoi is of course connected with that of Vishnú, the deity to whom the Bishnois give most prominence in their creed, though sometimes they themselves derive it from the twenty-nine (Bís-nau) articles of faith inculcated by their founder. In fact it was very difficult in our returns to distinguish the Bishnoi from the Vaishnav who was often entered as a Baishnav or Bishno. The Bishnois sometimes call themselves Prahládbansís or Prahládpanthís,* on the ground that it was to please Prahlád-bhagat that Vishnú became incarnate in the person of Jhámbají. The legend is that thirty-three crores of beings were born along with Prahlád, and five crores of them were killed by the wicked Hirnakash, and when Vishnu, as the Narsingh Avatár, saved the life of Prahlád and asked Prahlád to name his dearest wish, the latter requested that Vishnu would effect the salvation (mukt) of the remaining twenty-eight crores. To do this required a further incarnation, and Jhámbají was the result.

80. Tenets of the Bishnois.—Regarding the doctrines of the sect, Mr. J. Wilson,† from whom I have already quoted, writes :—

"The sayings (sabd) of Jhambaji to the number of one hundred and twenty were written down by his disciples, and have been handed down in a book (pothi) which is written in the Nagri character and in a Hindú dialect similar to Bágrí, seemingly a Márwári dialect. The "twenty-nine" precepts given by him for the guidance of his followers are as follows :—

"Tís din sútak—pánch roz ratwanti nárí
Será karo shnán—síl—santokh—suchh pyárí
Pání—bání—ídhní—itná líjyo chhán.
Dayá—dharm hirde dharo—garu batáí ján
Chori—nindya—jhúth—barjya bád na kariyo koe
Amal—tamákú—bhang—líl dúr hí tyágo
Mad—más se dekhke dúr hí bhágo.
Amar rakháo thát—bail tani ná báho
Amáshya barat—núnkh lílo ná gháo.
Hom jap samádh pújá—básh baikunthí páo
Untís dharm kí ákhrí garu bataí soe
Páhal doe par chávya jisko nám Bishnoí hoe,"

which is thus interpreted :—"For thirty days after child-birth and five days after a menstrual discharge a woman must not cook food. Bathe in the morning. Commit not adultery. Be content. Be abstemious and pure. Strain your drinking water. Be careful of your speech. Examine your fuel in case any living creature be burnt with it. Show pity to living creatures. Keep duty present to your mind as the Teacher bade. Do not steal. Do not speak evil of others. Do not tell lies. Never quarrel. Avoid opium, tobacco, bhang and blue clothing. Flee from spirits and flesh. See that your goats are kept alive (not sold to Musalmáns, who will kill them for food). Do not plough with bullocks. Keep a fast on the day before the new moon. Do not cut green trees. Sacrifice with fire. Say prayers. Meditate. Perform worship and attain heaven. And the last of the twenty-nine duties prescribed by the Teacher—'Baptize your children, if you would be called a true Bishnoi'."

Some of these precepts are not strictly obeyed; for instance, although ordinarily they allow no blue in their clothing, yet a Bishnoi, if he is a servant of the British Government, is allowed to wear a blue uniform; and Bishnois do use bullocks, though most of their farming is done with camels. They also seem to be unusually quarrelsome (in words) and given to use bad language. But they abstain from tobacco, drugs and spirits, and are noted for their regard for animal life, which is such that not only will they not themselves kill any living creature, but they do their utmost to prevent others from doing so. Consequently their villages are generally swarming with antelope and other animals, and they forbid their Musalmán neighbours to kill them and try to dissuade European sportsmen from interfering with them. They wanted it made a condition of their settlement, that no

* See also under Narsinghie, para. 58 above.
† Sirsa Settlement Report, page 136.

one should be allowed to shoot on their land, but at the same time they asked that they might be assessed at lower rates than their neighbours on the ground that the antelope being thus left undisturbed do more damage to their crops; but I told them this would lessen the merit (pun) of their good actions in protecting the animals, and they must be treated just as the surrounding villages were. They consider it a good deed to scatter grain (chiefly bájra and moth) to pigeons and other birds, and often have a large number of half-tame birds about their villages. The day before the new moon they observe as a Sabbath and fast-day, doing no work in the fields or in the house. They bathe and pray three times a day, in the morning, afternoon and in the evening, saying "Bishno, Bishno" instead of the ordinary Hindu "Ram, Ram." Their clothing is the same as of other Bágrís, except that their women do not allow the waist to be seen, and are fond of wearing black woollen clothing. They are more particular about ceremonial purity than ordinary Hindus are, and it is a common saying that if a Bishnoi's food is on the first of a string of twenty camels, and a man of another caste touches the last camel of the string, the Bishnoi would consider his food defiled and throw it away."

The ceremony of initiation is as follows:—

"A number of representative Bishnois assemble, and before them a sádh, or Bishno priest, after lighting a sacrificial fire (hom) instructs the novice in the duties of the faith, He then takes some water in a new earthen vessel, over which he prays in a set form (Bishno gáyatri), stirring it the while with his string of beads (málá), and after asking the consent of the assembled Bishnois, he pours the water three times into the hands of the novice, who drinks if off. The novice's scalp-lock (choti) is then cut off and his head shaved, for the Bishnois shave the whole head and do not leave a scalp-lock like the Hindus; but they allow the beard to grow, only shaving the chin on the father's death. Infant baptism is also practised, and thirty days after birth the child, whether boy or girl, is baptised by the priest (Sádh) in much the same way as an adult; only the set form of prayer is different (garbh-gáyatri), and the priest pours a few drops of water into the child's mouth, and gives the child's relatives each three handfuls of the consecrated water to drink; at the same time the barber clips off the child's hair. This baptismal ceremony also has the effect of purifying the house, which has been made impure by the birth (Sutak).

The Bishnoís intermarry among themselves only, and by a ceremony of their own in which it seems the circumambulation of the sacred fire, which is the binding ceremony among the Hindus generally, is omitted. They do not revere Brahmans, but have priests (Sádhs) of their own chosen from among the laity. They do not burn their dead, but bury them below the cattle-stall or in a place frequented by cattle, such as a cattle-pen. They observe the Holi in a different way from other Hindus. After sunset on that day they fast till the next forenoon, when, after hearing read the account of how Prahlád was tortured by his infidel father Harnákash for believing in the god Vishnu until he was delivered by the god himself in his incarnation of the Lion-man, and mourning over Prahlád's sufferings, they light a sacrificial fire and partake of consecrated water, and after distributing unpurified sugar (gur) in commemoration of Prahlád's delivery from the fire into which he was thrown, they break their fast. Bishnois go on pilgrimage where Jhámbáji is buried, south of Bikaner, where there is a tomb (mat) over his remains and a temple (mandir) with regular attendants (Pújárí). A festival takes place here every six months in Asauj and Phágan, when the pilgrims go to the sandhill on which Jhámbáji lived, and there light sacrificial fires (hom) of Jandi wood in vessels of stone and offer a burnt offering of barley, til, ghi and sugar, at the same time muttering set prayers. They also make presents to the attendants of the temple, and distribute moth and other grain for the peacocks and pigeons, which live there in numbers. Should any one have committed an offence, such as having killed an animal, or sold a cow or goat to a Musalmán, or allowed an animal to be killed when he could have prevented it, he is fined by the assembled Bishnois for the good of the temple, and the animals kept there. Another place of pilgrimage is a tomb called Chhámbola in the Jodhpur country, where a festival is held once a year in Chait. There the pilgrims bathe in the tank and help to deepen it, and sing and play musical instruments and scatter grain to peacocks and pigeons."

The Bishnois look with special attention to the sacred *hom* or sacrifice; it is only the rich who can perform this daily; the poor meet together to carry out the rite on the Amávas day only. The "gaenas" or "sádhs," who are their priests and are fed and feed by them like Brahmans, are a hereditary class and do not

intermarry with other Bishnois, nor do they take offerings from any but Bishnois. The Bishnois themselves are a real caste and have been shown as such in our tables; and the returns of the caste are much more to be relied on than those of the sect, for the reason given above that many Bishnois by sect must have been shown in our tables as Vaishnavas, and *vice versâ*. The figures for the Hissár district quoted in the margin prove that some such error must have taken place. It is said that a member of any of the higher Hindu caste may become a Bishnoi, but as a matter of fact, they are almost entirely Jats or Khátís (carpenters) or, less frequently, Rájpúts or Banias, and the Bania Bishnois are apparently not found in the Punjab, their chief seat being Murádábád, in the North-West Provinces. The man who becomes a Bishnoi is still bound by his caste restrictions; he no longer calls himself a Jat, but he can marry only Jat Bishnois, or he is no longer a Khátí, and yet cannot marry any one who is not a Khátí; and further than this, the Bishnoi retains the *got* of his original tribe and may not marry within this. Karewa is practised among them, but an elder brother cannot marry a younger brother's widow.

	Total.	In Hissár.
Bishnois by caste	8,213	7,564
Bishnois by sect	8,631	2,599

There is not perhaps very much in the teaching of Jámbhají to distinguish him from the orthodox pattern of Hindu saints, and in some points his doctrine, more especially with regard to the preservation of life, is only an intensification of the ordinary Vaishnava tenets. But in the omission of the *phera* at marriage, the cutting off of the chotí or scalp-lock, the special ceremony of initiation, and the disregard for the Brahmanical priesthood, we find indications of the same spirit as that which moved the other Hindu reformers of the period.

81. **Kabír.**—It is, as I have pointed out above, somewhat of a misnomer to call these men reformers, as the term presents to our minds a picture of a set of men very different from these. The greater part of them are known to the people by the more appropriate name of Bhagats or saints. Fourteen persons are usually classed as Bhagats, *viz.*, Bení, Bhíkan, Dhanna, Shekh Faríd, Jaidev, Kabír, Námdeo, Pípá, Rámánand, Ravidás, Sadhná, Sainu, Surdás and Trilochan,* and their lives are for the most part given in the Bhaktamálá, or the North Indian *Lives of the Saints*. A full account of the doings and writings of these saints would form a most interesting chapter in the history of Indian religions, but I do not propose in this place to do more than note briefly the position of those who have been shown by our Census returns to retain their rank as founders of new modes of thought or practice.

Of these the most celebrated—the most influential and yet the least sectarian—was Kabír. A mystery hangs about his birth, but it appears that he was born somewhere about the end of the fourteenth century, and that, whoever his parents may have been, he was brought up in a family of Musalmán weavers at Benares. He is generally looked on as having been a weaver by caste, and the weavers of the country by a process well known in eastern ethnology are fond of calling themselves the descendants of this celebrated member of their caste.† Many of the weavers in this province returned their caste as Kabírbansí, and many of those who returned their sect as Kabírbansí, or Kabírpanthí, are probably little more than ordinary weavers who have no idea of distinguishing themselves from other Hindu weavers in matters of doctrine. However, Kabír, whatever his caste may really have been, is said to have been a pupil of Rámánand, and whether this be true

* This list is from Trumpp's *Religion der Sikhs*, page 67.

† The connection between weaving and religion in the Punjáb is as intersting as that between cobbling and irreligion in England. There are some Musalmán tribes (the Khokhars, Chughattas and Chauháns, for instance) who are found in many parts of the province performing indifferently the functions of the weaver and the mulla.

or not, it is beyond doubt that he imbibed a good deal of that master's teaching. From one point of view the Kabírpanthís are merely Rámánandis who refuse to worship idols. It is said that after Kabír's death which took place at Gorakhpur, there was a dispute between Hindus and Mahomedans for the disposal of his body, each claiming him as belonging to their religion. "In the midst of the dispute," says Wilson, "Kabír himself appeared amongst them, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished. On obeying his instructions they found nothing under the cloth but a heap of flowers." The Hindús took a half of them and burnt them at Benares; the Mahomedans took the other half and buried them near Gorakhpur.*

Kabír is in many ways rather a literary, than a religious, celebrity and his writings, in the common Bhásha, are very voluminous. The Ádi-granth of the Sikhs is full of quotations from him, and he is more often quoted there than any other of the Bhagats. His apothegms are constantly on the lips of the educated classes, whether Hindu or Musalmán, even at the present day; and possibly there is no native author whose words are more often quoted than those of Kabír. It is noticeable, too, that Kabír instead of impressing on his disciples, like most Hindu leaders, the necessity of absolute adherence to the Guru, was fond of stimulating enquiry and encouraging criticisms of his own utterances.

The sect is described by Professor Wilson as follows:—

"The Kabírpanthis, in consequence of their master having been a reputed disciple of Rámánand and of their paying more respect to Vishnu than the other members of the Hindu triad, are always included among the Vishnava sects and maintain, with most of them, the Rámáwats especially, a friendly intercourse and political alliance. It is no part of their faith, however, to worship any Hindu deity, or to observe any of the rites or ceremonials of the Hindus, whether orthodox or schismatical. Such of their members as are living in the world conform outwardly to all the usages of their tribes and caste, and some of them even pretend to worship the usual divinities, although this is considered as going rather further than is justifiable. Those, however, who have abandoned the fetters of society abstain from all the ordinary practices, and address their homage chiefly in chanting hymns exclusively to the invisible Kabír. They use no mantra nor fixed form of salutation; they have no peculiar mode of dress, and some of them go nearly naked without objecting, however, to clothe themselvs in order to appear dressed when clothing is considered decent or respectful. The mahants wear a small scull cap; the frontal marks, if worn, are usually those of the Vaishnava sects, or they make a streak with sandal or Gopichandan along the ridge of the nose; a necklace and rosary of Tulsí are also worn by them. but all these outward signs are considered of no importance and the inward man is the only essential point to be attended to."

The Kabírpanthí Sádhs or Faqírs in this province wear generally clothes dyed with brick-dust colour (geru); and both they and the laity abstain from flesh and spirits. The present followers of Kabír hold an intermediate position between idolatry and monotheism, but the mission of Kabír himself is generally looked on as one directed against idolatry; and at Kanwardeh, near Ballabgarh, in the Delhi district there is a community of Kabírpanthís descended from an Aggarwál Bania of Puri, who used to travel with fifty-two cart-loads of Shivs and Sáligráms behind him, but who was convinced by Kabír of the error of his ways. The sect of Kabírpanthís is probably better known in the Gangetic Valley than in the Punjab, and the Kabírpanthís of our returns are largely from the south-east of the province; but considerable numbers have also been returned from Siálkot and Gurdáspur, and it is said that the Meghs and Batwáls, so common in those districts, are very generally Kabírpanthís. The sect is also very largely

	No of Kabírpanthis.
Hissár	7,174
Gurgáon	21,386
Delhi	10,672
Gurdáspur	9,220
Siálkot	22,940

* Some tales about Kabír will be found in the *Dábistán*, ii, 186.

recruited from the Chamár (leather worker) and Juláha (weaver) castes, and it is open to men of all classes to become Kabírpanthís. The Kabírpanthí will almost always describe himself as a Hindu, but a certain number have returned the name as that of an independent religion, and some as a sect of the Sikhs. The word appears in the schedules in various forms, such as Kamírbhagati, Kabírdásí, Kabír Sáhibí, Kabírí, Kabíru, Kabírwál, Kamíras, Sáiad Kabírí, Rám Kabír. The Kabírbansi and Kamírbansí of the returns have also been included, though these names refer to a racial, rather than a religious, distinction.

Religion returned.	Kabírpanthís in the province.
Kabírpanthís	405
Hindu	108,175
Sikh	371
Total	108,951

82. Námdeo.—Another bhagat of fame, also said to have been a disciple of Rámánand, was Bábá Námdeo, the *chhímba* or cotton carder. He is said to have been born in Márwár in Samvat 1500 (A.D. 1443), and to have flourished in the days of Sikandar Lodi (1488-1512). According to one account he was a Maráthí, and was born at Pandharpur in the Deccan. He is said to have been persecuted by the Musalmáns, who tried to persuade him to repeat the words "Allah, Allah" instead of his favourite "Rám, Rám," but by a variety of astonishing miracles he escaped from their hands. After a considerable amount of travelling to and fro, he at last settled in the village of Ghumán, in the Batála tahsil of the Gurdáspur district, where he died. A shrine, known as the "Darbár," was erected in his honour in Ghumán, and on the Sankrant day of every Mágh a crowded fair is held there in his honour.

His followers can scarcely be said to constitute a sect. They are almost entirely, if not entirely, Chhímbas or Dhobís by caste. Their founder appears to have resisted stoutly the pretensions of Mahomedanism, and was looked on as a follower of Rámchandar, but his Hinduism was by no means of the ordinary type. He taught emphatically the unity of God and the uselessness of ceremonial; and his doctrines would appear to have approached fairly closely to those of Nának and the earlier Sikhs; and several of his poems are incorporated in the Sikh Adi-granth. At any rate the followers of Bábá Námdeo are very largely Sikhs by religion, and they are said, whether Hindus or Sikhs, to hold the *granth* in reverence and to follow many Sikh customs. They have no distinctive worship of their own. The Hindu Námdeo-panthís of our returns are found mainly in Jálandhar, Gurdáspur and Hissár, and the Sikhs mainly in Gurdáspur.

Religion.	Námdeo-panthí by sect.
Hindú	6,875
Sikh	2,477

The saint's name is pronounced, and often spelt, Námde; and his followers call themselves Sikh Námde, Námabansí, Bábá Nám ke Sewak, and the like.*

83. Sain Bhagat.—Another of these teachers was Sain, or Husain Bhagat, the barber. As in the case of Námdeo, the followers of this teacher are almost entirely confined to Hindus of his own caste. They have little or nothing to distinguish them from other Hindu barbers, except that in commencing operations they are apt to call on Sain Bhagat by name, and that when they distribute their earnings to the poor they do so expressly in honour of this saint. Of Sain himself little is known. He is said to have been a resident of Partábpura, a village in the Philaur tahsil of the Jálandhar district, and Wilson states that

* Two songs about Námdeo will be found at page 99 of Vol. II of Temple's *Legends of the Punjab.*

he and his descendants were for some time the family Gurus of the rajas of Bandhogarh. In Wilson's account, taken from the Bhaktamála, the favourite deity of the saint is said to have been Vishnu, and there is another tale which states that he paid his devotions more especially to Krishna. Whatever the precise form of divinity was that he worshipped, the saint was so entranced in his meditations that one day he forgot the serious operation of shaving the rájá's head; but on going, in fear and trembling, to apologise, he found the rájá shaved and in a right frame of mind. The situation was explained, and it became obvious that the god had temporarily officiated for his absent devotee; and thereafter the fame of Sain Bhagat was clearly established. No one appears to know what his tenets were; his followers call him Sáín, Sáín Bhagat, Guru Husain Bhagat, Bábá Sain Bhagat, or Senají; and they are found mainly in Hissár (949), Ambála (579) and Ludhiána (307).

Hussain Bhagat .	3,450
Senapanthi .	7

84. **Dhanna-bhagat.**—Dhanna-bhagat is another of the alleged disciples of Rámánand; and is a personage famous in local legend, but not in any true sense of the word a religious teacher or reformer. The story goes that Dhanna, a Ját of Chinbí in the Rohtak district, observed the famous Brahman Talochan worshipping an image of Thákur, and enquired of him the way of salvation. The Brahman gave him a stone, and told him to take no food or drink until he had fed the god. Now it is a common custom among Hindus of a morning to smear the mouth of the idol with crushed flowers and sweatmeats and to pour milk and water down its throat—a process which is called *Thákur ji ko bhog lagwána*, and it was to this that the Brahman referred. Dhanna, however, was simple enough to believe that the stone would actually eat and drink, and in consequence went himself fasting for several days, until the god, seeing his faith, took human shape, and consumed the food and drink placed before him. Another legend says that Dhanna threatened to throw the god into a well before the latter assumed human shape, and the whole story is told with quaint details in a song preserved by Major Temple in his *Legends of the Punjab.**

His followers are, if our Census returns are any guide, to be found mostly in the Fírozpur and Hissár direction. They are mostly Jats, Aheris and Dhánaks; and it is said that the *chelas* of this sect are clothed in white. Their tenets, if any, are of the Nánakpanthí type, but it is doubtful whether the veneration of Dhanna can be said to commit his followers to any doctrinal opinions.

Dhanna Bhagat .	2,778

85. **Ravdás.**—Bhagat Ravdás or Raidás or Rahdás, a saint of the Chamár caste was, according to some accounts, a disciple of Rámánand; according to others he lived in the time of Akbar.† He is said to have been born at Benares, and his followers are men of low caste, mainly Chamárs. The Census Tables give us no idea of the numbers of the followers of Ravdás, because there are Ramdási or Rámdásí Chamárs, as well as Ravdásí or Raidásí Chamárs, and the two have become hopelessly mixed in the returns. Mr. Ibbetson distinguishes the two sects of Chamárs as follows: the Rámdásí, he says, are true Sikhs, and take the pahul; the Ravdásís are not Sikhs, or, if Sikhs, are only Nánakpanthís, and do not take the pahul. Among the people themselves the two terms are by no means clearly distinguished. For instance, not a few persons termed themselves at the Census as followers of *Bhagat Rámdás*. Mr. Fagan writes: "As far as this district (Hissár) is concerned, the confusion is, I think, an actual

* Vol. i, page 82.
† The stories of the Bhakta Málá regarding him are given in Wilson's *Sketch of the Hindu Sects.*

fact; the Hindu Chamárs are really Rahdásís, being so called after the Bhagat Rahdás. The name appears to have been corrupted into Rámdásí, probably from confusion with the name of the Sikh Guru Rámdás. The Sikh Chamárs are also Rámdásís, but in their case the name may imply a connection with the Guru Rámdás, but my own impression is that it is a name which they had before their conversion to Sikhism by corruption from Rahdásí or Raidásí, and the fact that there are Raidásí Sikhs as well as Rámdásí Sikhs corroborates this theory to some extent. On the other hand, it may be that the Hindu Chamárs after conversion changed the name of their sect from Raidásí to Rámdásí in order to claim some connection with Rámdás, one of the leaders of their newly adopted faith."

Sikh Raidásí . . 1,752.

The fact that the Raidásís, like the followers of Kabír or Námdeo, must have held views very similar to those inculcated by Nának, accounts doubtless for part of the confusion. Of the teachings of Ravdás little is known, except that he believed in the unity of God and forbade the worship of idols. He is said to have compiled certain books which are held in reverence, and he is quoted in the Ádi-granth. His followers pay him worship by repeating his name as they count their beads.

The Satnámís of the Central Provinces are an offshoot of the Raidásí Chamárs; they will be noticed again in the note to paragraph 101 below.

86. **The Sádhs.**—Among the pupils of Raidás was one Udo Dás, the founder of the sect of Sádhs. The word "Sádh" ordinarily means nothing more than a Hindu devotee, but it is applied in a special sense to a sect of Hindu Unitarians who are chiefly found in the Upper Ganges, and Jamna Doáb from Farrukhábád upwards. Mr. Ibbetson writes: "They were founded by one Bírbár some two hundred years ago. The Sádhs do not smoke and affect great personal cleanness and their religious ceremonies consist in eating together." Mr. Douie's account of the sect* is: "They own the whole of one village, Zaínpur Sádhán, and the half of another in pargana Indrí, and a few families are to be found in tahsil Píplí of Ambála. They are said to be found also in Rohtak, to own two villages in Sahâranpur, and to be especially numerous in Farrukhábád. They say they are in religion neither Hindus nor Muhamadans, but followers of the Guru Udho Dás, who was doubtless a reformer of the type of Kabír and Nának. They worship no material object, pay no respect to the Ganges or Jamna, have no idols or temples, and adore only the One God, under the title of "Sat" or "The True One." The whole village community—men, women and children—meet monthly on the day of the full moon in a gurudwára, when bánís (the precepts of the sect) are recited. Music is not allowed in their worship; they pay no respect to Brahmans; and they do not employ them at their weddings or funerals. At weddings the *phera* is presided over by a pancháyat of respectable members of the brotherhood; they are bound to salute no one, their Guru having taught them to pay this mark of respect to the Supreme Being alone. Other Jats do not eat or intermarry with them. A *mela* (assemblage) of the whole sect is held yearly. The place of meeting is changed from time to time. This year it took place at Delhi. Some eighty years ago, the grandfather of the present lambardár of Zainpur was carried off by the Sikh chief of Kalsia, and had all his fingers burnt off, because he refused to acknowledge that Nának was the true Guru (religious guide)."

* *Punjab Notes and Queries, i,* 1,033.

87. **Dádú.**—A later and more noticeable product of the teaching of Rámánand was Dádú, the cotton cleaner of Ahmadábád. He is stated to have been the sixth in spiritual descent from Rámánand, which would imply that he flourished about 1600 A.D. Other accounts make him a contemporary of Dárá Shikoh; others still a contemporary of Gobind Singh. He appears to have been a great traveller, but his chief residence was at Nariania in Jaipur territory, in the neighbourhood of which he was absorbed into the deity. He had fifty-two disciples who spread his doctrines through Rajpútána and the neighbouring provinces. The chief of these were Rajjab, Gharíb Dás and Sundar Dás; and others also are named, such as Jaisa, Prayág Dás, Bakhnagí, Shankar Dás, Bábá Sanwarí Dás and Madho Dás. Of these Rajjab, the first disciple of Dádú was a Musalmán, and it is said there are Musalmáns who follow Dádú, the Hindu Dádúpunthís being called Nágí in contra-distinction to the Musalmáns who are called Utrádí. Gharíb Dás was a poet and composed many songs which are popular among Hindus. His followers are said to be mostly Chamárs; they cut their hair short and wear cotton quilting. Sundar Dás again was the author of a book called *Sakya*, "a compilation of hymns and religious compositions said to resemble the Sikh granth in its doctrine."

Dádú Panthí	7,314
Gharíb Dásí	1,185
Sundar Dás	34

Dádú appears to have taught the unity of God. "To this day," writes Mr. Coldstream, "the Dádúpanthias use the phrase Sat Rám, the True God, as a current phrase expressive of their creed. He forbids the worship of idols and did not build temples; now temples are built by his followers who say that they worship in them 'the book'." "The worship," writes Professor Wilson, "is addressed to Ráma, but it is restricted to the *japa*, or repetition of his name, and the Ráma intended is the deity negatively described in the Vedánta theology." In fact the doctrine of Dádú is sometimes described as pantheistic. It is contained in several works in the Bhásha tongue which are said to include many of the sayings of Kabír. The chief of these are the Dádúbání, the Sakya-granth above alluded to, and the Janmlíla, which contains accounts of the guru and his followers.

The followers of Dádú are mainly to be found in Jaipur and Udaipur; those in the Punjab are for the most part in the districts near Rajpútána, and from our returns would appear to be strongest in Rohtak and Hissár. They are nominally divided into the Viraktas, or ascetics, the Nágas, or mercenary warriors' and the Bistardhárís, who follow the ordinary avocations of life. The Nágas are a well-known item of the armies of Jaipur and other Rajpútána States, but do not appear to be known in the Punjab. The Dádúpanthís proper are celibates, but both men and women are admitted into the community, and a great many have taken to marriage without ceasing to be known as Dádúpanthís. The guru originally preached asceticism; he would take no gifts or lands, and directed his followers to beg their bread and worship God; but many of them are merchants, especially grain merchants, and wealthy men. The celibates of to-day wear white cloths, in contrast to most other Sádhs who wear red; they abjure flesh and wine, and they shave both beard and moustache. They wear necklaces and have white round caps on their heads, to which is attached a piece of cloth which hangs down the back. The Gaddí-nashín, or chief representative of the sect, visited Fírozpur about three years ago, and is said to have made a royal progress through the town accompanied by five hundred *chelas* and more than one elephant.

The Dádúpanthís are mostly Brahmans, Khatrís and Aroras, but a number of adherents are also found among the lower castes; and in the centre of the province there are also Dádúpanthí Jats. It is said that many physicians are Dádúpanthís. There is a subdivision of the sect, called Uttarádhí, the guru of which resides at Ra thia, in the Hissár district.

NANAK AND HIS FOLLOWERS.

88. The Nának-panthís.—A teacher of greater fame than any of those above-mentioned was Nának, a Khatrí of Talwandí, in the Lahore district. Nának was born in 1469 A.D. and died in 1538 or 1539 A.D., and of his life and miracles many wonderful stories are told. There is nothing in his doctrine to distinguish it in any marked way from that of the other saints, who taught the higher forms of Hinduism in Northern India. The unity of God, the absence of any real distinction between Hindus and Musalmáns, the uselessness of ceremonial, the vanity of earthly wishes, even the equality of castes, are topics common to Nának and the Bhagats; and the Ádi-granth, or sacred book, compiled by Nának, is full of quotations from elder or contemporary teachers, who taught essentially the same doctrine as Nának himself. Nor, in spite of the legends relating to him, does he appear to have had any very remarkable following during his lifetime. And yet the persons now returning themselves as his special adherents very largely outnumber the followers of any of the Bhagats or reformers of the same period. The particular success of Nának's teaching, as compared with that of the other reforming preachers, had its foundation in a variety of circumstances, of which not the least important were the character of his successors and the nature of the people who listened to him. Most of the other Bhagats were men of the south-east, teachers from Benares, Rajpútána, or Delhi. Nának alone had his origin in the Punjab Proper, removed equally from the centre of the empire and of Hinduism, and found his following among castes who possessed such sterling qualities as the Panjábí Khatrís and Jats. But if Nának had had no successors, or successors of no moment, his following would doubtless have remained a trifling one; and it must not be supposed that the large number of Nának-panthís shown in our tables would have been so returned if Sikhism had not had a subsequent political history.

The Nának-panthís of the sixteenth and seventeenth centuries were a sect much as the Kabír-panthís and the Dádú-panthís are sects—a sect with certain wide opinions differing from ordinary Hindu orthodoxy and distinguished from other sects more by the character of its Gurus and the organisation of their adherents than by any remarkable differences of doctrine. The Nának-panthís of to-day are known roughly as Sikhs who are not Singhs, followers of the earlier gurus, who do not think it necessary to follow the ceremonial and social observances inculcated by Guru Gobind Singh. Their characteristics are, therefore, mainly negative; they do *not* forbid smoking; they do *not* insist on long hair, or the other four *kakkas;* they are *not* baptized with the pahul; they do *not* look on the Brahman as a superfluity, and so forth. The chief external difference between the Nának-panthí Sikh and the followers of Guru Gobind Singh is the disposal of the hair; the former, like the Hindu, shaves all but the scalp-lock (bodí or chotí), and hence is often known as a Múna (shaven) or Bodíwála Sikh, while the Sikh proper wears long hair. They are also known as Sahjdhári. The only form of

baptism known among the Nának-panthís is the ordinary Hindu practice of drinking the foot-nectar of the guru,* and even this is not very common. It will thus be seen that from one point of view there is very little difference between a Nának-panthí and an ordinary lax Hindu.

On the other hand, all Sikhs are followers of Nának, and hence in a sense Nának-panthís; and a very large number of the Sikhs of the province have at the present Census returned themselves as Nának-panthís by sect. This may mean nothing more than that the men were Sikhs, who being Sikhs reverenced Bábá Nának, and having no other definite sect returned themselves in the sect column as followers of Nának. Or it may mean that many Mona Sikhs—men who smoke and cut their hair—have, in spite of the instructions issued to the supervising agency before the Census, returned themselves as Sikhs by religion, but modified this by giving their sect as Nának-panthi. The extreme uncertainty prevalent in the use of the term is well illustrated by Mr. Wilson's remarks on the returns of the Shahpur district. "Of the Hindus," he writes, "12,539, or 20 per cent., and of the Sikhs 9,016, or 92 per cent., have returned themselves as belonging to the Nának-panthí sect, *i.e.*, as followers of Bábá Nának, the first Sikh Guru. (With this may be taken the 405 returned as Hindu Sikh.) There is no clear distinction between these two classes; nor, indeed, is the distinction between Nának-panthí Hindus and orthodox Hindus at all clear. The fact is that the Aroras and Khatrís of this neighbourhood are, as a rule, very lax in their religious ceremonies and doctrines, and have been very much influenced by the liberal teachings of Guru Nának and his followers. Those who are most under the influence of the Brahmans and most particular about carrying out the ceremonial observances of the Puráns, call themselves Vaishnav Hindús. Those who have been most influenced by the teaching of the Sikh Gurus and of their sacred book, the granth, and especially those who have adopted the Sikh religion as taught by Guru Gobind Singh, call themselves Nának-panthís, or pure Sikhs. But these latter are few in number. There are few men who maintain all the outward forms and rules of conduct of the recognized Sikh religion (Census Report, sections 264, 265), and who can be considered true Sikhs of that type. But many keep the hair unshorn, abstain from tobacco, do not worship idols or revere Brahmans to any great extent, and follow the teachings of the granth. These also call themselves Nának-panthí Sikhs. Others, again, while they revere the granth, yet revere Brahmans also, worship idols now and then, do not abstain from tobacco, and shave their heads. Some of these call themselves Nának-panthí Sikhs, and others Nának-panthí Hindus; so that there is no clear line of distinction between them. This Nának-panthí in this district means little more than a lax Hindu. Sikhism of this type is said to be spreading at the cost of orthodox Hinduism; and it is probable that the spread of education, commerce and knowledge is tending to loosen the hands of caste, and encourage a laxity of opinion and of ceremonial observance, such as was taught by the Guru Nának."

The term being so uncertain in its application, there is little to bel earnt from the figures which our tables supply as to the respective strength of the Nának-panthís in various parts of the province. These figures do not bear out the view generally held that this sect is especially prevalent on the frontier; at the same time there is no doubt that the Hindus on the frontier were, and probably still are, to some considerable extent, Nának-panthís. There are well-known

* This is known as the Charan ka pahul or foot-baptism, as opposed to the Kande ka pahul or sword baptism of the Gobindí Sikhs.

colonies of them in Tíráh and its neighbourhood beyond the Kohát border, and they are found in all the frontier districts. The Aroras of Kohát are commonly divided into two classes—the Bhúmí or autochthones, who are mostly Hindus and worshippers at the Jogi shrine at Kohát, and the Lamochars, or immigrants from the south and west, who are mainly Nának-panthís. The former are known as Sewaks, and the latter as Sikhs (see also para. 66). These Nának-panthí Ároras keep their hair uncut, and though they touch and sell tobacco, will not smoke it. They do not, however, as a rule, take the pahul or observe the four remaining *kakkas* of Gobind Sing's ordinances. They eat the meat of animals whose throats have been cut after the Mahomedan fashion (*kutha*) and not that of animals whose necks have been cut by the Sikh method of *Jhatka*. Except that they will go every morning to the dharmsála, or Sikh place of worship, to listen to recitations from the Ádi-granth, and that they use the Sikh forms of morning and evening prayers (Japjí and Rahras), they are in all respects as other Hindus are on the frontier. It is not improbable that the followers of Nának are diminishing on the frontier as the fanaticism of their Mahomedan neighbours cools down; for it is now possible for Hindus to worship idols openly in the towns, whereas in former days the Hindus of those parts were obliged for fear of their lives to profess some form of their faith which, like the doctrines of Nának, dispensed with the worship of idols.

The figures quoted in the margin illustrate the confused way in which not only the term Nának-panthí, but also those of Sikh and Hindu are applied in common parlance. The followers of Nának returned themselves under various appellations, such as Nának Sháhí, Nának-dásí, Sikh Nának-dásí, Sewak Guru Nának, Nának-math, Nának-pádrí, Bábá-panthí, etc. Possibly some of those returned as Ádpanthís* may really belong to the same sect; the term implying an adherence to the *original* faith.

Religion.	Sect.	Number in British Territory.
Hindu	Nánakpanthí	467,154
Sikh	Ditto	396,666
Nánakpanthí	...	28
Hindu	Sahidhári	496
Sikh	Ditto	5
Hindu	Moná	74
Sikh	Ditto	43
Hindu	Sikh	112,123

89. **Bábá Nának and the Bedís.**—Bábá Nának himself is a very favourite object of veneration among Sikhs of all kinds, and the picture of the Guru, with his long white beard and benevolent countenance, is constantly met with in the sacred places of the province. Fairs are held at most of the places connected with the events of his life; at Nankána, for instance, in the Sharakpur tashil, near which he was born; at Dera Nának, in the Gurdáspur district; at Bír Bábá Nának, close to Siálkot, and so forth. The return of the "Panjá Sáhib" among the Sikh sects refers to a legend according to which Nának, in the neighbourhood of Hassan Abdál, impressed the mark of his fist (Panjá) on a rock which was hurled at him by an irate faqír.

Guru Nának belonged to the Khatrí family of the Bedís, and the members of this family have since been held in great reverence by Sikhs of all kinds. They are found mainly at Una, in the Hoshiarpur district, and at Dera Bábá Nának, in the Gurdáspur district. I quote in the margin the names of some members of this family whose adherents have returned their names in the Census. The headquarters of Bábá Faqíria, who is said to have given life

Bábá Faqír Singh	2
Bábá Mahtáb Singh	27
Bábá Khem Singh	25
Bábá Sáhib Singh	109
Bábá Uttam	3
Bábá Pahár Chand	222
Bábá Partáb Singh	25

* See also paragraph 55 above.

to the dead body of a child belonging to one of his disciples, are in Siálkot. The Bábá Mahtáb Singh of our returns is probably a mohant of the shrine of the same Bábá Faqíria. The Honorable Bábá Khem Singh, C.I.E., is a descendant of the celebrated Bábá Sáhib Singh of Una, and has a number of followers, more especially in the Jhelam, Ráwalpindí and Peshâwar districts. These Bedís are mentioned here as being especially connected with Bábá Nának; but it must not be supposed that the Bedis are entirely, or even generally, Nának-panthís in the narrower sense of the term, for the most famous of them are true Sikhs of the school of Gobind Singh.

90. **The Udásís.**—Nának had two sons, one of whom, Lakhmí-dás, married, had children,* while the other, Srí Chand, founded the ascetic order of the Udásís. The Udásís were distasteful to the third guru, Amardás, who excommunicated the order; but it appears to have been revived by Bábá Gurditta, the son of the sixth Guru, Har Gobind. Gurditta proclaimed his mission in the following manner: There was on a hill, near Ráwalpindi, a Mahomedan faqír, called Budhan Sháh, to whom Bábá Nának had entrusted some milk to be kept till his successor should come to claim it. This faqír seeing Gurditta approach requested him to appear in the form of Bábá Nának, and Gurditta, having acquiesced, earned the title of Bábá and a claim to considerable sanctity. He lived mainly at Kirtárpur, but he died at Kiratpur, where there is a handsome shrine in his honour built on an eminence commanding a fine view. At Kiratpur there is also a shrine known as the Manjí Sáhib where Bábá Gurditta is said to have discharged an arrow, which fell in the plain below at a place called Pátálpuri, long used as a burning ground for the Sodhís. Gurditta is said also to have been known merely as Bábájí.

Udásí by sect	Hindus	8,215
	Sikhs	997
Srí Chandie	Hindus	5
Bábá Gurditta	Hindus	9,201
	Sikhs	8,213
Udásí by caste	Hindus	7,076
	Sikhs	2,192

The Udásís are divided into four *dhúans*, or orders, called after four noted Udásís, *viz.*,—(1) Phúl Sáhib, whose shrines are at Bahádurpur and Chínighátí in the Hoshiárpur district; (2) Bábá Hasna, whose shrine is at Charankaul, near Anandpur; (3) Almast Sáhib, who is represented at Jagannáth and Naini Tal; and (4) Gobind Sáhib, who is represented at Shikárpur, in Sind, and at the Sangalwala Gurudwára, in Amritsar. There are also sections called Bhagat Bhagwán and Sangat Sáhib, but it does not appear clearly whether these are separate sections, or subordinate to, or identical with, some of the above. The Bhagat Bhagwáns are said to have a Gurudwára at Patna: they are the followers of one Bhagat Gir of that city who was converted by Dharm Chand, the grandson of Nának.

Phulbansi	381†

The Sangat Sáhibia will not eat with the others. They were founded by Bhaí Bhalú, who, according to one version of the story, was a Jat merchant of the Málwa country, and, according to another, a carpenter of Amritsar. He was, while yet in darkness, a follower of Sultán, but was persuaded by Guru Gobind Singh to throw over the form of wor-

	Hindu.	Sikh.
Sangat Sáhibia	136	
Bhaí Bhalú	65	148

* Prithí Chand, whose name has been returned by 51 persons in the Samrála tahsil of the Ludhiana district, was the son of this Lakhmí-dás.

† Bholpanthí (130) is probably an error for Phúlpanthí.

ship and adopt the name of Sangat Sáhib.* Another legend ascribes the origin of the Sangat Sáhibias to Bhaí Pherú (see para. 101). It is said that a large number of Jats, carpenters and Lohárs belong to this section. They have a Gurudwára in the Lahore district and the Brahmbhút Akhára at Amritsar. Each subdivision of the Udásís has a complete organisation for collecting and spending money, and is presided over by a principal Mohant, called Srí mohant, with subordinate mohants under him.

The Udásís are recruited from all castes and will eat food from any Hindu. They are almost always celibates, and are sometimes, though not usually, congregated in monasteries. They are generally found wandering to and from their sacred places, such as Amritsar, Dera Nának, Kartárpur, and the like. They are said to be numerous in Málwa and in Benares. In our returns they appear strongest in Jálandhar, Rohtak, and Fírozpur. It is a mistake to say that they are not generally recognized as Sikhs; they pay special reverence to the Adi-granth, but also respect the Granth of Gobind Sing, and attend the same shrines as the Sikhs generally. Their service consists of a ringing of bells and blare of instruments and chanting of hymns and waving of lights before the Adi-granth and the picture of Bábá Nának. They are, however, by no means uniform in their customs. Some wear long hair, some wear matted locks, and others cut their hair. Some wear *tilaks* or caste-marks; others do not. Some burn the dead in the ordinary Hindu way; some after burning erect Samádhs or monuments; others apparently bury the dead. They are for the most part ascetics, but some are said to be engaged in ordinary secular pursuits. The ordinary dress of the ascetics is of a red colour, but a large section of them go entirely naked, except for the waist-cloth, and rub ashes over their bodies. These, like the naked sections of other orders, are known as Nange; they pay special reverence to the ashes with which they smear their bodies, and which are said to protect them equally from either extreme of temperature. Their most binding oath is on a ball of ashes.

In Ludhiána the Udásís " are mostly Jats by origin, the *chela*, or disciple and successor, being usually chosen from this tribe and are found to be in possession of the dharmsálas in Hindu villages, where they distribute food to such as come for it and read the granth both of Bábá Nának and of Guru Gobind Singh, although they do not attach much importance to the latter. The head of the college is called a *mohant* and the disciples *chelas*. They live in Sikh as well as in Hindu villages, and it is probably on this account that they do not quite neglect Guru Gobind Singh. They rarely marry; and if they do so, generally lose all influence, for the dharmsála soon becomes a private residence closed to strangers. But in some few families, such as that of Jaspál Bángar, which keeps a large langar or almshouse going, it has always been the custom to marry, the endowments being large enough to support the family and maintain the institution; but the eldest son does not in this case succeed as a matter of course. A *chela* is chosen by the mohant, or by the family. If a mohant whose predecessors have not married should do so, he would lose all his weight with the people."

The great shrine at Dera Bábá Nának, in the Gurdáspur district, is in the custody of a community of Udásí sádhs, whose mohant used to be appointed with the consent of the Bedís. Another shrine at the same place, known as Tálí Sáhib, from a large tálí or shisham tree which grew close to it, was founded by Srí Chand, and is also looked after by mohants of the Udásí order.

The returns noted in the margin refer to various Udásís in different parts of the province. Bhola Singh was a mohant in a dera of Udásí faqírs at Jesrú. Motí Rám held a similar position at Pakhowál. Similarly Bír Singh is an Udásí mohant at Malka in the Jagráon tahsil. The persons who return the names of Rangdás are mainly from Hoshiárpur and Nawashahr. The Hírá-dás of the returns may be the Bairágí mentioned in paragraph 56 above, or he may be a certain Mochí who joined the Udásí order. Of Bábá Sarabdás, Bábá Karpál, Chaudhrí Ghanáya, Makhan Shah and Harnarain, nothing is known, except that they were or are Udásís. Bhagat Sing was an Udásí of Pind Dádan Khán in the Jhelam district, and Jwála Das an Udásí of Rawálpindí. Bhuman Shah was an Udásí of Dipálpúr in Montgomery, and his descendants (carnal or spiritual) are known as Bhaijáda (bhaizáda).

Sect.	Hindu.	Sikh.
Bhola Singh	3	...
Motí Rám	2	...
Bír Singh	3	...
Rang-dásí	80	...
Gobind-dásí	1	...
Híra-dásí	24	1
Sarab-dásí	...	1
Bhagat Singh	30	...
Karpálá	3	...
Ghanayá	459	...
Jawála Das	4	...
Makhan Sháhí	23	...
Magan Sháhí	...	63
Har Narain	3	...
Bhuman Shah	2	...

91. The Gulábdásís.—A curious outcome of the Udásís is the epicurean sect of Gulábdásís or Sáins. One Prítam-dás, an Udásí, having received some slight at a Kumbh bathing festival on the Ganges, started this new sect, and his chief disciple was Gulábdás, a Sikh Jat, of Chatha or Chattianwala, in the Kasúr tahsil of the Lahore district. This man was a Ghorchára or trooper in the army of Mahárája Sher Sing and joined the new sect on the collapse of the Sikh monarchy. He compiled a scripture called the Updes Bilás, and his tomb at Chattianwala is resorted to by his disciples.

—	Hindu.	Sikh.
Gulábdásí	464	299

The Gulábdásís have thrown over asceticism and have proceeded to the other extreme. They originally held that all that was visible in the universe was God, and that there was no other. It is said that Gulábdás declared himself to be Brahm and many of his disciples believe themselves to be God; and, properly speaking, their faith is that man is of the same substance as the deity, and will be absorbed in him, but for the most part they are looked on by their neighbours as denying the existence of God altogether. They do not believe in a personal future life, and dispense with the veneration of saints and with pilgrimages and religious ceremonies of all kinds. Pleasure alone is their aim; and renouncing all higher objects they seek only for the gratification of the senses, for costly dress and tobacco, wine and women, the lust of the eyes, and the pride of life. They are scrupulously neat in their attire and engage in all worldly pursuits, some of them being men of considerable wealth. They are said to have an especial abhorrence for lying, and there is certainly little or no hypocrisy in their tenets. In appearance they vary; some always wear white clothes; others preserve the Udásí dress; others are clothed like the Nirmalas; and others are distinguished by being always shaved. They are of course greatly distrusted and, to some extent, despised by their co-religionists, and their numbers are said to be on the decrease. The Gulábdásis of our tables were returned mainly from Lahore and Jálandhar. They admit any caste to the sect, but the different castes admitted do not eat with each other or intermarry.

92. The Suthra Sháhís.—The semi-monastic, semi-mendicant order of the Udásís is almost everywhere respectable and respected; it is far otherwise with the other mendicant Nánakpanthí order—that of the Suthra Sháhís. The origin of this order is a little doubtful. According to one account Suthra Sháh was a Budwál Khatrí of Bahrámpur, in the Gurdaspur district, who became a disciple of Guru Arjan, and was called Suthra (pure) by the Guru from his truthfulness. Another story is that he was a fellow of Guru Har Gobind, and various tales are told of the quarrelsomeness and somewhat coarse humour which he displayed in the days of that Guru. Professor Wilson again says that the Suthra Sháhís look to Guru Teg Bahádur as their founder. Dr. Trumpp, on the other hand, states that the founder of this sect was a Brahman, called Suchá, and that they took their origin under Guru Har Rai. This view is supported by a story which says that when Guru Har Rai was summoned by Aurangzeb to Delhi, Suthra Sháh took his place and so pleased the Moghal by his wit and wisdom that he was given special permission to levy a *paisa* from every shop in the realm. On the strength of this his spiritual descendants are most importunate beggars and will seldom leave a shop until they get an alms. They proceed along the bázárs with black caste marks on their foreheads and black woollen ropes (sehlís) twisted round their heads and necks, clashing together a couple of short staves (dandas) and shouting dholás or mystic Panjábí songs indifferently in honour of Guru Nának and the goddess Deví. They perform the funeral ceremonies of the Hindus, burn their dead and throw the bones into the Ganges; but they neither wear the Brahminical thread nor keep the scalp-lock. They indulge freely in intoxicants, and seldom cease from smoking. Their profligacy is notorious and they are said to be mainly composed of spendthrifts who have lost their wealth in gambling. They are recruited from all castes and they always add the title of *Sháh* to their names. "They have," says Trumpp, "a Guruship of their own and receive novices (*chela*); but there is no order nor regular discipline among them." They live chiefly in large towns and their principal Gurudwára is at Lahore. They are said also to have shrines at Magan Sain near Benares and at Patiála; but as a rule they have no sacred places and spend their lives in roving mendicancy. Those who returned Suthra Sháhí as their sect are found mainly in Gurdáspur (72) and Jálandhar (39). Those who returned this as their caste are mainly in Fírozpur (130), Gurdáspur (89) and Hoshiárpur (78).

Suthra Shahí by Caste (Province Total).		
—	1891.	1881.
Hindus	1,210	1,140
Sikhs	94	52
Musalmans	24	17

Suthra Shahí by Sect (Province Total), 1891.	
Hindus	355
Sikhs	0

The number of Suthra Sháhís by caste appears from our returns to have slightly increased since 1881; but the order is popularly supposed to be on the decrease.

The persons noted in the margin are said to be Suthras, though possibly in some cases the supposition is based merely on the form of the name. All Suthras have names ending in "Sháh," but it is not necessary that every one whose name ends in "Sháh" should be a Suthra.

Sect.	Religion.	Numbers
Khakí Sháh	S.	53
Baji Shah	H.	2
Lal Shah	H.	2
"	S.	2
Mahbub Sháh	H.	61
Mushtáq Sháh	H.	1
Lakhi Sháh	H.	311
Adam Sháh	H.	11
Sundar Sháh	H.	21
Siddu Shah	H.	7
Tirath Sháh	H.	2

93. Various Nának-panthí sects.—The successors of Nának had each their respective following, but there are a number of persons who attach themselves to the name or doctrine of one or other of the various saints who lived between the times of Nának and Gobind without belonging to the school of any special one of the Sikh Gurus, or who, living after the time of Gobind Singh, adopted the opinions of the earlier gurus generally, and so are regarded as followers of Nának and not of Gobind. The meeting-point of the two dispensations is found in the legendary Bábá Buddha, the Simeon of the Sikhs, who according to the story was blessed in his youth by Nának, but lived on during the lifetime of nine gurus, waiting for the consolation of Israel, until the days of Guru Gobind. He was a Jat, whose real name was Rám Kaur, and he is said to have founded in the village of Rámdás, in the Ajnála tahsil of the Amritsar district, calling the place after the guru of that name. The story goes that he met Bábá Nának when a mere boy and astonished him by the old head he wore on his young shoulders, and when his parents came to seek him they found him sitting by Nának with a long white beard, and consequently did not recognize him. He was in reality a disciple of Guru Har Gobind and his most notorious feat was the theft of two of the emperor's horses; but he is said to have been *masand* or tithe collector to eight successive gurus, and doubtless the histories of several gentlemen have here been rolled into one. His followers worship at all Sikh shrines, but chiefly at Rámdás in Amritsar and at Teja and Nainakot, in Gurdáspur; they are to be found mainly in the Hoshiárpur, Gurdáspur and Siálkot districts.

Bábá Buddha	H.	775
	S.	173
Bábá Mula	H.	186
	S.	610
Bábá Bhagú	H.	3
Bábá Isa	S.	4
Bhai Gola	H.	222
Bábá Nand Singh	H.	181
Bhai Ranbar	H.	53
Bábá Futtehchand	H.	101
Sáhib Rai	H.	3
Ralla Rám	H.	1

Bábá Múla, or Múlchand, was a Khatrí of Sunám, in the Patiála State, and is the patron of the Phulkián houses; his shrine is at Sunám; and besides the 796 persons who have returned his name from British territory, 287 persons have been returned as his adherents from Patiála. I have not the information to say whether this saint did or did not live subsequent to Guru Gobind Singh, but there was a Bhai Múla, a disciple of that guru who lived at Bhiko. There was, however, another Bhai Múla, a Brahman or Khatrí of Siálkot, who founded the Durbár Baoli Sáhib in that city and was a disciple of Guru Nának. He is said to have lived in the Hamza Ghaus Muhalla and to have been the author of the maxim: "Marná sachh: Jíná jhút," "death is true: life is false."

Bhai Bhagú is a Jat of Powahdera, in the Philaur tahsíl, a Nának-panthí, and said to be greatly reverenced. Bábá Isa was a Rájpút follower of Nának, whose chief shrine or asthán is at Deipura, in the Dasúya tahsíl of the Hoshiárpur district. The followers of Bábá Lakhú are found mainly in Jálandhar and Hoshiárpur; those of Bhai Gola, Bhai Ranbar and Bábá Nand Singh in Muzaffargarh, Multán, and Dera Ismail Khán.

Bábá Fattechand or Fattú, who lived some two hundred years ago, was a follower of Nának and received the gift of prophecy from Sodhi Guláb Singh. His shrine in the Kángra district is visited yearly by his followers who present offerings of bread and sugar in memory of the saint. To swear by his name is a particularly solemn oath, and it is not uncommon for parties in civil cases to challenge one another to take it.

The term "Manji" or bedstead is applied to the raised wooden daïs on which the Granth is displayed, and the persons who returned themselves as worshippers of the "Manjí Sáhib" meant little more as a rule than that they were worshippers of the Granth. The word

Manjí Sáhib	173

is used, however, in a more extended way as an equivalent for the shrine or holy place of some saint. There are shrines to which the term is specially applied such as the celebrated Manjí Sáhib Tikká, at Anandpur, where the offerings to the Sodhís are made, or the Manjí Sáhib of Bábá Gurditta, at Kiratpur (see para. 90). The term is also said to be applied in a special sense to the shrines of Baba Simrandás (para. 65 above).

A strange instance of the manner in which the doctrines of Nának are combined with the worship of the ordinary Hindu deities is found in the sect of Vaishnav Nánakpanthis, which has been already described in treating of the Bairágís (para. 65).

I have mentioned in para. 65 a Bairágí teacher called Híra Dás: but there is also a recent sect of a Nának-panthí type who follow one Híra Dás, who is said, strangely enough to have been the son of a Musalmán Mochi called Abdulla of Sur Singh. He attached himself to one of the regiments of the Khálsa army and obtained considerable wealth from the deposits left with him by soldiers who fell in the first Sikh war. He spent this wealth well and established a following at Gandewind near Amritsar where his successor Sant Singh still officiates. The Híra-dásís have also a large dharmsála in Amritsar itself and are said to be a respectable and well-behaved set of men. As they are also said to be Udásís, I have mentioned them in para. 90 above.

94. The Sánwal-shahis.—Many of the Nának-panthí Sikhs of the frontier district class themselves as Some Sháhís. or Sánwal Sháhís but it is difficult to ascertain exactly how the name originated. According to one version Bábá Nának, when travelling in Sambat 1545 (A.D. 1489) into the Sindh country, found the Kirárs very ignorant of religion (Shámjí and Láljí not having yet put in an appearance) and appointed his servant, Sánwal Sháh, to be their guru and to teach them the way of salvation. The descendants of the guru are known as Sánwal-Shah-potras, and their disciples as Nának Sháhís. Another story tells us that Sánwal Sháh was the grandson or great-grandson of Some Sháh, a Cháwala Arora of Dera Ismaíl Khán, who was money-lender (or *Sháh*) to Guru Arjan, and who in consequence of the patronage of the guru collected a considerable religious following. The followers of Some Sháh and Sánwal Sháh are said to have the same opinions, to believe in the Síkh scriptures, and to have sacred places at Dera Ismaíl Knán, Sáhiwál and Kot Shákir. A third story connects Sánwal Sháh more closely with the teaching of Gobind Singh. He is said to have been an Arora of Amritsar, whose father had been treasurer to Guru Rám Dás and had supplied the Guru with funds for building the Golden Temple. In the time of Guru Gobind Singh, Sánwal Sháh, or more properly Sánwal Sháh Singh, preached Sikhism on the frontier, and Some Sháh by this account is said to have been a brother of Sánwal Sháh Singh. The Sánwal Sháhís of our returns are found mainly in Dera Ismaíl Khán, Multán and Muzaffargarh, where they are said to be mostly Aroras; they are also not uncommon beyond the frontier in Afghánistán. A considerable number of Sánwal Sháhís are also returned from Hissár, but these figures very possibly refer to some other sect of the same name.

Some Sháh	. H	11
Sánwal Sháh	. H	2,301
"	. S	11
Bawá Sháh	. H	3

Báwá Sháh is a descendant of Sánwal Sháh.

95. The Nirankárís.—A remarkable outcome of the doctrines of Nának in modern times is to be found in the sect of the Nirankárís. The word

"Nirankár" "Nirakár" means properly "The Formless," and it was a term commonly used by Bábá Nának as an equivalent of the Deity; he was at first known as "Nának Nirankárí," and it is not impossible that some of the many persons who have returned themselves as Nirankárís mean little more by this than that they are followers of the Formless God after the manner of Bábá Nának. In the specimens also which were issued to show how the schedules should be filled in, there was a case of a Sikh whose sect was Nirankárí, and a slavish imitation of the examples has doubtless led to a considerable inflation of the returns for this particular sect. The sect known by this name is, however, in fact one of considerable size, and it is worth noticing as one of the latest developments of Nának's teaching.

Nirankárí. H 11,817
" S. 38,907

Bhai Diál Dás, the founder of this sect, was a Dhaighar Khatrí of Pesháwar, who settled in Ráwalpindí as a shopkeeper some fifty years ago, and established the sect some five years after. He died about 1870, and was succeeded by his son, Bhai Bhara Singh, who in his turn died shortly after and was succeeded by his younger brother, Bhai Ratta, the present priest of the sect. The Nirankárís worship God as a spirit only, avoid the worship of idols, make no offerings to idols, Brahmans or the dead, abstain strictly from flesh and wine, and are said to pay strict adherence to the truth in all things. Their only sacred book is the Ádi-granth of Bábá Nának, to which they pay very particular reverence, though they also respect the later Granth and the subsequent gurus of the Sikhs. Their marriages are not performed according to the Hindu Dharmshástars, and the bride and bridegroom instead of circumambulating the saced fire, walk round the Ádi-granth. The ceremony is conducted not by a Brahman but by a granthí and the *fiancée* or bride sits in public with her face uncovered. Widow marriage is allowed, and some fifty such marriages have taken place among them during the last ten years. Similarly, at funerals, they dispense with the Brahmans, and the Hindu ceremonial generally; instead of weeping and mourning, they sing hymns, and look on the event rather as an occasion for rejoicing.

Besides the usual Sikh places of pilgrimage the Nirankárís look with special reverence on a pool in the Lei stream, near the park, in Ráwalpindí, which they call by the name of Amritsar. They burn their dead near that pool, and have an annual meeting there. There is also in Ráwalpindí a meeting place (Darbár) and a shrine of the Ádi-granth, where are kept the slippers (now covered with velvet) which once adorned the feet of Bhai Diál. The Nirankárís have degenerated sufficiently to revere these relics and prostrate themselves on their foreheads before them. The sect is recruited from all castes.

THE SUCCESSORS OF NANAK.

96 **Guru Angad.**—There is little or nothing to distinguish the teaching of Nának's eight successors from the doctrine of Nának, and their followers class themselves as Nának-panthís equally with the followers of Nának himself. It is worth while, however, to note a few of the sects which owe their origin to one or other of the eight gurus who taught between the days of Bábá Nának and Gobind Singh.

Guru Angad {Hindu 1, Sikh 154}
Khadúr Sáhib Sikh 75

Guru Angad (A.D. 1538—1552) was a Tihun Khatrí whose original name was Lahna. He settled at the village of Khadúr, in the Taran Táran tahsíl of the Amritsar district, where there is a shrine in his honour, and where his family enjoys some re-

spect. The persons returning his name in the Census were mainly from the Nakodar tahsíl of the Jálandhar district.

97. Guru Amardás—The Narinjanís.—*Guru Amardás* (A.D. 1552—1574), a Bhalla Khatri, was a resident of Gobindwál, in the Amritsar district, where he built a fine báoli or well with eighty-four steps leading down to it. A Sikh who sits down on these steps, one by one, and makes ablution and repeats the Japjí, frees himself from the eighty-four lakhs of forms of existence and enters paradise.

Amardásí	Hindu	59
	Sikh	31
Narinjaní	Hindu	1,141
	Sikh	2,860
Baba Jawáhir Singh	Hindu	3 314
	Sikh	3,078
Bábá Lálú	Hindu	
	Sikh	

Gurú Amardás had a cook called Handál, a man of Jandiála, in the Amritsar district. This man he made his agent or *masand*, and added to his name the title of Bábá. Bábá Handál worshipped God under the name of Niranjan or "The Bright," and his followers are styled Niranjanís or Narinjanís. They are apparently found for the most part in Jálandhar, Amritsar, and the Kapúrthalla State, and their chief claim to notice is their rejection of the ordinary burial customs of the Sikhs and Hindus. The *kiria-karam*, or memorial ceremony, is not observed and the bones are not taken to the Ganges. They have special marriage rites of their own and do not reverence the Brahmans. There is a Gurudwára or Darbár Sáhib of Bábá Handál at Jandiála, where the Narinjanís chiefly resort. The gurus of this sect took service with Ahmad Sháh Abdálí and drew down terrible vengeance on themselves from Charat Singh when he attacked Jandiála in 1762.

Another disciple of Guru Amardás was Gangu or Gangadás, a Basí Khatrí of Garhshankar who presented to the Guru his whole substance, which consisted of 4 pice weight of *gur*, and after being sent by the Guru to preach in the Hill country, established a *gaddi* at Daun near Kharar. His great-grandson, Jawáhir Singh, was a saint of some fame, and founded a shrine at Khatkar Kalán in the Jálandhar district, where there is still a large fair every summer. The followers of Jawáhir Singh in Hoshiárpur and Jálandhar have returned themselves mainly as Hindus; those in Ambála as Sikhs. Another celebrated leader of this sect was Mahi-bhagat of Mahisar. The Gangúsháhis were possessors of the bed of Guru Amardás, and having refused to receive initiation from Guru Gobind Singh were marked out by him for excommunication.

Gurú Amardás also showed special favour to a Khatri Sikh; called Bhai Lálú. There was another Bhai Lálú, a carpenter of Eminabad, a friend of Bábá Nának; and it is doubtful to which of these our returns may refer.

98. Guru Rámdás—The Rámdásís.—With *Guru Rámdás* (A.D. 1574—1581) began the series of gurus of the Sodhí clan of Khatrís. He is chiefly remembered as the founder of the Harmandal, or Golden Temple, at Amritsar; and the Amritsarias of our return imply little more than that the persons returning this name are worshippers of that temple. The term "Rámdásí" is in one sense applied to any follower of this guru, or indeed of any of the gurus; in another, and more common application, it is used to denote a Chamár or Juláha, who has taken the Sikh form of baptism. The actual connection of this term in this latter application with the Guru Rámdás is not very clear. The usual story is that this Guru was the first to receive Chamárs into the fold, but there is reason, as has been noted above (para. 85), to suppose that the term to some extent has its origin in a confusion between Rámdás, the Sikh Guru, and Ravdás, the patron Bhagat of the Chamárs.

Ramdásí	Hindu	309 017
	Sikh	40 2.5
Amritsaria	Sikh	24
Bhojpanthí		13
Ganjbakshíe	Hindu	1,043

Bhai Bhoj Singh was a follower of Guru Rámdás, and his followers are still looked up to as gurus.

There is a sect of Ganjbakshie Sikhs spoken of by Wilson and by some of the old travellers; but little seems to be known about it, except that the Ganjbaksh referred to belonged to a family of Gurdáspur faqírs and received a blessing at the hands of Guru Rámdás. This Ganjbaksh is of course different from the Mahomedan saint of that name, whose shrine is outside the Bhátí gate at Lahore; but as that saint is equally popular among Hindus and Musalmáns, a number of the Ganjbakshie of our returns are probably admirers of the Musalmán, not of the Sikh, faqír.

Guru Arjan	Hindu	56
"	Sikh	13
Sat kartári	Hindu	78
"	Sikh	84
Bábá Lakhu	Hindu	473
	Sikh	36
Tílok Sing	Hindu	13
Bhai Sálu	Hindu	1,403
	Sikh	345
Kálu Kahár	Hindu	102,025
	Sikh	4,476

99. Guru Arjan—Kálú Kahár.—With *Guru Arjan* (A.D. 1581—1606), the compiler of the Ádi-granth, commenced in some ways a new era for the Sikhs, for he was the first of the gurus to get into trouble with the Government. He appears to have come to an untimely end at the hands of the Mughals; but the story is that he vanished while bathing in the Rávi, and his shrine stands outside the fort at Lahore, on the bank of the old river-bed. His name has been returned by men from Hoshiárpur and Amritsar.

Regarding the origin of the Sat Kartárí there are two stories. According to the one story Guru Arjandás bestowed his blessing on a Sodhí Khatrí of Lahore named Sangatia, and the latter appointed one Sundar-dás as his disciple. Sundar-dás lived a retiring life, doing his miracles quietly "like a lamp in a *gharra*," and repeating continually the words "Sat Kartár, Sat Kartár." The head-quarters of the sect seem to have been at Hargobindpur, or the place subsequently known by that name; and Sundar-dás was succeeded by Hazúri Dás, Harláljí Dás, and other persons. The other story is more interesting. One Nának, a Khatrí, was drowned in the báoli at Gobindwál, and was restored to life next day by the prayers of Guru Amardás, who cried aloud "Sat Kartár, (the Holy Creator) has brought him to life." For this reason the sect is known as that of the Sat Kartárís, and its members greet one another with the words "Sat Kartár." They are like the Udásís, but do not wear the *jatla* or smear themselves with ashes: and their clothes are dyed with madder.

Guru Arjan bestowed the title of Bábá on a holy carpenter named Lakhú, who appears still to have a following in the Hoshiárpur and Jálandhar districts, and the Tilok Singh of our tables appears to have been descended from a person who was in some way specially connected with Guru Arjan.

Bhai Sálú again was a well-to-do zemindár who lived in the days of Guru Arjan and whose dharmsála is in the city of Amritsar. His followers are said to be mainly Khatrís and Aroras.

But the most celebrated of the disciples of this Guru was the waterman, or Kahár, Kálú, now known generally as Bábá Kálú, or Kálú Kahár or Kálú Bhir. This Kálú was a native of the Hoshiárpur district or (according to another version) of the Kapúrthalla State. He was fishing one day in a tank where fishing was forbidden, and seeing some great personage pass that way he, for fear of being seized, either for illicit fishing or for purposes of "begár," threw his tackle into the tank and pretended to be a faqír. He realized some ten or twenty rupees, and finding beggary a profitable occupation determined to adhere to it. His religious tenets are a little difficult to understand, for though a disciple of Arjan he was

also a worshipper of Krishn and a devotee of Shiv, and the book looked on with most respect by his followers is the Granth of Guru Gobind Singh. Bábá Kálú is the special saint of the Kahárs or Jhínwars, and the sect appears to be specially strong in the Ambála district; but the chief shrine of the saint is at Panjnangal, in the Gharshankar tahsíl of the Hoshiárpur district. There is a very old tank there with a shrine in an island in the middle, approached by a causeway resembling that of the Golden Temple at Amritsar. If, as is commonly supposed, the idea of the Amritsar building was taken from this, the shrine at Panjnangal must date from a time previous to that of Bábá Kálú. There is a village in the neighbourhood of the tank, to which the guru came before he settled at Panjnangal. The present Jhínwar mohant of the Panjnangal shrine is the ninth in descent from Kálú; he enjoys a fairly large máfí and receives some R200 a year as contribution, or Sakhí Sewak, from his disciples; and his family intermarries with that of Sardár Bír Singh of Moherian. There is another shrine of Bábá Kálú at Kiratpur; another at Panchat, near Kapúrthalla; and another "somewhere beyond Delhi"—I believe, in Lucknow. The oldest shrine of all, that at Burrial, near Shani, in the Hoshiárpur district, is now in ruins, but there are remains of a fine tank, and a fair is held on the spot. The followers of Bábá Kálú are mainly Jhinwars, but the sect is said to contain a number of Chamárs and Chúhras and other low-caste men. They invoke the saint's aid in their troubles and they distribute karálí (a kind of sweetmeat made of flour, ghí and sugar) to their friends and relations once or twice a year in his name.

—		Followers of Baba Kalu.
Hindus	Ambála	69,729
	Karnál	14,789
	Hoshiárpur	3,274
Sikhs	Ambala	3,114

100. Guru Hargobind—the Dhírmalíe.—With *Guru Hargobind* (A. D. 1606—1638) commenced the long struggle between the Sikhs and Mahomedans. Under him the Sikhs became soldiers and first began to plunder. He has left no school behind him, nor have his disciples brought themselves into notice, except Rúpa, a carpenter on whom the guru bestowed the title of Bhai. The family is held sacred to this day and includes the Bhais of Bágrián in the Ludhiána district, and other Bhais both in the Fírozpur district and at Bhai Rúpa, in Nábha.*

Guru Hargobind,	Sikh	3
Bhai Rúpa	Sikh	5

Guru Arjan, the father of Guru Hargobind, had two brothers, Prithímal and Dhírmal.† The former having tried to poison Arjan was called by his father, Rámdás, a "Mína chor," or contemptible thief, and his descendants are known as Mínas to this day. The latter, Dhírmal, refused to acknowledge his nephew Hargobind as the guru, and his descendants are known as Dhírmalis, One of their chief stations is Chak Rámdás, in the Sháhpur district, where the village lands are owned by Khatrís of this family who are revered as "Bhais," and have a large following, chiefly of Khatris and Aroras. There is said to be very little difference in practice between these sectaries and ordinary Nánakpanthís. One of the members of this Dhírmal family, and closely connected with the Sodhis of Kartárpur, was Bábá Bar Bhág Singh, whose shrine is at Mairí, near Amb, in the Una tahsíl of the Hoshiárpur district. There is a large fair at this shrine during the Holi, which is attended by crowds of Sikhs from the Mánjha

Dhírmali	Hindu	88
	Sikh	2
Bábá Barbhág Singh	Hindu	3,347
	Sikh	6,004

* There was another Bhai Rúpa who lived in Ranjit Singh's time and to whom a samádh was erected on the parade ground at Lahore.

† There appears to be some confusion about the matter, but I follow the version given by Trumpp at page cxvi of his Introduction to the Ádi-granth.

Doába and Málwa tracts; and another during the Baisákhí, which is chiefly patronized by men from the Kángra district. The cult of Bar Bhág Singh would however, from our returns appear to be most extensive in Jálandhar. It does not seem that his followers have any special tenets or that they in any way reject the claims of the later gurus.

Of the sons of Hargobind perhaps, the most noted is the young Bábá Atal, in whose memory was built the wonderful tower near the Golden Temple in Amritsar.

101. Guru Har Rai.—*Guru Har Rai* (A.D. 1638—1660) appears to have been implicated in the troubles which followed the death of Sháh Jahán, but he spent most of his days in peace at Kiratpur. A famous disciple of his is Bhai Pherú, who has a well-known shrine in the Lahore district. Bhai Pherú was a Tihun Khatrí of Maur, near Phúl, who was advanced by the guru from the service of his kitchen to the post of *masand* or tithe-collector, and was endowed with miraculous powers. When Guru Gobind Singh on account of the misdeeds of the *masands* seized them and poured boiling oil on their heads, he gave orders that Pherú should be taken by the beard and brought to him. But no Sikh dared touch Bhai Pherú, so he seized his own beard and came before the Guru. The Guru seeing him said, "Come here, Bhai True-beard," gave him half his pagri, called him Sangat Sáhib (see para. 90) and seated him by his side. The followers of Bhai Pherú have recently established a peripatetic *ákhára* after the manner of the Udásis and they are often counted as Udásis.

Guru Har Rai	Hindu	11
	Sikh	26
Bhai Pheru	Hindu	97
	Sikh	0
Bábá Suján Singh	Hindu	1
Bhai Jodha	Hindu	320
Diwána	Hindu	53
	Sikh	40

Bábá Suján Singh was another *protégé* of this guru, but I have no further information regarding him. Another disciple was Bhai Jodha, an Arora. This man paid great attention to Guru Harkishn when he had the small-pox and was sent by him to preach the Sikh faith in the south. His first conversions were in Jodhpur, a village in the Multán district, and his followers hold a fair there every spring in his honour.

To Guru Har Rai or perhaps, as others say, to Guru Rámdás, owes its origin the order of the Diwána Sádhs, which was founded by Bála and Harya with the permission of the Guru. The term means "Mad Saints," and the men walk about as though mad and take an excessive quantity of bhang and charas. They keep their hair uncut and wear necklaces of shells, and on their pagrís a large peacock's feather. They follow the Adigranth and repeat the true name (Satnám)* of God. They are said to consist mainly of Jats and Chamárs and to be for the most part married. The Diwánas of our tables are mainly returned from Jálandhar. They are a Málwa sect and their head-quarters are said to be at a place called Pír-pind.

A daughter of Guru Har Rai married a Gend Khatri of Pasrúr, named Amar Singh, whose descendants are called *dhussas* or intruders, but no sect of this name appears in our tables.

* It is not quite clear who the Satnámís (9) of our returns are. Any Sikh may be called a Satnámí, or they may be Diwánas, or they may belong to the sect of Satnámis, of Chattisgarh, who form so conspicuous a feature in the religion of the Central Provinces. These last were founded in the beginning of the century by a Chamár called Ghazídás and his son Bálakdás, the names of both of whom appear in our returns. But it is to be noted that none of those who have returned "Chamár" as their religion have entered any of these names as representing their sect. The Satnámís of the Central Provinces are described as Unitarians and are said to pay excessive reverence to their gurus.

Satnámí	9
Ghazídás	119
Bálakdás	199

102. Guru Harkishn—the Rám-ráias.—Of *Guru Harkishn* (A.D. 1660—1664) we know little, except that he was summoned to Delhi, and there experienced the attack of small-pox, to which allusion has already been made in the last paragraph. He had been appointed to the guruship by Guru Har-rai in preference to the elder brother Rám-rai, chiefly, it would seem, on account of the tendency of the latter to keep on good terms with the Government. According to one story, Rám-rai exhibited his miraculous powers before Aurangzeb in opposition to his father's express commands; according to another, he misinterpreted a passage in the Granth in order to avert the anger of the Emperor. He was driven out of the family, but continued to support the Moghal Government and was rewarded with an assignment of revenue in the Dera Dún, where he established his head-quarters. As the breach between the Government and the Sikhs widened, the relations of Rám-rai and his followers towards the other Sikhs became more and more estranged; and in the days of Gobind Singh the mutual hatred of the two parties became very intense. The Rám-ráias, while acknowledging the other Gurus, refuse to recognize Gurus Hargobind and Gobind Singh; they follow the Adi-granth, and another sacred work specially introduced by Rám-rai; and although they appear, unlike most Nának-panthí sects, to lay some stress on the fact of their being Sikhs, they do not preserve the *kes* or long hair and are expressly disclaimed by the Khálsa Sikhs of Gobind Singh. While the Khálsa Sikh salutes his fellow with "Bol, Sri wáh Guru jí ká Khálsa: Sri wáh Guru jí kí fattah," the Rám-ráia says, "Akho, wáh Guru jí kí fattah," omitting the word *Khálsa* which originated with Gobind. After all, however, there is little difference in practical life between the Rám-ráias and other Sikhs of equal social standing. The Rám-ráias are said to be mainly men of the agricultural and labouring classes, and they appear from our returns to be, as we might have expected, especially strong in the Málwa and Doába tracts.

Rám-ráia . { Hindu 25,336 / Sikh 27,122 }

—	Ram-raias.	
	Hindus.	Sikhs.
Ludhiana	8,433	5,329
Jalandhar	10,746	9,299
Firozpur	469	2,059
Ambala	12,960	8,899

103. Guru Tegh Bahádur—the Sewá-panthis.—*Guru Tegh Bahádur* (A.D. 1664-1675) led a wandering life, but was at last seized by the Moghal officials and died in prison at Delhi. The persons who returned his name at the Census were mainly inhabitants of Ambála, Ludhiána and Hoshiárpur; but his following does not appear to be in any way sectarian.

Guru Tegh Bahádur. { Hindu 415 / Sikh 61 }

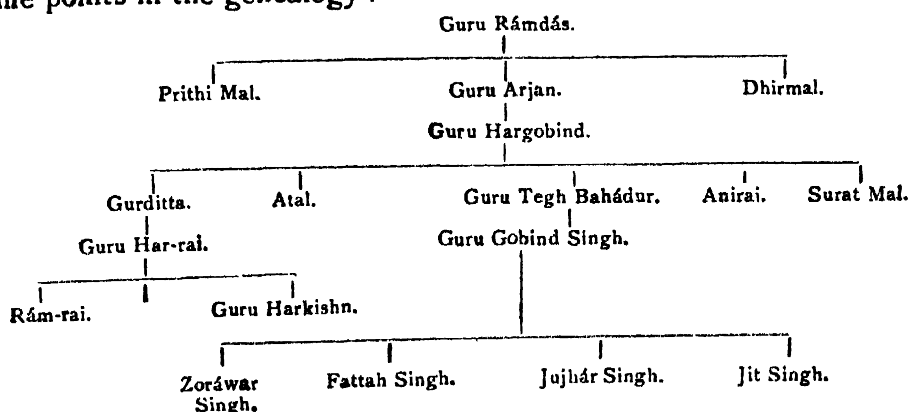
One of the personal followers of Guru Tegh Bahádur was Kanhaya Lál, of Sohdra, in the Gujránwála district, who was originally an officer in the Moghal service. This man when walking through the camp, was struck by hearing some one repeat the simple words "O heart, love God," and in the battle that ensued he showed a noble outcome of his conversion by giving water to the combatants on both sides. When accused of helping the enemy he excused himself before the Guru by saying. "You never taught me to distinguish between Turk and Sikh. Since both are your children and servants I serve you in serving both. It is written: 'There is no Lord of Turk and Hindu: masjid or temple is his dwelling place: have enmity with none, since God is in the heart of each.'" Whether in consequence of this personal service (sewá), or because his first disciple was one Sewá Rám of the Multán district, Kanhaya Lál's followers have since been known as Sewápanthís. In Amritsar they are called Ádam-Sháhís after the name of a disciple of

Sewápanthí { Hindu . 721 / Sikh . 27 }

Kanhaya. They are especially devoted to the service of humanity and are well known for their kindly treatment of travellers and persons in distress. The story says that Kanhaya Lál was sent by Tegh Bahádur to Anandpur, where he served Gobind Singh and was sent by him to proselytize the south-west country.

The doctrines and practice of the sect are, however, very similar to those of the ordinary Nának-panthis and have no tinge of the special austerity which characterizes the ordinances of Guru Gobind. The Sewápanthís believe in the Ádi-granth and have the same places of pilgrimage as the Nának-panthís, and abstain from meat, wine, bhang, charas and tobacco. They will not accept alms or temple offerings, but earn their living by their hands, chiefly by twisting ropes and bed-cords. The original Dharmsála of Kanhaya Lál was at Nurpur, in the Sháhpur Thal country, and the Sewápanthís are chiefly to be found in the Sháhpur and Jhang districts, though our tables show 66 in Gurgáon also. They are chiefly Aroras and Khatrís, and their usual occupation is making ropes from the sar grass.

104. **The Sodhís.**—All the Gurus from Rámdás onwards were of the Sodh clan of the Khatrís. The following table shows their mutual relationship according to the traditions generally received; but there is considerable doubt on some points in the genealogy:—



The Bhallas, to whose family Guru Amar Dás belonged, received a certain amount of special respect from the Sikhs; and the Tihuns of Guru Angad's family are paid some little veneration in the neighbourhood of the Guru's home. But the Bedís, to whom Nának belonged, and the Sodhí family are everywhere extremely influential. The more celebrated of the Sodhís have separate Gaddís in different parts of the country; and many of them are peripatetic. The Sikhs of Kohát and Tíráh, for instance, were very largely followers of Sodhi Partáp Singh of Lahore, who died of cholera at Nariál, in the Kohát district, in September 1891. But the main influence of the clan is in Hoshiárpur district and its immediate neighbourhood, where most of the historical memorials of the gurus are collected, and their central stations are Kartárpur, Kiratpur and Anandpur.

Kartárpur, in the Kapúrthalla State, was founded by Guru Arjan in 1588 and was the home for some time of Guru Hargobind and his son Bábá Gurditta. Naunihál Singh and Sádhú Singh, whose names have been quoted by their adherents, are members of the Sodhi family of Kartárpur. The Sodhís of Kartárpur are very largely Dhirmalís (paragraph 100 above). At Kiratpur again, six miles

Kartárpuria	Hindu	303
	Sikh	292
Naunihál Singh	Hindu	33
	Sikh	548
Sádhú Singh	Hindu	106
Kartár Singh	Hindu	185
Kiratpuria	Sikh	1
Anandpuria	Hindu	1,545
	Sikh	3,717

from Anandpur, in the Hoshiárpur district, there are historical associations with the lives of Gurus Hargobind and Har-rai, but there are four noted shrines in the place; one to Bábá Gurditta, one to his friend Badhan Sháh, a third to Guru Har-rai who was born and died here, and a fourth known as the Manjí Sáhib, to which allusion has already been made in paragraph 93 above. The Sodhís of Anandpur have a still greater reputation. There are nine well known shrines in Anandpur and the place owes its reputation very largely to the fact of its connection not only with Guru Tegh Bahádur, but with Guru Gobind Singh who lived here and first administered the *pahul* in this place. The Sodhís of Anandpur are descended from Súrat Mal, the son of Guru Hargobind, and their religious influence is overwhelming. Though their characters are often far from good, their disciples will at the Holí fair take the dirt from under their feet and place it on their own heads. It is at the Holi that the Sodhis appear in their full glory, and this festival have been described as follows:—*

"The Holí fair at Anandpur lasts two days, and on the afternoon of the second day the devotees of the various shrines bring out each its particular standard which they carry, with singing and music, to the neighbouring *choh*. The sight when all the standards have been collected is interesting and picturesque. The processions of priests and worshippers clustering round their respective standards move slowly about, accepting offerings and bestowing blessings on the people. The dark standard of the Anandpur Gurudwára, accompanied by Nihangs clad in dark blue clothes and conical head-dresses, encircled with steel quoits, is especially worthy of notice. Many of the Nihangs are mounted and rush wildly about, frantically gesticulating and shouting and bearing themselves as if engaged in defending their standard against a foe. Now and then a deep-toned chant rises from one of the groups singing the praises of their Guru. The Sodhís come out on their elephants and caparisoned horses and move through the crowds, and the *Barí sirkár*, on an elephant, with *chauris* waving over his head, receives the obeisance of the people and accepts offerings."

THE SIKHS OF GURU GOBIND SINGH.

In the province.		
Guru Gobind Singhí	Hindu	78,952
	Sikh	839,138

105. Characteristics of the Khálsa.—From the days of Guru Arjan onwards the Sikhs had been drifting gradually into greater opposition to the imperial power; and in the time of *Gobind Singh*, the tenth guru (A.D. 1675—1708) when the persecuting rigour of Aurangzeb was at its height, the Sikh community became transformed from a purely religious into a political association, and what was previously a quietist sect of the Hindus, now expanded to such an extent that strangers, and even the people of the Panjab themselves, began to look on the Sikhs as constituting a separate religion. The Sikh form of faith is looked on as a separate religion, because it is professed by a large number of adherents; and it is professed by a large number of adherents because of the success of its ceremonial and administrative innovations. As regards doctrine, there is very little to distinguish the followers of Gobind Singh from those of Nának, or those of Nának from those of Kabír and the other Bhagats; and, if the reforms of Gobind Singh had not been attended with success, his followers would be looked on as the members of another petty sect akin to that of the Dádú-panthís or Bishnois. We may consider it, however, for the present in the light of a further sect springing from the foundation of Nának's doctrine, and in its relation to orthodox Hinduism akin to the sects founded by Dádú or Kabír.

* *Hoshiárpur Gazetteer*, page 49. The present head of the Sodhís is the grandmother of the *Tikka Sáhib* and she sits on the Manjí and receives offerings. If she were to die, the mother would succeed and her bad reputation would be no obstacle.

Gobind was born at Patna when his father was there on pilgrimage, but he spent the greater part of his early life at Anandpur. The ordinary story regarding the origin of the new faith is that Gobind was ordered by the goddess Deví to offer up the head of a disciple and that four of his followers, *viz.*, Diál Singh Khatrí, Dharm Singh Jat, Hákim Singh Chhimba, and Sáhib Singh Nai,* offered to sacrifice themselves. Taking aside these four he initiated them in the rules of his new community and from this nucleus spread the Sikh religion of the future. The chosen few were known as the Khálsa, a term which is generally interpreted as signifying "pure" or "holy," though etymologically it is said to be more correctly understood as meaning the Guru's "own property." With the selected knot of followers the Guru was obliged to flee from Anandpur to the tracts beyond Fírozpur. He was, however, successful in defeating the Musalmáns at Mukatsar, and subsequently returned to Anandpur, from which he set out on a journey to the Deccan and died at Abchalnagar in A.D. 1708.

Patna Sáhib Sikh . 1

Khálsa . { Hindu 129 / Sikh 3,621 }

The particular ordinances of his religion have been cited in a hundred books and are clearly set out in paragraphs 262 to 265 of the Census Report of 1881. Briefly speaking, he added five points to the religion of Nának. Firstly, the ceremony of baptism was changed from the *charan ghâwal* to the *pahul*; the Sikh no longer drank the water in which the feet of his Guru had been placed, but was solemnly initiated in the presence of five believers by drinking a mixture of sugar and water which had been stirred up by a dagger (khanda) of steel; he then became a *pahulia* or *khanda-dhári* in opposition to a *mona*; and his name was altered so as to end in Singh. Secondly, the Singh has to carry about his person five marks beginning with the letter *k*, which are known as the five kakkas: namely, the *kes*, or uncut hair, the *kacch*, or short drawers; the *kara*, or iron bangle; the *khanda*, or steel dagger; and the *kanga*, or comb. Thirdly, the followers of Gobind must abstain from smoking tobacco. Fourthly, they must not eat any meat except the flesh of animals which have been decapitated by a blow on the back of the neck (jhatka). And fifthly, they are not to observe the distinctions of caste or to pay special reverence to the Brahmans. There are other ordinances laid down by the Guru, but even of these few a certain proportion is not observed at all, except by the very strictest Sikhs.

Khanda-dhárí Hindu 9

106. Adherents of Guru Gobind Singh.—Guru Gobind had four sons, two of whom were slain in battle, and two of whom were taken by the Musalmáns and buried alive at Sarhind. One of these latter was named Zoráwar, and one Zoráwar, a Chhímba or cottonprinter of the village of Dadheri, in the Samrála tahsil of the Ludhiána district, has given himself out as either an agent or a reappearance of the deceased saint. This Zoráwar appears from the Census returns to have an immense following in the Ambála district.

Bábá Zoráwar . { Hindu 3,974 / Sikh . 4,271 }

Guru Gobind Singh had a sais or groom called Bhagtá, who was dismissed, like many grooms before and since, for stealing the horses' food, but the miracle was that after his dismissal the horses refused to eat anything until he was restored. The groom was, therefore, made a Sikh, and called Bhagat Singh. He returned to his native town of Maghiána and from thence to the neighbouring village of Bágh. Here he one day chanced to see a pregnant doe shot by a huntsman, and in his compassion

Bhagat Singh . Hindu 30

* In other accounts there were five disciples and the names differ.

for the animals of the jungle built the tank of Nánaksar which is still held sacred by his followers. The Granth is read there and a fair takes place twice a year. There was another Bhai Bhagtá, also a servant of Guru Gobind, who was ancestor of the Bhais of Kaithal and collaborated with Santokh Singh in writing the Súraj-prakásh.

Another of Gobind's personal disciples was Bhai Márí, a Jat of the village of Kang, in the Hoshiárpur tahsil, who established a *gaddí* of his own in that village. He was succeeded by a female member of his family, called Mai Ganesho. The present occupant of the *gaddí* is also a woman, called Mai Jawáhir, who is popularly known as Mai Kangwálí. Although it was founded by a disciple of Guru Gobind Singh, the principles of the sect are said to approach more to those of the school of Nának. The followers of the woman of Kang are mainly in Jálandhar and Hoshiárpur. Our figures include returns of Maí-kangánwálí, Kangdásí, Guru Kangdás, Mai Ganesho, etc.

Kang.	Hindu	215
	Sikh	293

107. The Akálís or Nihangs.—The fanatical order of the Akálís, or Nihangs, owes its origin to the express patronage of Guru Gobind Singh. There are two accounts of the founding of this order. According to one, the Guru, seeing his infant son Fattah Singh playing before him with his turban peaked in the fashion now adopted by the Akálís, blessed him and instituted a sect which should follow the same custom. According to the other account the Akálí dress was started by the Guru as a disguise when he was fleeing from Chamkaur, in Ambála, to the house of some friendly Patháns at Máchíwára, in Samrála. The name means "immortal." Some understood the term to imply that the Akálís are followers of the "Immortal Man" (Akál Purkh), that is, "of God;" others that they are invincible in fight.* It is said by some that Ajit Singh, the youngest son of Gobind, was the first convert. The Akálís came into prominence very early by their stout resistance to the innovations introduced by the Bairágí Bánda† after the death of Guru Gobind; but they do not appear to have had much influence during the following century until the days of Mahárája Ranjit Singh. During the Mahárája's reign the celebrated Phúla Singh entered the *panth*, and being a man of great force of character induced numbers of Sikhs to join it. They constituted at once the most unruly and the bravest portion of the very unruly and brave Sikh army. Their head-quarters were at Amritsar, where they constituted themselves the guardians of the faith and assumed the right to convoke synods. They levied offerings by force and were the terror of the Sikh chiefs. Their good qualities were, however, well appreciated by the Mahárája, and when there were specially fierce foes to meet, such as the Patháns beyond the Indus, the Akálís were always to the front.

Akálí.	Hindu	219
	Sikh	1,376

The Akálí is distinguished very conspicuously by his dark blue and checked dress, his peaked turban, often surmounted with steel quoits, and by the fact of his strutting about like Ali Baba's prince, with his "thorax and abdomen festooned with curious cutlery." He is most particular in retaining the five *kakkas*, and in preserving every outward form prescribed by Guru Gobind Singh Some of the Akálís wear a yellow turban underneath the blue one leaving a yellow band across the forehead; the story being that a Delhi Khatrí called Nand Lál (the author of the Zindagí Náma), having a desire to see the true Guru

* The former is probably the right derivation. The Immortals of the ancient Persia were so called for another reason, *viz*., their system of "perpetual succession."

† The followers of Bánda Bairágí are said to constitute a sect in the south west of the Province.

in yellow, was gratified by Gobind Singh to this extent. The yellow turban is worn by many Sikhs at the Basant Panchamí, and the Akálís are fond of wearing it at all times. There is a couplet by Bhai Gurdás which says—

Siáh, sufed, surkh, zardae,
Jo pahne, soi Gurbhai.

"Those that wear black (the Akálís), white (the Nirmalas), red (the Udásís) or yellow, are all members of the brotherhood of the Sikhs." The Akálís do not, it is true, drink spirits or eat meat as other Sikhs do, but they are immoderate in the consumption of bhang. They are in other respects such purists that they will avoid Hindu rites even in their marriage ceremonies.

The Akálí is full of memories of the glorious days of the Khálsa; and he is nothing if he is not a soldier—a soldier of the Guru. He dreams of armies, and he thinks in lakhs. If he wishes to imply that five Akálís are present, he will say that "five lakhs are before you;" or if he would explain he is alone, he will say that he is with "1,25,000 Khálsa." You ask him how he is, and he replies that "the army is well": you enquire where he has come from, and he says, "The troops marched from Lahore."

These sectaries are also known as Nihangs, "the reckless."* They meet together at such places as the Akál-bhunga at Amritsar, the Pír Sáhib at Attock, and the shrines of Gobind Singh at Patna and Apchalnagar; but their chief home is at Kiratpur in the Hoshiárpur district, where the sacred place of Phúla Singh stands, and in Anandpur at the shrine *par excellence* of the Akálís, the Gurudwára Anandpur Sáhib, which was Guru Gobind's own house. The presence of these Akálís at the annual Holi fair at Anandpur renders it liable to disturbances, and in 1864 a missionary of the Ludhiána mission was killed at this fair by a Sikh fanatic. The influence of these sectaries has, however, very considerably diminished since the downfall of the Sikh power. It is impossible to tell how far the figures obtained at the Census represent the real number of Akálís now in the province. They seem, however, to be most numerous in Jálandhar (420), Fírozpur (616), Patiála (149), and Peshávar (52). They have not for some time past had any political significance.

108. The Nirmalas.—The Nirmalas represent a different aspect of the history of Gobind's followers, for this order has by degrees rid itself of the main distinguishing marks of the Khálsa faith and is gradually returning to a pure form of orthodox Hinduism. The Nirmalas originated, like the Akálís, in the time of Gobind Singh, but there are two stories regarding the manner of their origin. According to the one, a water-carrier was seized by Gobind's soldiers for supplying water to the enemy during a battle, but the Guru recognized the virtue of his act, and embracing him exclaimed, "Thou art without stain (Nirmala)." This story, however, has too much resemblance to that regarding Kanháya Lál quoted in paragraph 103 above; and the following appears the more probable account. It is said that Guru Gobind Singh sent three followers named Karm Singh, Harchand and Mihr Rai, to Benares to acquire a knowledge of Sanskrit, when the Pandits of that city refused to come themselves to Gobind Singh; and that, on their return, the Guru blessed them as being the only learned men among the Sikhs and called them "Nirmala." They were allowed to take the pahul and founded the order of Nirmala Sádhús. This

Nirmalas by sect	Hindu	2,816
	Sikh	1,743
Nirmalas by caste	Hindu	390
	Sikh	1,224

* This is the meaning given to the word. The derivation seems doubtful. Platts (Hindustani Dictionary) wavers between Nahang = nang = naked and Sanskrit *niranga*; but *niranga* appears to mean "incomplete."

order wasat first devoted to ther egulations of Gobind Singh, wore white garments, and had considerable influence with his followers. But their taste for Sanskrit literature (which is to this day cultivated by them with considerable care) led them to imbibe the principles of the Vedánta and to re-adopt many of the customs of the Shástars. They gave up the use of meat and spirits. They also began to adopt the ordinary ochre-coloured dress of the Indian faqír, which is strictly prohibited to the true followers of Gobind, and some of them are now only distinguishable from the Udásí followers of Nának by the wearing of the *kes* or uncut hair. They are almost always celibate and almost always in monasteries. They have generally some pretensions to learning, and, unlike most of the religious orders in the Punjab, have a high reputation for morality. They are said to live on offerings voluntarily presented, and to abstain from begging; but there are some who say that the ochre-coloured dress has been adopted mainly for its convenience in begging. Their principal Akhára is at Hardwár, and it is said that their societies throughout the province are periodically visited by a controlling council. They have three considerable monasteries in the Hoshiárpur district at Múnak, Adamwál and Alampur Kotla; and by our returns they appear to be strong in Gurdáspur, where they are mainly returned as Hindus, and in Ambála, Fírozpur and Amritsar, where they are mainly returned as Sikhs. It is supposed that they are to be found in some numbers in Patiála, but our tables would intimate that they are as strong in Farídkot. They are looked on as unorthodox by most true Sikhs, and it will be observed that more of them are returned in the Census as Hindu than as Sikhs. The Akálís are especially bitter against them, and there have been great contentions between the two sects with regard to the right of worship at the great Sikh shrnie at Apchalnagar on the Godavery.

109. The Kúkas—Rám Singh.—The constant opposition of Guru Gobind Singh to the Mughal Government placed the early Sikhs in a position of political as well as religious antagonism to the ruling powers, and developed the extreme dogma which viewed the Khálsa not only as a body of men bound by religious ties, but as a community supreme both in Church and State, and under an obligation to resist all external authority and to constitute itself an independent body. And this feeling would naturally receive fresh support from the time when Sikh sovereigns began to rule in the Punjab and to oppress in turn the religion against which their ancestors had risen. It was therefore one of the surprises of the British conquest to find how little any such sentiments had found a place in the minds of the people at large. There have since annexation been times when the political feelings of the Sikhs have been more or less disturbed, as they were, for instance, in 1886: but there has not, with one exception, been any serious organization on the part of the Sikhs against the cons tituted authorities on religious or political grounds. The one exception alluded to is that caused by the now famous Kúka sect.

The sect was founded some 45 years ago by an Udásí of the Arora caste, called Bálak Singh, a money-lender of Hazro in the Ráwalpindi district. He appears to have been mainly intent on breaking the power which the Brahmans had acquired over the Sikhs; on excluding them from Sikh marriages and re-introducing the circumambulation of the Granth, instead of the sacred fire. He found adherents among the Sikh garrison of the Pírdád fort, for which it was his duty to provide supplies.

His followers were known as Sagrásís or Habiásís, and on his death in

1863 he was succeeded by his nephew Khán Singh, who still has a following in the neighbourhood, which indulges in some form of doctrine which may not be divulged.

After the death of Bálak Singh, the doctrines of the sect were pushed forward with great vigour by Rám Singh, son of Jassa Singh, a carpenter of Bhainíála in the Ludhiána district. This man had once served in the Sikh army, and subsequently had established a shop at Ludhiána. This having failed, he began wandering over the country, and at last became a disciple of Bálak Singh. There is, however, a local legend of the origin of his mission, which is interesting as a specimen of the propagation of legendary lore in modern times. According to this story Rám Singh, while employed in building a house at Hazro for one Saiad Alam Sháh, found that he had cut a beam a foot too short for the roof; but on explaining the situation to the daughter of the Saiad, he was told by her to take heart and try again whether the beam fitted. He did so, and discovered that it was not too short, but too long; and asked the Saiad's daughter to explain to him the source of her miraculous powers. She thereupon whispered in his ear the words of power, which according to some were "Wáh Guru;" according to others "Allah-hu al samád;" and his subsequent ruin is said to be due to his having communicated this watchword too freely to his followers. However this may be, Rám Sing commenced thereupon to establish his head-quarters at Bhainí and began some time between 1850 and 1860 to disseminate his doctrines. Disciples began to flock to him, and with them came offerings, from the proceeds of which he was able to erect a large *Dera* and to travel about in considerable state. He preached that he was an avatár or incarnation of Guru Gobind Singh, and incited his followers to believe in the speedy overthrow of the British power. Every district had one or more Súbas appointed who corresponded direct with Rám Singh and were bound to obey his orders. His followers began to drill by night, and the attention of Government was attracted to the sect as early as 1863. Precautions were taken to avoid large gatherings of Kúkas, but small disturbances took place here and there at religious fairs. In 1869 there was a small rising of Kúkas at Fírozpur. In 1870 a number of Mahomedan butchers were murdered in Amritsar and elsewhere; and the murders were traced to the Kúkas, who were fanatical in their abhorrence of kine-killing.

110. The Kúka rising of 1872.—In 1872 occurred the Kúka outbreak at Máler Kotla, which is described as follows in the Ludhiána Gazetteer:—

"On the 13th January 1872 there was a meeting of Kúkas at Bhainí, and a gang of about 150 of these after working themselves up into a state of religious frenzy started off under the leadership of two Jats of Sukraundi in Patiála territory. Rám Singh informed the police of their intention to do some mischief, saying that he had no control over them, but it was considered sufficient to see them out of our territory. They were armed with axes, sticks, etc., only and are said to have declared that the town of Máler Kotla would be the object of their attack. They went to Pad in Patiala territory without causing any disturbance, and reappeared next day near to Malaudh, the seat of Sardár Badan Singh, on which they made a sudden onset, with the idea, probably, of getting arms and money. They are said to have wanted the Sardár to lead them. In the attack two men were killed on each side and a few wounded, and the gang suceeded in securing three horses, one gun and one sword. No one joined them anywhere on their march, and they never numbered more than 150 men at the outside. They next proceeded to Kotla, which is nine miles off from Malaudh, and on the morning of the 15th made a sudden attack on the palace and treasury of the Nawáb, but were driven off when the Kotla guards had recovered from their surprise and pursued to Rurr, in the Patiala territory, where to the number of 68 they surrendered to the Patiála authorities. At Malaudh and Kotla they had killed 10

men and wounded 17, while their own loss had been 9 killed and 38 wounded. On getting the news of the attacks on Malaudh and Kotla, Mr. Cowan, the Deputy Commissioner of Ludhiána, started for the latter place and telegraphed for troops, which arrived soon after. Mr. Cowan executed by blowing from guns 49 of the captured men, and the others were tried by the Commissioner (Mr. Forsyth). Thus ended the Kúka outbreak of 1872. If the Kúkas had ever any plan for a rising they must have been completely upset by these insane proceedings of a body of fanatics rushing about the country armed with sticks and axes. The people of the villages through which they passed appear to have been scared by them, and the inhabitants of Rurr, where they were captured, deserted their houses in a body at the approach of the band. Of course Rám Singh and his doctrines were responsible for what had happened, and he had become a danger to the State, as similar disturbances might be created at any time by his followers."

He was at once deported; and died in 1887 or 1888 at Rangoon. The Dera is now conducted by Budh Sing, his brother.

111. **The Kúkas of to-day.**—The sect is known by the name of the "Kúkas" or "shouters," because, unlike the ordinary Sikhs, they permit themselves to fall into a state of *wajad* or frenzy during their religious exercises, shaking their heads and reciting their prayers in a loud voice. They finish prayer with a loud cry of "Sat Srí Akál"—"God is true," and their religious meetings are said to have often ended in disgusting orgies. They differ also from the Sikhs generally in the manner of wearing the turban (sídhá pag) and in carrying a necklace of woollen cord tied in knots, which serve as beads for prayer.

Kúkas,	Hindu	690
„	Sikh	10,541
„	Mussalmans	5

The Kúkas will often try to conceal the fact of their belonging to this sect and many of them call themselves "Námdhárí."* Our returns include all persons so returned, but the figures resulting appear to be higher than one would otherwise have expected. It is possible that the doctrines of the sect are in some places assuming a milder and more open form; but it is not unlikely that there has been a confusion in our returns between those who were returned as *Kúka* and those who entered themselves as followers of *Gúga*, the two words being identical in the vernacular cursive. This would account for a good many of the Hindu Kúkas. I have allowed the five Mussalmán Kúkas to stand, having met a person who knew personally one of them, but I am unable to suggest what the form of faith held by such an one may be. The districts and states from which more than a thousand Kúkas have been returned are Jálandhar, Ludhiána, Fírozpur, Patiála, Amritsar, Siálkot and Gujránwála, and this may be taken as indicating fairly well the area in which the sect is prevalent, although the figures in each case may be far from correct. These outward signs are, however, not so commonly worn as they used to be; and a dispensation is easily obtained from the Dera to abandon the straight pagrí and to wear the woollen necklace under, instead of over, the clothing. They are also supposed to avoid meat and spirits of all kinds; and they allow marriage outside the caste. They have also a belief in Gobind Singh as the only Guru and in his incarnation as Rám Singh, and look forward to the establishment of the Khálsa as a temporal dominion. Many of them refuse to believe in the death of Rám Singh and expect his reappearance. In other respects they are merely a puritanical Sikh sect of the school of Gobind, with a more marked hatred of Mahomedans, butchers and tobacco than that held by most Sikhs. In Sírsa, where there is a small colony of them under the command of one of Rám Singh's immediate adherents, they are looked on with some contempt by their

* The Sagrásis of Ráwalpindí are followers of Nának and do not attempt to conceal their sect: the term Námdhárí is common about Siálkot, etc., and Kúka about Ludhiána and its neighbourhood.

Sikh neighbours as harmless fanatics, but are credited with a purer morality and a stricter regard for truth than most people. They have or had till lately a small dharmsála in the Moti Bazár at Lahore, where they would assemble of an evening to sing religious songs.

112. **Present Sikh Schools of opinion.**—The followers of Guru Gobind are divided at the present day, like the professors of many other religions, into two parties,—one of which would combine the teaching of the Sikhs with a considerable latitude of thought and a considerable adoption of European methods; while the other, fearing the results of such developments on the character of the people and the stability of their religion, is anxious to preserve the old forms as intact as possible. Each school has its leaders, and the opposition between them (which has also some sordid elements in it) has at times been very acute.

MODERN DEVELOPMENTS.

113. **Forms of unbelief.**—Hitherto we have been tracing various phases of religious thought from the original orthodox polytheism of the Puránas down to the vague mysticism of the Bhagats and the fanatic enthusiasm of the followers of Gobind. The old Hindu philosophies however mention sects, among whom they include the Buddhists, of an atheistic tendency; and it is perhaps surprising that no such sects are to be found in the history of religous development which has been sketched above. The atheism both of past and present days has, however, been able as a rule to veil itself in some other form; and it has been a common reproach against unpopular sects, that they are in reality atheistic, though pretending to be otherwise. The followers of one Chet Rám, who is, or recently was, teaching in the neighbourhood of Lahore, are said to deny the existence of God. The Adviát, again, hold the unity of the soul with God after death, while the Gulábdásís, as we have seen, hold the universal presence of God in the soul and in nature; and the latter at any rate of these sects is popularly accused of atheism. The Icchiadhárí of our returns is said to imply one who follows his own desires in all things; and persons professing such a doctrine are doubtless looked on with much the same suspicion as that attaching to avowed atheists. The avowed atheist or agnostic returns himself boldly as *Nástak* or as *Lá mazhab*, "professing no religion." The term "Lá mazhab" is, however, employed very commonly in a special sense as applicable to the sweepers, who in the opinion of most Hindus have no religion worth speaking of, and in the return of sects for British territory I have entered all such returns under the head of sweeper religions and included them with Hindus. In the native states, where only two instances occurred, we were able to investigate the cases, and discovered that the persons so returned were a Brahman and a Khatrí of Chamba: they have therefore been allowed to remain in the Tables among "Other religions."

Chet Rámí	
Adviát	
Icchiadhárí	

Nástak	2
No religion	1,148

In opposition to these agnostic and infidel forms of belief, and in opposition also to the developments of the Brahmo and Arya Samajes, which will be noticed immediately, the orthodox Hindus have in many instances been careful to record themselves as orthodox by sect. Some have returned themselves as Brahmachárí, that is, as students going through the orthodox course of instruction; others as Smártak, followers of the instructions laid down in the orthodox body of laws

Brahmachári	592
Smártak	123
Karm Kándí	838

known as Smriti. Others still are entered as Karm Kándí, followers of the Hindu body of ceremonial which is known as "Karm-Kánd." A still larger number were entered as Sanáthan-dharmí, but I have not thought it worth while to record their numbers: the term merely implies that they belong to the "old school," and it is generally used in contradistinction to the followers of the Arya Samáj. In Lahore city I found at the commencement of the preliminary enumeration that almost everybody who was not an Arya was being recorded as a Sanáthan-dharmí, which was a view of the meaning of our "sect-column" that would have deprived it of its main interest. The term is generally used now-a-days in contradistinction to the Aryas, and there are numerous societies and clubs which under this title do what they can to maintain the orthodox faith.

The forms of deistical unorthodoxy at present most prevalent among the educated classes are those propagated by the Brahmos, the Arya Samáj, and the Dera Dharma Mission.

114. **The Brahmos.**—Of the Brahmo Samáj it is not necessary to say much, as its teachings are exotic in this province and the history of the sect has been often described in books accessible to English readers. The Samáj was founded at Calcutta in 1828 by Rája Rám Mohun Rai, a Bengálí. His main teachings were in opposition to the polytheism of the masses: without rejecting the Vedas or abandoning the observances of caste, he was ready to draw inspiration from other creeds, and was anxious to unite mankind in a theistic union. In 1841 or 1843 the society was joined by the Tattvabodini Sabha and its leader Dabendra Náth Tagore; and shortly afterwards the infallibility of the Vedas began to be questioned. In 1857 Bábú Keshab Chandar Sen, a clerk in the Bank of Bengal, joined the Samáj and furthered the progressive movement already at work. Under his guidance caste restrictions were laid aside, and the authority of the Vedas finally discarded. The more conservative of the Brahmos refused to follow him, and founded, in protest against his teaching, the Adi, or original, Samáj. The followers of Keshab united themselves in support of what was afterwards termed the Nav Bidhán or New Dispensation: the community began to be organized: sacred days and sacred ceremonies were introduced, and strenuous efforts were made to extend their doctrines. The Brahmos looked with reverence on the sacred books of all religions, but endeavoured to put forward an eclectic and comprehensive faith which should take the place of all the rest. Their success among the educated classes, more especially in Bengal, was considerable. A further split in the community was however caused by the marriage of Keshab's daughter to the Rája of Kuch Behar: the early age of the bride and the semi-idolatrous nature of the ceremonies gave the more strenuous of Keshab's disciples an opportunity to break from his yoke and to found what they termed the "Sádháran" or Universal "Samáj," the principles of which differ little from those of the Nav Bidhán, though the organization is more democratic. Keshab Chandar Sen died in 1884, and the most prominent of the Brahmos at the present day is perhaps Bábú P. C. Mozumdár, who was one of the most devoted associates of the late Keshab Chandar Sen.

The Brahmos, rejecting as they do the authority of the Vedas and the restrictions of caste, are not properly Hindus, and are very often looked on as constituting a separate religion. Of 128 Brahmos, however, entered in our tables, only 12 have returned themselves as such by religion: one has been entered as Sandásí by religion and Brahmo by sect: the rest are all returned as Hindus by religion and Brahmos by sect. They appear to be strongest at Lahore (54) and

at Gujrát (29), and they are doubtless for the most part Bengális. It is not impossible that some of the Brahmos have escaped proper enumeration, through being entered by the enumerators as Brahm-worshippers, Brahm-panthis and the like. A few of those who have returned themselves as Brahmo by religion have gone on to specify their adherence to the New dispensation (Nav Bidhán) of Keshab Chandar Sen, or the Sá Bidhán (? Sádháran Samáj) of the seceders. The Deva Dharma sect (shortly to be noticed) which has arisen out of Brahmoism is often looked on as a branch of the Brahmo Samáj, and two men are entered in our tables as being by religion Brahmos and adherents to the sect of the Deo Dharm.

The followers of the Brahmo Samáj being for the most part foreigners in the province, it has not been able to present in the Punjab any special peculiarities which would distinguish it from the Brahmoism of Bengal and the rest of India. The following description,* however, of the worship in a Brahmo meeting-place at Lahore is interesting as indicating the position held by the Brahmo faith in Lahore :—

"Although not unaware of the existence of the new and very aggressive sect of theists known as Brahmas, or Brahmos, nor unacquainted with their generally accepted doctrines, I had not visited any of their places of worship, when the following public notice attracted my attention :—

"'The sixteenth anniversary of the Punjab Brahmo Samáj will becelebrated on Sunday, the 9th of November, 1879, at the Brahma Mandir, Anarkalli, Lahore. The public are cordially invited to attend on the occasion.'

"Taking advantage of the Society's invitation to the public generally, I went to their place of worship in time for the morning service.

"I found the Brahmo mandir situated in a humble quarter of the town, and devoid of any architectural pretensions whatever. It is a hall about 50 feet long, by 18 or 20 feet wide, with a veranda in front, partly converted into a little vestry, where Brahmo publications were exposed for sale. Narrow verandas also shelter the hall on the right and left sides, running along the entire length of the building, which, to suit the climate, is provided with ample means of ventilation.

"On the occasion of the anniversary celebration, regarding which I am writing, there were no pictures, statues, or such objects, in the hall. They would have been out of place in the temple of this purely theistic and ostentatiously iconoclastic sect. The occasion was, however, a special one, and some attempt at decoration seemed not only permissible, but called for. Flowers and leaves were innocent enough to be admitted into the precincts of the austere theistic hall, and were used, though not profusely, in giving something of a holiday look to the blank walls of the plain brick building. Between the doorways, on small wooden brackets, were placed glass vases with flowers in them; the doors were ornamented with strings of leaves and flowers. Within the hall, on one side of the entrance doorway, stood an American clock, and on the other a charity-box, labelled in English and, lower down, in Urdu characters.

"The floor was carpeted with cotton carpets, known in India as *durrees*. White floor-cloths (not quite clean) were laid for the people to sit upon. A portion of the extreme end of the hall—perhaps a fourth or fifth of the entire room—had been partitioned off by a temporary screen for the accommodation of such women and children as might care to attend. From this extemporized gynecium they could hear and perhaps see all that was going on, without being exposed to the rude gaze of the male worshippers. Yet, when the service was proceeding, some little children, and a few girls of about ten or eleven years of age, well dressed and well bejewelled, more irrepressible or more curious than the rest, came tripping, with tinkling anklets, into the veranda, to have a few furtive looks through the open doors at what was going on within the hall. With the exception of myself all present were natives. A little in advance of the temporary screen of the gynecium the Brahmo missionary from Bengal took up his position. There was no pulpit or raised platform of any kind for the preacher. The eastern does not like to stand, and our Brahmo missionary from Bengal was no exception to the general rule, for he sat squat on the floor,

* From Professor J. C. Oman's "Indian Life, Religious and Social," pp. 125—128.

the place immediately in front of him being walled in by flower pots and strewn with flowers. Here he prayed and preached and sang in turn, seated the whole while, and with his eyes shut. The hymns for the day were taken from a small vernacular hymn-book of only a few printed pages. The choir singers and musicians were the same three Mahomedans I had seen at the Arya Samáj; but the congregation in the Brahmo Mandir seemed to take part in the singing to a greater extent than did the congregation at the Arya meeting. Several persons present joined in the hymns, swaying their bodies about gently to the measure. There were prayers, long ones too, in which the congregation took part in a devout manner. In his prayers the Brahmo missionary asked that Brahma would cause the Hindus, Muhamadans, and Christians to turn to him and become Brahmos. I could not help thinking that much of the forms of the prayers, or rather the style of expression used, were copied, consciously or unconsciously, from the prayer-book of England. During his lecture the missionary, to give point to his speech, quoted an episode from the Ramayana about "Seeta Debi" and "Hanooman Sahib," in which the poet says that the monkey-god destroyed a certain city, because he could not find the name of God there. At one stage of the proceedings, while a hymn was being sung, two or three men got up, and went about placing garlands of flowers round the necks of the people present.

"As far as I could judge, the congregation was drawn from the ranks of the well-to-do middle class of the native society of Lahore. The upper classes sent no representatives, nor did the labourers and artizans. Several Bengalis were present. The entire congregation, excluding the women and children behind the curtain, did not, on the sixteenth anniversary of the Panjab Brahmo Samáj, exceed fifty souls, and of these several had been present at, and taken part in, the Arya celebration described in a previous paper—a fact which I take it, is a fair indication of the absence at that time of narrow sectarian feeling in both movements. At the door I purchased some Brahmo publications, and then left the hall, carrying away with me the impression that the Brahmo theistic church, which originated in Bengal, had certainly not met with much success in the Panjab."

115. The Arya Samáj—Dayánand Saraswatí.—By far the most important of the modern sects in this province is that of the Arya Samáj, founded fifteen years ago by Pandit Dayánand Saraswatí, a Brahmin of Kathiawár. This remarkable man was born in A.D. 1824 in a town belonging to the Raja of Morvi, and very early in life conceived an intense aversion to the worship of idols. He had a similar aversion to marriage, and fled from his parents' home to avoid the necessity of marrying. It is said that he never stated either his own real name or the names of his parents or the town he was born in, so that, except so far as he has himself given out regarding it, there is a mystery regarding the Pandit's early life. He tells in one of his books of his many and extensive travels, his profound researches in Sanskritic lore, his constant meditations, and his ceaseless enquirings. He tells how, by dissecting in his own rough way a corpse which he found floating on a river, he discerned once and for all the egregious errors of the Hindu medical treatises, and how by degrees he found reason to reject the authority of all the sacred books of the Hindus subsequent to the Vedas. Once convinced of this, he braced himself to a wonderful course of missionary effort, in which he formulated his new system and attacked the existing orthodox Hinduism. Soon after the Imperial Assemblage at Delhi, in April 1877, he visited Lahore, and remained there for some months, expanding his views and founding the Samáj. He also travelled to various places in the Punjab, founding Samájes, and spent the rest of his life in travelling over the greater part of the North-West Provinces and Rájpútána. He aroused a great deal of antagonism, and his death, which took place at Ajmere on October 30th, 1883, was not without suspicion of poisoning.* He has left behind him several works in which the system he initiated is explained, such as the Veda Bháshya, or translation of the Vedas, in which he insists on a special method of interpreting

* The life of Dayánand has been treated in greater detail in Professor Max Müller's Biographical Studies, in Sir Monier Williams' "Religious Life and Thought in India," and in Professor Oman's "Indian Life, Religious and Social."

the sacred books: the Satyárth Prakásh, in which the Arya religion is set forth and contrasted with others; and the Bhamikc, or Introduction to the study of the Vedas.

116. The faith of the Aryas.—The Arya or "Vedic" religion, which he founded, is primarily the outcome of the solvent action of Natural Science on modern Hinduism. The members of the Arya Samáj find the fantastical representations of the world and of man which are put forward in the 18 Purának to be inconsistent with Natural Science, and consequently reject the authority of these Puránas, looking on them as the outcome of the ignorance and craft of comparatively recent generations of Brahmans. The original and only authoritative Scriptures in the eyes of the Arya Samáj are the four Vedas, and the professed aim of the Samáj is to restore the paramount authority of the Vedas by purging away the subsequent accretions which have brought about the popular Hinduism of to-day. Scriptures more recent than the Vedas and anterior to the 18 Puránas (such as the Brahmanas, the six philosophic Darshanas, the ten Upanishads, etc.), are regarded as explanatory of the Vedas and authoritative only where they are not contradictory thereto. The Vedas themselves constitute the only infallible revelation. "The Vedas," writes Dayánand, "are revealed by God. I regard them as self-evident truth, admitting of no doubt and depending on the authority of no other book, being represented in nature, the kingdom of God." The bases of the Aryan faith are the revelation of God in the Vedas and the revelation of God in Nature, and the first practical element in this belief is the interpretation of the Vedas in conformity with the proved results of Natural Science.

In the interpretation of the Vedas the Arya Samáj finds itself at issue with the Sanskritists of Europe, whose translations represent the Vedas as the religious literature of a primitive people and, like the literature of other primitive peoples, quite regardless of, and inconsistent with, scientific accuracy. The Aryas contend that such a view arises from a mistaken literal translation of their scriptures, and that the earlier, and consequently more trustworthy, commentators having always refused to construe the Vedas in their literal sense, it is a mistaken view to suppose that they were originally composed with any meaning other than a metaphorical or derived one. Following these principles, the Samáj not only defends the Vedic Rishis from all imputations of Pantheism and Polytheism, but finds in their writings numerous indications of an accurate acquaintance with the facts of science. It holds that cremation, vegetarianism, and abstinence from spirituous liquors are inculcated by the Vedas, and inculcated to a large extent on purely scientific grounds. It holds that the great religious rite of Vedic times, the Agnihotra or Homa sacrifice, is instituted with a view to rendering air and water wholesome and subservient to health, and because "it plays a prominent part in putting a stop to the prevalence of epidemics and the scarcity of rainfall." It is convinced that the latest discoveries of science, such as those of electricity and evolution, were perfectly well known to the seers who were inspired to write the Vedas.

While conceding this much to modern Natural Science, the Aryas refuse to see in it anything tending to materialism or atheism. Retaining their confidence in the Vedas, they have avoided the radical materialism of some of the earlier opponents of popular Hinduism. The Arya philosophy is orthodox, and based mainly on the Upanishads. The tenets of Dayánand, though leaning rather to the Shankya doctrine, do not fit in precisely with any one of the six orthodox

systems; but these systems are all regarded by the Aryas as true and as different aspects of the same principles. The three entities of Dayánand's philosophy are God, the Soul and Prakriti or Matter. Soul he regards as physically distinct from God, but related to Him as the contained to the container, the contemplated to the contemplator, the son to the father. Soul enters into all animals and there are indications of soul in the vegetable kingdom also. In most of its details the Aryan system retains the terminology of the traditional philosophy of Hinduism. It maintains above all things the law of metempsychosis and places the aim of virtue in escape from the law; but this *moksh* or beatitude is for an era (kalp) only, after the termination of which the soul resumes its wanderings. The localization of the Hindu paradises, Parlok and Swarg, is rejected: heaven and hell lie in the pleasures and sorrows of the soul, whether these be in this life or in the life to come.

As a consequence of this doctrine it holds the futility of rites on behalf of the dead, and by this cuts at the root of that great Hindu institution, the *sráddh*. Like other Hindus the Aryans burn the dead, but for alleged sanitary reasons they employ spices for the burning. At first they took the *phúl* to the Ganges, but now they cast it into the nearest stream: they do not call in the Acháraj, and they omit all the ceremonies of the *kiryakarm*. At marriage they go round the sacred fire and walk the seven steps like the Hindus, but omit the worship of Ganesh. They generally employ Brahmans at weddings, but in several known instances these have been dispensed with. The Samáj finds an efficacy in prayer (prárthan) and worship (upásná); but it greatly limits the number of ceremonies to which it accedes any meritorious powers. It discourages entirely the practice of bathing in sacred streams, pilgrimages, the use of beads, and sandal-wood marks, gifts to worthless mendicants, and all the thousand rites of popular Hinduism. Only those rites (sanskáras) are to be observed which find authority in the Vedas, and these are 16 in number only. Idolatry and all its attendant ceremonies have, according to the Aryas, no basis in the Vedas and no place in true religion. Rám, Krishn and other objects of popular adoration are treated euhemeristically as pious or powerful princes of the olden time; and in their salutation to each other the Aryas substitute the word "Namastai" for the "Rám Rám" of the vulgar.

117. Social and political aims of the Samáj.—The Aryas are careful to defend their religion from a charge of novelty: they regard it as a revival of an old and forgotten faith, the decay of which was due mainly to the Brahmans. The Arya theory of to-day is that the real Brahman is one who is a Brahman in the heart; that the Vedas are not confined to one class; and that all castes are equal before God. It is careful however to accept the existence of the four castes of ancient Hinduism: it retains the sacred thread for the three superior castes and by implication debars the Sudras from some of the privileges of the twice-born. In practice no Arya will marry with another caste or eat with men of another caste. The sect being almost entirely composed of educated men and being based on theories unfitted to the understanding of the lower castes, the right of Chúhras and the like to join its ranks has not, I understand, been put to the test. But the Samáj is said to have been successful in receiving back into Hinduism persons converted to Christianity or Mahomedanism and in reinstating such persons in caste. The Aryas do not regard the cow as a sacred animal, but follow Hindu prejudice in considering the slaughter of a cow more heinous than that of other animals: and in the anti-cow-killing agitation of a few years past the Samáj was to some extent identified with the movement, though less so in the Punjab than in the

North-Western Provinces. In other respects the social programme of the Samáj is liberal and anti-popular in the extreme. It sets its face against child-marriage and it encourages the remarriage of widows. It busies itself with female education, with orphanages and schools, dispensaries and public libraries, and philanthropic institutions of all sorts.

The Aryan faith is put forward as a revival: it takes us back to the time when the Aryan race in its prime ruled the north of India. It designates the country between the Himálayas and Vindhyas, the Brahmaputra and the Indus, by its old name of Aryavartta: and calls on us to believe that Aryas ("its permanent inhabitants") have lived in it since creation. * The aim of the Samáj is to unite the peoples of this tract and to regenerate "our fallen Aryavartta." † This regeneration is primarily to be religious and social; but there are members of the Samáj who have political leanings also. In its desire to advance the self-governing institutions of the country, it was generally found ranged on the side of the Congress agitation. Throughout its speculations and its doctrines, religious and social, the Samáj has always been at pains to show that the faith it promulgates owes nothing to English influence and English modes of thought: and the politicians of the Samáj have at times been tempted to carry the same principle into the realm of politics. The fact that the Aryas are mainly recruited from one class, and that the Samáj possesses a very complete organization of its own, has laid it open to the charge of supporting as a body the proclivities of a large section of its members; but the Samáj as such is not a political but a purely religious body.

The Arya doctrines have been formulated in a series of ten somewhat wide propositions, and any person professing belief in the fundamental principles of the Samáj is eligible for membership, and may, after probation, be admitted as a full member and obtain a vote in the affairs of the society. Weekly meetings are held—generally on Sundays, so as to admit of the presence of Government servants and pleaders—with prayers, lectures on the Vedas and other subjects, hymns sung on the Soma Veda system, and other miscellaneous proceedings. At an annual meeting, a report is read and an Executive Committee with office bearers appointed. Each local Samáj is independent of the other; but a considerable number of the local Samájes have voluntarily submitted to the Paropakáriní Sabha or Provincial Committee, which in a general way supervises the local centres and arranges for the due provision of Upadeshaks or missionaries. The Arya Samáj, though paying extreme reverence to the memory of Swámi Dayánand, refuses to look on him or any one else as an infallible Guru; and in the absence of any central control exercised by an individual, the organization above described has been very instrumental in keeping the society together and preventing so far any serious schism in its ranks. A still more marked influence is undoubtedly exercised by the Dayánand Anglo-Vedic College, which was founded in Lahore some time ago and has been conducted entirely on Aryan lines. The College, while preparing students in the ordinary subjects with considerable success for

* The chronology of the historical speculations of the Samáj is another point on which the Aryas are at variance with European research. For instance, the late Pandit Gurudatta, one of the most trenchant controversialists of the Samaj, places Shankara Acháraya "nearly 2,200 years ago," and says, "there is no event so certain in Indian history as Mahabhárata which took place about 4,900 years ago." The era of the Samáj dates from the foundation of the existing universe, which is placed 1,960,852,993 years ago.

† Cries the Aryan poet:—

Ah! long have we slept, sons of India, too long!
Your country degenerate, your morals all wrong.

At times their aims are wider still and "some of the sect," writes an informant, "with whom pseudo-ethnological theories die hard, hope to bring all the Aryan family, including the English race, within the fold of the sublimated Vedic faith."

the University examinations, pays special attention to instruction in Sanskrit and Hindí, and imparts a certain amount of religious training by the institution of morning and evening prayer in the boarding houses, and by the reading of extracts from the *Satyárth Prakásh* of Dayánand.

118. The Census return of Aryas.—The stricter Aryas have a prejudice against being classed as Hindus, very much as our High Churchmen refuse to be called Protestants; but in common parlance the Arya is a Hindu by religion, just as the High Anglican is a Protestant. The Aryan belief, it is said, is a separate religion: it does not constitute a Hindu sect, because its "fundamental principles are not mere matters of faith, but are founded on solid reason and science." The term "Hindu" is reprobated on the quasi-historical ground that "Hindu is not a Sanskrit word and is not met with in any Sanskrit works, and means blackish, thief, slave, and is a nickname given to us by foreigners." In the Census returns the Aryas were at liberty to return themselves as they pleased, though doubtless the enumerator would generally, if unchecked, enter them as Hindu by religion and Arya or Vaidik by sect; and the result has been that one-eighth of the Aryas have returned themselves as belonging to a separate religion. A perusal, however, of the returns in Table F, Part B, will show that some at least of the men who have returned their religion as Vaidik can scarcely be members of the Arya Samáj. There are 31 persons who return their sect as "Devi worshippers," and the explanation given of this is that there are orthodox Hindus who, without being members of the Arya Samáj, pay an especial reverence to the authority of the Vedas and class themselves for this reason as Vaidiks. The women who constitute 41 per cent. of the Aryas of our tables are of course Aryas in name only: with very few exceptions, the women of the country have not the modicum of education sufficient to entitle them to admission to the Samáj, and the women entered in our returns as Arya or Vaidik by religion or sect are for the most part merely the wives and daughters of members of the Samáj.

As regards the actual numbers* of the Arya males, I am not in a position to say how far our returns are to be trusted, but I fancy that on the whole they represent fairly well the numerical strength of the community.† The Samáj itself, I am told, retains only a record of the Arya Sabha Sádhs, that is, of members who subscribe $\frac{1}{100}$th of their income, and there is nothing to show what proportion these bear to the number of persons sympathizing with the movement. The number of Arya Sabha Sádhs in the Lahore Samáj is said to be about 190. The proportionate strength of the Samáj in the various districts is not, so far as I can make out, very accurately shown in the Census returns: the figures for Multán, though large, are probably fairly correct, as the Samáj is strong in that district, but those for Karnál are certainly exaggerated, and those for Hoshiárpur probably understated. The very large number shown in Dera Ghází Khán can scarcely be correct, as the Samáj there is certainly not stronger than at Dera

	Arya males in the Province.
By religion—	
Arya	1,279
Hindu	8,103
Sikh	128
	9,510

* Our figures for Aryas include the following:—Aryan, Arya Samáj, Vaidik Arya, Arya Vaidik, Araj, Dayánand Saraswati, Arya Nának-panthí, Sewak Arya Swámijí, Vaidik, Vaidik Dharm, Vaid, Vaidikí, Vaidik Math, Vedásan, Vedapanthí, Vadpanthí, Vedbháshí.

† The numbers may, in places, be slightly understated, as the political connections of the Samáj have doubtless rendered a certain number of adherents shy of acknowledging themselves in the Census papers as such, and some few who returned themselves merely as following the Swámí (*i.e.*, Dayánand) have not been shown. On the other hand, our figures probably include some Bedis, Vedántis and others who have in the course of transcription come to be classed with the Vaidiks and Aryas.

Ismail Khán, and probably a number of Hindus who do not belong to the Samáj have been there entered as Aryas.

There is generally one, but sometimes more than one, Samáj in each district; and there is a Samáj at Patiála. The number of Samájes in this province is said to be smaller than in the North-West Provinces, but their numerical strength is greater. There are places where Samájes have been started and subsequently abandoned; but the Aryas are themselves of opinion that the number and strength of the Samájes is steadily increasing. There are no statistics from which the increase or decrease of the Aryan faith can be deduced, as the number of Aryas was not recorded at the last Census. An outside observer of some experience informs me that he thinks it is decreasing in quality at any rate, if not in numbers: "ten years ago," he writes, "it had many most excellent and earnest men among its followers. It now seems to be supported chiefly, in this district, by frothy empty-headed windbags and conceited schoolboys." I think the general impression is that the number of Aryas increased very rapidly between 1877 and 1883, but that since the death of Dayánand, or at least since 1885, it has stagnated, if not decreased in numbers; but it is quite possible that a steady increase is still going on.

119. **The future of the Samáj.**—The strength of the Aryas is not, however, to be estimated by numbers. They have an influence quite out of proportion to their numerical strength from the fact that they are recruited almost entirely from the English-educated classes, and that their tenets are most popular among the pleaders, Government servants and others who have the greatest pretensions to mental enlightenment. The main bulk of the society consists of Banias, Khatrís and Súds, and though Tarkháns, Chímbhas and others are also found in its ranks, the Samáj contains few members of any but the clerical and commercial castes. The tenets of the Samáj represent an intermediate stage between orthodox Hinduism on one side and pure Deism or Agnosticism on the other, and its adherents can retain such European ideas on religion and science as they have assimilated without abandoning the Vedas or their traditional caste prejudices; but it is a question how long the new wine will be able to remain in the old bottles, and to many their position appears as nothing but a stepping-stone to some further development. As regards their immediate prospects, I may quote from the author of a recent book,* who says: "after a careful consideration of the matter I am inclined to think that the Arya Samáj is at most destined to form one inconsiderable sect amongst the innumerable sects into which Hinduism is divided. But even as a numerically inconsiderable Hindu sect, the Arya Samáj, composed as it is mostly of men who have received an English education, will probably be an important factor in the regeneration of India. The marked leaning of the society towards physical and natural science is a most hopeful augury of its intellectual future, whilst its open abandonment of idolatry and its public profession of monotheism cannot fail to have a healthy influence on religious opinion in India. And, although unable as yet to claim any success worth speaking of in the direction of social reforms, the society, if true to its present principles, may be calculated to throw the weight of its influence on the right side when the favourable moment for energetic action shall have arrived."

120. **The Dev Dharmís.**—The Arya Samáj has been violently attacked on all sides, by the orthodox party on the one hand and by the Christian

* "Indian Life, Religious and Social," by Professor J. C. Oman, 1889.

missionaries on the other; but the fiercest opponents of the Aryas are to be found in the little sect of the Dev Dharm. The Dev Dharm was founded on the Jubilee day, February 16th, 1887, in Lahore, by a Brahman Pandit, Satyánand Agnihotri, who still conducts its affairs. Agnihotri was born in 1850 and studied at Rurki. In 1872 he was made an overseer on the Indus Valley Railway, and subsequently became teacher of Surveying at his old College. From this he became a master in the Government College at Lahore, where he came under the influence of the Brahmo School, and in 1879 he became a missionary of the Sádháran Brahmo Samáj. He subsequently gave up his public posts, and finding himself unable to continue with the Brahmos, started a religion of his own. Although like the Aryas, the Dev Dharmís have their Decalogue, there is little definite in the principles they inculcate; but their teaching is marked by a strong dash of evangelicism, which is doubtless to be traced to the influence of European missionaries. God, the Paramadeva, is the absolute supreme spirit, creator, supporter and preserver of the universe; he is omniscient, omnipresent, omnipotent, and so forth; the human soul has a distinct individuality of its own, and its supreme function is to grow in the life of *devattwa* or holiness: sin is the great enemy of the soul, and when the heart of the sinner is changed by the influence of the Holy Spirit (Deva Shakti), it enters into the new life, or Deva Jíwan, whereby it begins to unite its immortal self with the Supreme Deity. The family which lives in accordance with these principles is termed a Deva Pariwar, the society of believers is a Deva Samáj, and the universal church of the future will be the Deva Ráj. The association is carefully organized; the members include Paráchaks or missionaries proper and Upadeshaks or lay missionaries, and outside the members a record is kept of sympathizers (saháyaks), who again are divided into classes according to the pecuniary value of their sympathy. The society publishes a number of tracts, and three newspapers, a weekly vernacular (Dharma Jíwan) and two monthlies, one vernacular (Zamíma Dharm Jíwan) and one English (The Conqueror). They have also commenced to collect a fund of 1½ lakhs of rupees which is to regenerate India. The head-quarters (always styled such even in vernacular) are at Lahore, and there are branches at Ráwalpindí, Hoshiárpur, Khánpur, Patna, Rurkí, Quetta, Loralai and elsewhere.

The opposition between the Dev Dharmís and the Arya Samáj is said to have commenced in a personal altercation between the founders of the two schools; but however this may be, the younger sect is very bitter in its enmity against the elder. The Arya leaders are accused of teaching immoralities, of embezzling funds, and so forth: the police have had to be called in to keep the two parties from fighting, and the more enthusiastic on either side ha.e begun to indulge in an acrimonious pamphlet warfare.

Our Census tables throw no light on their numbers, the only record being of

Deo Dharm . .	2

two p.rsons who entered their religion as Brahmo and their sect as Dev Dharm; but there were others who entered themselves as Deists and others who returned the name of Agnihotri, which being a family name was unfortunately expunged in clearing out the returns. The latest return of the Dev Dharm itself, however, puts the number of missionaries at 12, and the number of members and sympathisers (whether in or out of the Punjab) at about 190. The Dev Dharmís reject all caste distinctions, and have thus far greater popular prejudices to contend with than the Arya Samaj. They reverence the religions of others, but themselves reject *in toto* any ideas of intercession, redemption, pilgrimages, etc. They are also said to have some

strange notions regarding the practical divinity of the human soul that attains the life of holiness, and it is often cast in their teeth that they look on Agnihotri as a being who has attained salvation, and to whom others must have recourse in order to attain the same end. The society supports all the civilized movements of recent times, female education, female medical aid, and the like; and it counts among its members Srimati Premdevi, the daughter of Lala Beni Parshád, Sub-engineer, a medical missionary in Lahore.

PART II.

JAIN SECTS.

121. **Jainism viewed as a branch of Hinduism.**—Jainism, as has been noted elsewhere, is in this province as much a branch of the Hindu religion as Sikhism is; and the majority of the Jains in the Punjab, unless invited to do otherwise, would class themselves as Hindus. We must not therefore be surprised to find that a number of the Jain sects are recorded as sects of Hinduism, the person returning the sect not having entered anywhere the fact that he is Jain. Nearly a tenth of the Jains in the province have been so disguised in our tables, and there are probably others who have escaped notice.

Regarding the Jain religion in general and more especially regarding its written precepts, a great deal has been written, and the history of the religious movements connected with Jainism is being further explored every year. In 1881 it was considered worth enquiring whether the Jains of this province considered themselves a branch of the Buddhists; whereas now it is, I believe, the accepted theory in Europe that the founder of Jainism lived at a period anterior to Buddha. Mr. Ibbetson, at paragraph 256 of his Punjab Census report of 1881, has pointed out the manner in which the majority of Jains in the province are to all intents and practices Hindus; how they employ Brahmans, reverence the cow, worship in Hindu temples, follow the Hindu law of inheritance, are more Hindu than the Hindus in the strictness of their caste distinctions, intermarry with Hindus, observe Hindu fasts, go to Hindu places of pilgrimage, and look on themselves as none other than Hindus. They have heretical ideas regarding the sanctity of the Vedas; they omit the funeral ceremonies (kiryá karm) of the Hindus, and have additional sacred places and ceremonies of their own; but there are Hindu sects which differ as widely from the orthodox tenets as they without being considered as excluded from Hinduism.

The ascetic or sacerdotal portion of the Jain community has always possessed special doctrines and practices, and the above remarks refer mainly to the *lay* members. It has been pointed out to me that from the evidence we possess it is probable that if Buddhism had survived in India there would have been as little to distinguish a lay Buddhist, as there is to distinguish a lay Jain, from the ordinary Hindu. There is nothing in the Jain dogmas opposed to a belief in the gods of Hinduism, and images of Indra and Brahma are found in the oldest Jain sculptures. Very possibly as education advances (and it is especially powerful among the Jains), the difference between the Jains and their Hindu brethren may become more artificially accentuated; the religion may become purified as the sacred books are more read, and as it is found out that they are looked on as a separate religion and must do something to justify this opinion. In the south-east there are fewer elements of Hinduism in their arrangements than in

the Punjab proper, but even there they are very largely Hindu in practice, as will be seen from the following description by Mr. Fagan of their position in Hissár :—

"The Jains," he writes, "appear to revere the gods of the Hindu pantheon, but reject the divine origin of the Vedas. Their supreme deity is Nirankár, corresponding apparently with the Hindu Nárain, but their immediate objects of reverence and worship are the 24 *arhats* or saints who have obtained final union (mukti) with Nirankár. They do not appear to reverence or feed the Brahmans, but they have Sádhus or priests of their own, and their "pun" or meritorious conduct consists to a large extent in worshipping Nirankár and in feeding the Sádhus. They do not wear the janeo or sacred thread, they have a certain amount of reverence for the cow ; bathing is not considered any part of their worship, nor do they appear to reverence the Ling, the symbol of Shiva. Their scriptures consist of the 32 sutras written by Mahávír, the last arhat. The leading principle of conduct inculcated by their religion is abstention not alone from taking human life but from causing harm to any kind of living creature (jív)."

The least punctilious of the Jains are sometimes known by the name of Márgí: they follow the path (marg) of the Jains in some particulars, such as in their scrupulous regard for animal life, but in other respects revere Brahmans and follow the greater number of Hindu prevalent practices. The word Márgí, however, is also used as an euphemism for Bám-márgi—those who follow the left-hand path (see paragraph 50 above).

Márgí. 1,101

122. The Shvetambaras and Digambaras.—The image worshippers,—who constitute the bulk of the Jain community—are divided into the two well known sects of the Shvetambara and Digambara, the "white clothed" and the "sky clothed" or naked. The former wear white clothes; the latter tawny coloured clothes or none at all. The former hold that the *arhats* obtained sanctity on reaching manhood: the latter hold that they were Saints from birth. The images of the former are therefore clothed and decked with jewels; those of the latter naked and unadorned. The Shvetambaras believe that woman can attain beatitude; the Digambaras refuse to admit this, unless she be born again as a man. To quote from Mr. Ibbbetson, the Shvetambaras "are somewhat less strict in their observances than the Digambaras : their ascetics will feed after sunset, are said to use wine, and will eat out of a dish and from the hands of any Hindu: whereas a Digambara devotee must have his food placed in his hand by another of the faith. Various stories are current as to the origin of the two sects. One account relates how in the time of Chandra Gupta a famine fell upon the country of Ujain, and how a part of the Jains there consented to accept clothes, without which they were not allowed to enter into the city to beg for alms, while the other section emigrated southwards rather than abandon the nakedness which had till then been the common rule of the faith. But the older and better account is that of the 23rd and 24th Arhats, Párasnáth and Mahávír, who were probably real persons and the actual founders of the Jain religion: the former wore clothes, while the latter did not, and the disciples of each adopted the example of their leaders." Our tables show how very largely the Digambara element exceeds the Shvetambara in this province. They also show* how that in the east of the province (excepting Hissár) the Digambaras are the more powerful; and how they are scarcely represented at all in the centre and west of the province. The names of these two sects, though familiar to English readers, have a strange sound to the native enumerator; and they appeared in the schedules under many queer forms. The Shvetambaras were entered as Sitambari,

Shvetambara—Hindu 121
Jain . 6,218
Digambara—Hindu 116
Jain . 17,634

* See Table F, Part G.

Satambrí, Sombarí, Sáotambarí, Sotiámbara, etc.: the Digambarís as Digambar, Digámrí, Diambarí, and Digarí.

The principal caste following the doctrines of the Digambara Jains is that of the Agarwál Banias, while among the Shvetambara Jains the chief caste is that of the Oswál Banias; these latter are said to have been originally Rájpúts of Osa Nagiri in Rajpútána, and while they were yet Rájpúts, a Shvetambara Sádhu sucked the poison from the wound of a boy of theirs whom a snake had bitten, and thus induced the community to join the Shvetambara sect of the Jains. There is said to be a subdivision of the Shvetambara called Sumbeigí, who are all ascetics. The laity, whether Digambara or Shvetambara, are known as Saráwaks or Sarúogis. The ascetics of the Shvetambara sect are generally known as Jatís; those of the Digambaras as Munís.

123. The Terahpanthís and Bíspanthís.—There is another division of the Jains into Terahpanthi and Bispanthí: these appear to be properly Digambara sects, though there is also a Terahpanthí sect among the Dhúndhias, (see below). The meaning of the term is uncertain: it is sometimes used to refer to the number of things held necessary to salvation, sometimes to the number of the founders of the sect. The Terahpanthí, according to the last Census Report, "clothe their idols, worship seated, burn lamps before them, but present no flowers or fresh fruit to them, holding it to be a sin to take away even vegetable life, though they will eat vegetables if any one will give them ready cut and prepared for cooking, while the Bíspanthí worship standing before naked idols and refuse to burn lamps before them." According to Professor Wilson they both deny the supremacy of a Guru and dispense with the ministrations of Brahmans, and according to the same authority the Bispanthis are the orthodox Digambaras, of whom the Terapanthís are a dissenting branch. From what Mr. Fagan writes regarding Hissár, it would appear that the two sects differ regarding the Guru: the Bispanthí reverencing the Guru, the 24 Arhats and the Shástras, while the Terahpanthi allow the Arhats and the Shástras, but refuse to acknowledge that there is any Guru other than the Shástras themselves. The Bíspanthí are the more orthodox, and they are divided into four sub-sects—Nandí, Sen, Singh, and Bír—called after the names of their Rishís. If our figures are to be trusted, they indicate that the Terahpanthí are far the more numerous of the two.

—	Hindu.	Jain.
Terahpanthí . . .	62	1,306
Bíspanthí . . .	...	64

124. Pújárís and Dhúndias.—All the above—the Shvetambara, Digambara Terahpanthí and Bíspanthí—are worshippers of images and are collectively known as Mandirpanthí or Pújárí. They worship the images of the 24 Arhats or Tírthankaras, more especially those of the first, Rishab, and the last two, Párasnáth and Mahávír. The Pújárí were returned in the schedules variously as Pujerí, Pujárí, Puj, Puch, and the like. On page 46 of the Hoshiárpur Gazetteer it is stated that the priests of the Dhúndias are called Puj, and if this is so, I have made a mistake in classing the Puj with the Pujárí in the tables. Srí-Púj is, I am informed, a common title to give to the priests, but the number of females,

	Jain.	Hindu.
Mandirpanthí	413	...
Pujárí .	3,579	...
Párasnáthí .	431	506
Mahávír* .	...	226

* Máhavir is also a name for Hanumán. See para. 46 above.

returned as Pujárís who show that the term Pujárí is not confined to the priestly or ascetic part of the community.

Opposed to the idol worshippers are the Dhúndia or Baístola, who pay no reverence to the Hindu pantheon, worship no images, and go on no pilgrimages. The Dhúndia are sometimes regarded as a section of the Digambarís, and sometimes as a section of the Shvetambaras, and as a matter of fact, though now differing from either in the fact that they have no temples and worship no idols, they appear historically to be an offshoot from the Shvetambaras. The Svetambaras, we are told, were originally divided into 84 subdivisions: of these one was Launka, which was again split up into those minor subdivisions or "Gaddís," *viz.*, the Nagari, Gujrátí, and Uttarádhí*. The Nagarí section, under the guidance of 22 men called Gurus, developed into a distinct sect which, while retaining the name of Jain, was called the Báistola. According to another account the founder was named Lálji, and was the adopted son of a widow of the Srímal caste called Phúla. This sect being persecuted by the orthodox Jains or (as some say) by Shankar Achárya, and driven to take shelter in ruins (dhúnd), came to be known as Dhúndias. The schism which led to the formation of this sect appears to have occurred in Sambat 1709 (A.D. 1652) near Ahmadábád, under the leadership of two men named Dharm Dás and Dharm Singh. These schismatics exaggerate the already exaggerated carefulness of the Jains regarding animal life: and it is among them that we find the ascetics who wear the *munh-patta* or respirator, which is hung over the mouth in order to prevent the swallowing of insects. For a similar reason they will not drink water in its natural state (kachha pání), but only that which has been warmed or otherwise artificially treated (pakka pání). They brush the path before them as they walk, so that they may trample on no insects, and with the same object of avoiding the destruction of human life they will refuse to wash their bodies or brush their teeth. The order is an entirely celibate one, but females are admitted as well as males. They are sworn to poverty: and possess nothing but a loin cloth and 3 *chaddars*, a wooden bowl and their religious books. Anything else they require is borrowed for the day. The Dhúndias, when they beg, do not ask straight out for what they want, but they ask, "Do you require such and such an article," and if the owner says "Yes," they go on their way; but if he says, "No, it is of no use to me, you can take it," they will straightway take it. In connection with this method of procedure they are said generally to ask for articles which they think the owner will find superfluous, such as water he has washed in, or food remaining over from his meal. They appear in the schedules as Dúndia, Dhúndi, Dhundiapanthí, Dhúndherí, Dudherí, Dhunderí, etc.

—	Jain.	Hindu.
Dhúndia . . .	3,579	16
Baistola . . .	150	...

But there is a further sect of Dhúndía, who go to even greater lengths than the original Baistola section. This is the sect of the Terahpanthí Dhúndias (no to be confused with the Terahpanthí Digambaras) which seceded in 1817, under the leadership of Bhikam Sen, from the main body of the Dhúndias. The name of the sect arose from the fact that at the commencement it contained only 13 men. There have been five gurus of the sect, whose seat is Rájnagar in Bíkánír; *viz.*, Bhikam Sen, Bas Mal, Rai Chand, Jit Mal and Megh Ráj. The Baïstola section of the Dhúndias reverences the 32 sutras of Mahávír which form the scriptures: the Terahpanthís are said to have a separate scripture consisting of 52 slokas. The Baistola will not interfere with animals so as to take animal life,

* Compare the account of the Dádúpanthís, para. 87 above.

but will interfere to protect one animal against another: the Terahpanthís go so far as not to interfere with anything living, not with a cat catching a mouse or even a snake entering a baby's cradle. The Terahpanthí are strongest in Rájputána; the Baistola in the Punjab.

125. **Want of information regarding Jain sects.**—Little seems to be known in the Punjab regarding these modern sects of the Jains, and it is probable that further information would correct a good deal of what has been written above. The following, however, shows the classification which seems to be the true one:—

Digambara	13 Panthí.		Mandirpanthí or Pújárí.
	20 Panthí.		Mandirpanthí or Pújárí.
Shvetambara	Shvetambara, Oswáls, etc.		Mandirpanthí or Pújárí.
	Dhúndia	Baistola.	Dhúndia.
		Terahpanthi	Dhúndia.

If our returns are to be trusted, these sects, though possibly in some cases entirely celibate, are in no case exclusive of females. The distribution of the Shvetambaras and Digambaras is indicated in Table F, Part G; that of the other sects in Abstract No. 21A.

PART III.

THE BUDDHIST SECTS.

126. **The sects of Himaláyan Buddhism.**—Buddhism in this province is practically confined to a very small area, namely the Láhul, Spiti and Pángí valleys. The strangeness and picturesqueness of the Buddhism of those parts has attracted to it the attention of several officers, and a most interesting *resumé* of the Himaláyan Buddhism of this province will be found at pages 102-115 of the Kulu Gazetteer, and at pages 126-129 of the last Census Report. Briefly speaking, the Buddhism there found is of the Lámaic and more corrupt form, and is highly saturated with the infection of the Hindu pantheon and the natural demonology of the hills. The Láma is a monk, and the so-called Lámaic system is marked by its monastic organization, ruled over by the three great Lámas, the Dalai Láma at Lhassa, the Tashi Láma, and the Dharma Rája of Bhután. The sects of these Buddhists appear primarily to refer to the monks, whose monasteries are regulated differently according to the sect to which they belong; but the very large proportion of Buddhists in British territory* who have returned their sect shows that the sectarian differences extend universally among the laity as well. The Buddhist sects then include not only the monks of Lámas, but also the land-owning heads of the families from which the Lámas are drawn, and the other members of the families who stay at home and do not enter the monasteries. The sect of a Buddhist has, however, nothing to do with his tribe or village; members of various sects may be found in the same tribe, and while a village contains families belonging to different tribes, the families are not necessarily of the same sect, and families belonging to one tribe may be of different sects.

The term Phagpá or Phakpá ("The Holy") is applied to the Buddhist religion and to shrines and other objects held sacred by Buddhists. The word therefore in our returns merely means that the person returning it is a Buddhist.

Phagpá,	
Religion Hindu	2
Religion Phagpá	385

* It is remarkable that in Chamba the Buddhists did not return their sects.

There are practically three great sects among the Himaláyan Buddhists of this province, namely, the Dukpá, the Gelukpá and the Sakya.*

Dukpá	2,005
Lo-dukpá	307
Nyingmá	968

127. **The Dukpá.**—The Dukpá or Lo-dukpá is the sect to which all the monks in Láhul and the monks of the Pin monastery in Spiti belong, and of which the peculiarity is that no vow of celibacy is required of, or observed by, its monkish members, who marry and have their wives living with them in the monasteries. The sect wears red garments and is subject to the Dharma Rája of Bhután, in which country it is most numerously represented. The Nyingmá is the sub-division of the Dukpá sect to which the monks of Pin and the families from which they are drawn belong. The word merely means " ancient, " and they appear to have no distinguishing doctrines. This is apparently the same as the Nyimapa sect mentioned by Mr. Ibbetson in paragraph 252 of his Census Report, the followers of which wear red clothes and to which most of the Lámas of Ladák belong.

Gelukpá	1,896

128. **The Gelukpá.**—The Gelukpá sect was founded about A.D. 1400 by the first Grand Láma of Gahldan, and the sect prevails chiefly in Tibet, where both the Dalai and Tashi Lámas belong to it. It is the sect to which the Lámas of the Ki, Daukhar and Tabo monasteries in Spiti and the families from which they are drawn belong. The monks are bound to celibacy, and they certainly refrain from marriage, though in the years of their novitiate they are said to be by no means immaculate. The outward mark of a member of this sect is his yellow cap.

129. **The Sakya.**—There remains the Sakya sect, to which the monks of the Tong-gyut monastery in Spiti and the secular members of the families from which they are drawn belong. The distinguishing peculiarity of this sect is that its members, in addition to studying and revering the Buddhist scriptures and promulgating the principles of their religion, practise magic and incantations as well. In consequence of this the robbers who lie in wait along the road to Lhassa have a wholesome dread of the Sakyas and make no attempt to molest them. The outward mark of the Sakya is his red cap. The members of the other sects are not magicians, or only practise the evil art to a slight extent.

PART IV.

THE MUSALMÁN SECTS.

130. **The Character of the Sects returned.**—The return of Musalmán sects has been somewhat disappointing from the smallness of the number of sects returned. In the case of Hindus we were able to avoid the calamity of finding every one recorded as a Vaishnava or a Shaiva, because these are terms known only to the higher classes, and the division does not divide the Hindu world, in this province at least, into two mutually complimentary sections. Among Musalmáns, on the other hand, almost every one is either a Sunní or a Shíah, the sects not comprised in either of these two being exceedingly few and small, and the humbler class of Musalmáns is more often aware of the distinction between Sunní and Shíah than the Hindus are of the distinction between Vaishnava and Shaiva. Considering this, and the fact that in the specimen schedule which was published as an example no sects for Musulmáns were shown

* The greater part of the information in the three following paragraphs have been taken from a most interesting note by Mr. A. C. Diack, late Assistant Commissioner in Kulu.

except Sunnís, the people were naturally asked by the enumerators whether they were Sunnís or not, and in 9,806 cases out of 10,000 answered that they were. We have thus lost almost all record of any kind of the numberless sects and subdivisions into which the Sunni persuasion is divided, and it is just regarding these that we are most ignorant and most in want of information. In 1881 orders were issued that no sects should be recorded except the following four, *viz.*, Sunní, Shíah, Wahábí and Farází;* so that on that occasion also the minor subdivisions of the orthodox were ignored. "The omission to record and exhibit all the sects to which the people might declare themselves to belong," wrote Mr. Ibbetson, "though to be regretted as depriving us of interesting and valuable information, is yet not of such importance as in the case of Hindu sects; for new sects do not seem to arise among the Mahomedans in nearly such great numbers as among the Hindus, while the framework of the former religion is so much more elastic than that of the latter, that such as do appear are generally without those points of interest which characterize the tenets of the Hindu sectary, the new doctrine being generally confined to minor points of technical dogma, or taking the form of a protest against modern innovations and a reversion towards the faith in its original purity."

The so-called sects returned by the Mahomedans and recorded in Table F., Part E, are roughly divisible into three categories: (1) the sects based, like those of the Christian Church, on differences of religious doctrine, such as the Sunnís, Shíahs, Wahábís, and in a sense the Necharís; (2) the various orders of ascetic and mendicant orders to which most pious Musulmáns either belong or attach themselves, such as the Qádiria, Nakshbandí, &c.; (3) the followings of certain holy saints reverenced mainly by the lower classes and as often as not by the Hindus as much as by the Musulmáns.

131. The Musalmán Sects, properly so called†—*Sunnís and Shíahs.*—The sects of the Musulmáns are variously stated to be 73 or 150 in number, but the Musulmán world is mainly divided into the two comprehensive classes of Sunnís and Shíahs. And of these the Sunnís may be looked on as representing the orthodox faith while the Shíahs are sectarian. The Shíahs and Sunnís in the Punjab differ from each other in much the same points as elsewhere.

"The Sunnís," writes Mr. Ibbetson, "are those who believe in the Sunnat, or customs and traditions of the faith; but the other sects are bound by the traditions, differing only on the question of *what* tradition should be accepted. The Shíah or Imámia school declares that the Musalmán religion consists in the knowledge of the true Imám, a point which the Sunnís consider as unimportant, and consists of the followers of Ali, the husband of Fátimah, the daughter of Mahomet, and the fourth Caliph. They maintain that on the death of the Prophet the office of Imám vested by divine right in Ali, and after him in his two sons Hasan and Husain, and add to the Mahomedan formula of belief the words 'Ali is the Caliph of God,' while some of them even regard him as an incarnation of the Deity. They necessarily reject as usurpers the first three Imáms, Abu Bakar, Umar, and Usman, whom the Sunnís accept, and detest the memory of the Ummeyid Caliphs who wrested the Caliphate from its rightful holder, and in particular that of Yazíd, who slew the martyr Husain. They observe the first ten days of the month of Muharram as a fast in commemoration of the martyrdom of Ali and his two sons, and carry about *tásiahs* meant to represent the tombs of the two latter, with loud lamentation and mourning. The Sunnís observe only the tenth day of the Muharram, and abhor the *tásiahs*. The Shíah is allowed by his creed to conceal his belief whenever it may seem advisable to do so either in order to obtain converts or to escape persecution, and to this end he may pass himself off as a Sunní, or even curse his twelve Imáms."

* The Farázís are described in paragraph 288 of the last Census Report: none were returned this time, and the few returns in 1881 are very doubtful.

† The *locus classicus* for the description of Musalmán sects is the eighth chapter of Sale's Preliminary Discourse to the Koran, from which most subsequent writers seem to have drawn their information.

"The chief difference between the Shíahs and the Sunnís," says Mr. Wilson, writing from Sháhpur, "seems to be that they consider Karbala a sacred place as well as Mecca and Medina, add to the Kalima a clause "Ali Wali Ullah" (Ali is the Viceregent of God), keep their hands at their sides during prayer instead of crossing them in front like the Sunnís, say 'God is Great' five times instead of four at a funeral, and carry out the *tázias* with lamentation during the first ten days of the Muharram."

The points that in practice form the chief centres of modern controversy are the cursing of the first three Khalifas, the use of the *tázias*, and the reality of God's throne in heaven.

132. The Shíahs of the Punjab.—The figures quoted in the margin exhibit such comparison as can be made between the figures of last Census and those of this in the matter of Musulmán sects.

	Musalmán Sects.			
	Number.		Percentage.	
	1881.	1891.	1881.	1891.
All sects	11,519,460	12,915,643	100·00	100·00
Sunnís	11,306,855	12,667,250	98·16	98·06
Shíahs	102,256	153,862	·89	1·19
Wahábis	2,531	3,663	·02	·03
Other sects	} 107,818	44,017	} ·93	·35
Sects unspecified		4,685		·37

The most remarkable point of the figures is that which shows the very large increase of Shíahs, and a reference to Abstract 19 will show that the increase is to be found pretty generally in every district.

District or State.	Shíahs in	
	1881.	1891.
Siálkot	2,662	6,756
Jhelam	5,427	10,180
Ráwalpindi	4,959	8,761
Dera Ismail Khán	4,273	21,723
Baháwalpur	609	3,608

The most notable rise is found, however, in the Siálkot, Jhelam, Ráwalpindi and Dera Ismail Khán districts and in the Baháwalpur State; and though I have made particular enquiries, I find it difficult to give any general or special explanation of the phenomenon. The proportion of women to men has slightly, but only slightly, increased, *viz.*, from 47·7 per cent. to 48·5 per cent. It is notorious that the Shíahs are allowed, and even encouraged by their religious teachers, to conceal their persuasion when its exposure would be inconvenient. And it is also believed that a large number of persons return themselves as Shíahs merely because they follow the *tázias*, though they are in other respects properly orthodox Sunnís. But it is not apparent why more Shíahs should have returned themselves as Sunnís in 1881 than in 1891.

The Shíahs of Siálkot are found mainly in Nárowál and those of Gujranwála are said to be chiefly of the Bhattí tribe; and those of Sháhpur are to be found mainly in the neighbourhood of Sháhpur, Sáhiwál and Girot. Those of Jhang are for the most part Siáls, resident in the south of the district, under the influence of the Koreshís of Shorkot and Hassan Balel and the Saiads of Uch, and those of Multán and the Derajáț are in many cases relics of the old Shíah sovereignty of the Kalhoras. In Jhelam the Shíahs are said to be mainly Saiads, Mirásís and Kanjars, and to be for the most part illiterate and ignorant.

The Shiáhs are also known as Ráfizís. This term, which means "deserter," is properly applied to a sect of Shíahs who deserted Zaid, the grandson of Ali, because he refused to curse the first two *Khalifas*; but in this province at any rate it is a general term applied by outsiders to any class of Shíah.

Ráfizí . . . 36

Of the 73 sects into which Islam is said to be divided, no less than 32 are assigned to the Shíahs, and many of them relate to the rights of succession to the Imamate. One of the most notable schisms of this kind and the only one alluded to in our tables, originated on the death of the Imám Jáfir, called As-Sadíq, or the Truth-teller (A.D. 702-764), one of the most learned and distinguished characters in Mahomedan history. The Imám having found his eldest son Ismail drunk, excluded him from the Imámate and appointed his second son Músa as his successor. The greater number of Shíahs follow the wishes of Jafir-us-sadíq and acknowledge Músa as the Imám, and these are often called Imámia; but a certain section, preferring the claims of the family of Ismáil, are called Ismáilia.

Jáfir .	722
Imám Músa	1
Sadíqí .	6

133. The four Sunní Schools.—The Sunnis are divided into four great schools of doctrine, namely, the Hánifias, the Sháfias, the Malakias and the Hanbalias. The first are the followers of Imám Abu Hánifa (A. D. 699-769), whose doctrines are distinguished by the latitude allowed to private judgment in the interpretation of the law. The greater part of the Sunnis of Northern India who belong to any school at all, belong to this. The founder of the school is known to his followers as the Imám Azam or Great Imám, and our figures for Hánifis include those who have returned themselves as adherents of the Imám Azam.

Hánifi . . .	1,607
Malikí . . .	6
Malikí Balmíkí .	10
Sháfí . . .	1,698

The Malikí are very rare in India, and are generally supposed to be almost confined to Barbary and the adjacent tracts in North Africa. The figures in our returns can be looked on as no sort of guide, but from the appearance of the term "Malikí Bálmíkí" in conjunction it seems probable that the sect may have some attraction for the lower class of Mussalmán. This school was founded by Malik-ibn-Anas (A.D. 716-795), and it is remarkable for its strict adherence to the letter of the traditions and its complete supersession of private judgment.

The Sháfia sect, founded by Muhammad-ibn-Idrís-ash-Sháfi (died A.D. 819), though found more generally in North Africa, Arabia, Ceylon, and the Malay Peninsula, is also not uncommon in Northern India. The founder of the sect was noted for his opposition to the scholastic divines and drew a distinction between the fundamental traditions and others. In practice, however, the difference between his school and that of the Hánifis is mainly that in prayer the former place their hands on their breasts, and the latter on their navel. Imám Sháfi is also said to have declared the alligator to be lawful food (halál), and the Kehals, an unkempt nomadic tribe of the Lower Indus, who are fond of alligator, will kill the beast in due Mahomedan form, and in eating it soothe their consciences by declaring themselves to be Mussalmáns of the school of Sháfi. Three hundred persons who have returned their religion as Sánsí have for the same reason given their sect as Sháfi.

The Hanbali or followers of Ibn Hanbal (A.D. 780-885) are chiefly confined to the neighbourhood of Baghdád and are not found in the Punjab—at least none have been entered in our Census returns. The modern Wahábís (now about to be described) follow to some extent the teachings of this school.

134. The Ahl-i-Hadís or Wahábís.—The following account of Wahábís is taken from the last Census Report:—

"Muhammad, son of Abdul Waháb, and the founder of the Wahábí sect, was born in Nejd in 1691 A.D., and was an Arab of the Tumin tribe. His doctrines rapidly spread among the Bedouin tribes, and his successors reduced the whole of Nejd, defeated the

forces of the Baghdád Pasha, plundered Kerbela, took the holy cities of Mecca and Medina, and subdued the entire Hijáz. In 1809 the Bombay Government, enraged at their piracies, sent an expedition to the Persian Gulf and captured their stronghold on the Kirmán coast. In 1811-18 the Sultán of Turkey attacked them, because, denying the existence of a visible Imám, they refused to recognise his spiritual authority, captured and beheaded their chief, and reduced them to political insignificance. Their doctrines were introduced into India by one Saiad Ahmad Shah of Rai Bareilly, who began life as a free-booter, but turning his attention to religion visited Arabia not long after the events just described, and returning to India spread the new tenets. Having collected a numerous following he proceeded to the Pathán frontier, and there proclaimed in 1826 a Jihád or religious war against the Sikhs. The extraordinary ascendancy that he obtained over the wild tribes of the Peshâwar border, the four years' struggle which he waged, not unsuccessfully, with the Durranís on the one hand and the Sikhs on the other, and his ultimate defeat and death, are fully described by Major James at pages 43-47 of his Peshawar report, and still more fully by Dr. Bellew in his History of Yusufzai, pages 83-102. The Wahábí doctrines seem to have found much favour with the lower classes in Bengal, and Patna is now the head-quarters of the sect in India. There are also Wahábí colonies at Polosi on the Indus and at Sittána and Mulkah in independent Usufzaí beyond Buner.

"The Wahábís are Musalmán purists. They accept the six books of traditions as collected by the Sunnís, but reject the subsequent glosses of the fathers and the voice of the Church, and claim liberty of conscience and the right of private interpretation. They insist strongly upon the unity of God, which doctrine they say has been endangered by the reverence paid by the ordinary Musalmán to Mahomet, to the Imáms and to saints; and forbid the offering of prayer to any prophet, priest or saint, even as a mediator with the Almighty. They condemn the sepulchral honours paid to holy men, and illumination of, visits to, and prostration before, their shrines, and even go so far as to destroy the domes erected over their remains. They call the rest of the Mahomadans Mashrik, or those who associate another with God,' and strenuously proclaim that Mahomet was a mere mortal man. They disallow the smoking of tobacco as unlawful, and discountenance the use of rosaries or beads. Apparently they insist much upon the approaching appearance of the last Imám Mahdí preparatory to the dissolution of the world. Politically their most important and obnoxious opinion is that they are bound to wage war against all infidels; but it is doubtful whether the Wahábís within the British Territory are as fanatical in this respect as their brethren elsewhere. The orthodox deny them the title of Musalmáns."

After noting all these serious political and religious tenets of the sect, it is curious to find that in the paper warfare which wages between the Wahábís and the orthodox in this province, the main point of contention appears to be regarding the proper intonation of the word "Amín" (Amen).

Wahábí	.	1,220
Ahl-i-Hadís	.	1,340
Muwáhidín	.	20
Muhammadí	.	816

The Wahábís in this province generally avoid the use of the term in describing themselves, on account of the political associations connected with it, and prefer to be called Ahl-i-Hadís, or people of the traditions. In the whole province the number of those returned as Ahl-i-Hadís slightly exceeds the number returned as Wahábís; and the greater or less use of one or other of these terms in the districts where the sect is most prevalent is shown in the margin. Another name by which the Wahábís call themselves is that of Muwáhidín or Unitarians, as opposed to the Mashrik, or those who associate another with God. They also commonly style themselves Muhammadí, after Muhammad-ibn-Abdul Wahâb, their founder, and it is supposed that this term is used for a Wahábí more frequently in the east than in the west of the province. In our Census returns it is found mainly in Lahore, Amritsar, Siálkot and Gujrát, but of the 433 returned as Muhammadí in Siálkot, 405 are females,

District.	Wahabi.	Ahl-i-Hadis.
Jálandhar	115	...
Firozpur	1124	...
Amritsar	312	470
Lahore	154	391
Siálkot	181	79
Gujránwála	185	18
Gurdáspur	...	290

	Muhammadí.
Lahore	136
Amritsar	90
Sialkot	433
Gujrát	59

and it is not unlikely that the word has been used by the lower castes as an equivalent merely to "Musalmáns."

Rasúlí . . .	133
Haqíqí . . .	112
Ghair muqallid .	6

It is more doubtful whether the term Rasúlí is to be taken as meaning the same as Wahábí: it may as probably refer to the Rasúl Sháhí who will be described hereafter (para. 149). The Haqíqí (Genuine or Literal) may also very possibly be a name assumed by some other sect. The term Ghair-Mukallid, too, or Independent, is often referred to the Wahábís, but Syad Amír Ali, C.I.E., thus distinguishes the two movements: "Wahabism, which made its appearance at the beginning of the century, derived its breath from the desert. *Ghair-mukallidism* springs from the innermost recesses of the human heart seeking an escape from the straight-laced pharisaism of the established church. The *Ghair-mukallid* is a non-conformist, though he has been wrongly and unjusly confounded with the Wahábís. He is undoubtedly more philosophical and rationalistic than the followers of the other denominations of Sunnism. Narrow, no doubt, admittedly limited and unsympathetic in its scope, *Ghair-mukallidism* is the one movement in the Sunni Church which contains the greatest promise."

The only items in our returns regarding Wahábís therefore regarding which we are quite sure are those under the heads Wahábí, Ahl-i-Hadís and Muwáhidin, and the total number under these heads amounts to 2,583 persons, as against 2,295 returned in 1881. It must be remembered on the one hand that the figures of 1881 do not include the number returned as Ahl-i-Hadís, and on the other that at the Census of 1881 every Musalmán was asked whether he was a Sunní, a Shíah, a Wahábí or a Farázi, and if he admitted that he belonged to the third of these sects, he would naturally be entered as a Wahábí in nine cases out of ten, though he himself would have returned his sect as Ahl-i-Hadís. Under these circumstances it is difficult to tell whether the number of Wahábís has increased or not during the decade. There is no doubt, however, that at both enumerations the number (of males at least) has been considerably under-estimated. Neither in 1881 nor in 1891 were any Wahábís returned from Delhi or Karnál, though it is generally known that there are Wahábís in Delhi and the Patwas of Kaithal in the Karnál district, whose fanatical opposition to the Tázias is a source of yearly anxiety to the local officers, are commonly looked on as differing little at all from the Wahábís. The numbers returned at both Censuses in certain selected districts are shown in the accompanying statement; but as in the case of the total population, so in the case of the district returns, it is difficult to decide where or to what extent the sect has increased or diminished. In Gurdáspur, doubtless, the statistics show a large decrease; but the figures, generally speaking, must be taken less as an indication of the absolute strength of the sect than as showing roughly its respective importance at its various centres, and more especially its prevalence in the cities of Lahore and Amritsar.

—	1881.	1891.		
	Wahábís.	Ahl-i-Hadís.	Wahábís.	TOTAL.
Lahore .	241	395	134	549
Amritsar .	541	470	312	782
Gurdáspur .	522	290	7	297
Siálkot .	134	79	184	263
Gujránwála .	108	18	185	203

135. The Nature School.—There remains the modern broad school known as the Necharis, founded by Sir Syad Ahmed Khan of Aligarh. Of this school only 11 have been returned under the head of the Musul-

SECT.	Hindu.	Musalmán.
Necharí	77	11

mán religion, while 77 free-thinking Hindus have adopted the term for themselves and returned it as their sect in the Census. The term is of course applicable to either religion, but in its special sense it represents a Musulmán school of thought, led by Sir Syad Ahmad Khan and Syad Amir Ali Khan: the object is to adapt the religion of Mahomed to the spirit of the age, to clear away the glosses of commentators, to get at the essential teaching of the Prophet, and to show how this teaching has in it nothing inconsistent with the highest non-religious philanthrophy of to-day. Slavery, according to this school, is abhorrent to the spirit and teaching of Islám: polygamy is indirectly forbidden by the Qurán; Mahomedans have never proselytised sword in hand; and the future life indicated by the Prophet is as noble and pure in aspiration as any prefigured in any religion. This school has returned to the fountain-head of Islám, just as the Aryas among the Hindus have returned to that of Hinduism, and in either case the original scriptures are taxed to produce results compatible with the latest achievements of science and social philosophy. The efforts of the Nature School are, however, if not of a higher order than those of the Aryas, at any rate of a kind more intelligible to European thought and very much in accordance with the similar tendencies among the broader schools of thought in modern European Christianity. The leaders of the school are men of great intellectual power and thoroughly conversant with the points of view adopted by European critics of their religion; and the foundation of the Aligarh College in the North-West Provinces has done a great deal to establish their authority. The Necharís advocate most social reforms, and in politics they are generally ranged on the side of the constituted authority. They belong, however, to a movement which has had its rise outside the Punjab; and as they are not an organized society, there is nothing to show how far they are represented in this province. The importance of the movement is not to be measured by figures, and even if we had a full return of professed followers of Sir Syad Ahmad Khan, we should still be far from judging the strength of the principles he represents.

136. The religious orders.—Súfism.—The general nature of Súfism is too well known to require recapitulation. "It is," wrote Professor Palmer, "a strange combination of the pantheism of the Aryan races and of the severe monotheism of their Semitic conquerors, and aims at leading men to the contemplation of spiritual things by appealing to their emotions. The key-note of the system is that the human soul is an emanation from God, and that it is always seeking and yearning to rejoin the source from whence it sprung. Ecstasy is the means by which a nearer intercourse is obtained, and absorption in the divinity is the ultimate object to be attained." The Súfi is a traveller (Sálik) on Life's road; he passes through eight stages: service (ubúdiyat), love ('ishq), seclusion (zudh), knowledge (ma'rifat), ecstasy (wajd), truth (haqíqat), union with God (wasl) and extinction (faná). The Súfi poets sing of the divine love as wine, of the mysteries of God as the ringlets of the beloved, of the stages of life as taverns, of religious enthusiasm as inebriation, and so forth. The Súfi is the Lover ('Ashiq) and God is the Beloved (M'ashúq).

Súfi . . .	16

It is of course impossible to give any idea of the number of Súfis in the province, and the figures in our tables are but random entries, with no value whatever. Every one who takes up a certain line of thought may call himself a Súfi, there is no society, no organization of Súfis, and a number of Musalmáns believed generally to be of the common orthodox type are in reality Súfis. The principles of Súfism, too, enter into almost all the religious orders found in Islám, and

form the common ground on which the pantheist devotees of the Hindus meet and sympathize with the Musalmán faqír.

The religious orders of Mahomedanism are of two classes—the regular (or Ba-shara), who follow the fundamental rules of Islám, namely, those relating to the creed, to prayer, fasting, pilgrimage, and alms; and the irregular (or Be-shara) who, while calling themselves Musalmáns, do not accommodate their lives to the principles of any religious creed. The former are known as sálik or travellers; the latter as ázád (free) or majzúb (abstracted).

Regarding these religious orders, as they exist in the Punjáb, little has been recorded except in the last Census Report and in the Revd. T. P. Hughes' *Dictionary of Islám*; but several of the details given in both these authorities are taken from Herklot's Qánún-i-Islám, which is written by a native of Southern India and may not therefore be applicable in all cases to the state of things in this province. In the few short notices I have given below I have made great use of some notes supplied to me by the kindness of Khán Bahádur Saiad Mahomed Latíf, Extra Judicial Assistant Commissioner.

There are four great regular or *Ba-shara* orders among the Sunnís—the Chishtí, the Qádírí, the Saharwardí, and the Nakshbandí. They all agree in upholding Súfism; they profess, on adopting their order, to eat and enjoy nothing that is not earned by honest labour, to remain awake during the latter part of the night in worship, to fast at other times besides Ramzán, to shun worldly pleasures, to repeat the profession of faith after a fashion of their own, to "die before death," that is, to look on themselves as nothing, and so forth. And some of them act up to their profession. The orders differ, however, in details of practice.

In the Province.	
Chishti by caste	860
" " sect	938

137. The regular orders—the Chishtís.—The *Chishtís* trace their origin to one Abú Isháq, ninth in succession from Ali, the son-in-law of Mahomed, who, migrating from Asia Minor, settled down at a village called Chisht in Khurásán and became thus the religious preceptor of a large body of Musalmáns. One of his successors, Khwája Muín-ud-dín Chishtí, a native of Sanjar in Persia, having migrated to India in the time of Ghiás-ud-dín Balban, settled in Ajmír and was the means of establishing the order in India. His Khalífa or immediate successor was Khwája Kutb-ud-dín Bakhtiár Kákí, who is buried near the Kutb Minár at Delhi,* and Kutb-ud-dín's successor was the celebrated Bábá Faríd Shakarganj, whose shrine is at Pákpattan in the Montgomery district. The surname of this saint is said to be derived from the fact that owing to the purity of his body all he ate became sugar: if we may trust another story, he "nourished himself by holding to his stomach wooden cakes and fruits when he felt hungry. This miraculous but inexpensive provender is still preserved."

Farídí	
Mussalmán	20
Hindu	150

An immense fair is held at his shrine each year, and the object of every pilgrim who attends is to get through the narrow gate of the shrine on the afternoon or night of the 5th Moharram. The saint is adored by Hindus as well as Musalmáns, and to be a disciple of Bábá Faríd does not necessarily imply being a Chishtí; and, again, the descendants of this saint and his relations, carnal or spiritual, have formed themselves into a separate caste of men who are found on the Sutlej in the Montgomery district, and who, though bearing the name of Chishtí, are now in all respects an ordinary lay caste, quite apart from the religious order of the same name.

* See the interesting account of this saint given in the late Mr. Carr Stephen's "Archæology of Delhi," pages 174 *seqq*.

Bábá Faríd had two disciples: one of these was Ali Ahmed surnamed Sábir, whose shrine is at Píran Kalian near Rurkí, and whose followers are known as Sábir Chishtís; the other was the celebrated and mysterious Nizám-ud-dín Aulia (1232-1324 A. D.), around whose tomb are collected some of the choicest monuments of ancient Delhi, and whose disciples are known as Nizámís.

The Chishtís in repeating the profession of faith lay a peculiar stress on the words *Illá 'lláhu,* repeating these with great violence, and shaking at the same time their heads and the upper part of their bodies. The sect is said to be specially affected by Shíahs, and it is distinguished by its adoption of vocal music in its religious services. The members of the order are worked up by these religious songs to a high pitch of excitement, and often sink down exhausted. They frequently wear coloured clothes, especially clothes dyed with ochre or with the bark of the accacia tree. Their principal shrines in this province are the tomb of Nizám-ud-dín Aulia at Delhi, the Khángáh of Míran Bhik in Ambála, shrine of Bábá Faríd at Pákpattan, and the Khángáh of Hazrat Sulemán at Taunsa in the Dera Ghází Khán district.

Qádirí	1,560
Gílání	72
Dastgír (Hindus)	172
Qádirí (by caste)	2,921

138. The Qádirís—Naushábís.—The *Qádirís,* again, are the followers of Saiad Abdul Qádir, Jílání (A.D. 1078-1166), whose tomb is at Baghdád. This saint is known also as the Píran i-Pír and Pír Dastgír, the "saint of saints, the helper of the helpless;" and as Ghaus-ul-Ázam, Ghaus-us-Sumdáni, Mahbúb Subhání, and the like. He was a descendant of Ali and held in great reverence. Most of the Sunni Maulvis in the Punjáb belong to this order, as does also the Akhund of Swát. They practise both the silent and the loud form of service (the Zikr-i-Khafí as well as the Zikr-i-Jallí). In youth they shout the *Kalima* with a particular intonation of the words *illa 'llahu,* but afterwards articulate it with suppressed breath. They reject musical accompaniments and seldom indulge in songs, even unaccompanied by music, in their religious devotions. They wear green turbans, and one of their garments must be of ochre, a colour first used by the saint Hasan Basrí. The repetition of the Durúd (or salutation to the prophet) bears a conspicuous part in the ceremonial of this order. Their chief places of sanctity in the province are the Khángáh of Maulána Muhammad Fázil in Batála; the mausoleum in Lahore of Shah Muhammad Ghaus, whose disciples are found as far as Kábul, Ghazní and Jalálábád; the shrine of Táhir Bandagí in Lahore, and that of Sháh Kamál at Hujra Shah Mukím in the Montgomery district. There is also a shrine of his between the fort and the city at Ludhiána, where the saint is said to have left his tooth-brush. A fair, called the Roshaní fair, is held here on the 11th of Rabi-us-sání: cattle are tied up at night at the shrine for good luck and are said to keep watch (chaukí) by the shrine, and women who desire offspring make offerings.

Muhammad Ghaus Jíláni, tenth in descent from Abdul Qádir, settled at Uch in 1394, and is the patron saint of the Dáudputra rulers of Bahawálpur. His descendant Músa Pák Shahíd was buried at Multán in 1593 A.D., and from him are descended the Makhdúms of Multán.

Muqímias	75

The Muqímias or Muqím Sháhí are the followers of Sháh Muqím of Hujra in the Montgomery district. The founder himself conformed to the rules of the Qádirí order, and this sect are generally looked on as a branch of the Qádirís, but some of its present adherents do not follow the Qádiria rules. The Muqímias of our returns are almost entirely from Jálandhar (58) and Lahore (14).

The Naushâhís again are an offshoot of the Qádiris, descending from Saiad Abdul Waháb, eldest son of Abdul Qádir Jíláni. The real founder, however, was Háji Pír Muhammad Sachiár, whose tomb is on the banks of the Chenab in the Gujrát district, and who was called Nausháh or Nausho, or bridegroom, from the fact that he became a faqir while still a bridegroom. Another story has it that Hájí Muhammad Nausháhí Ganjbaksh, who was one year old when his father Alá-ud-din, a cattle dealer, died, was brought up in a family of potters and followed Sakhi Sarwar; he left four disciples, namely (1) Sháh Rahmán Pír, who is buried in the Gujránwála district, (2) Pír Muhammad Sachiár, who is buried at Naushera in the Gujrát district, (3) Khwája Khujail, who is buried at Kábul, and (4) Shah Fattah, who is buried in the Ganjí-bár. However this may be, the followers of this sect differ from the Qádirís both in allowing the use of instrumental music at divine service and in the extreme religious excitement permitted on such occasions, during which they shake their heads to and fro (hal khailná) in a most alarming manner, and are even said to be held up by the back. Their principal shrine in the Siálkot district is that of Gulu Sháh, near the village of Korake, in the Pasrúr tahsil, where there is a large annual fair.

Naushâhí . . 991

The Pákrahmánís are a branch of the Naushâhís and followers of Sháh Rahmán, alluded to above, who is buried in the Gujránwála district. Their practices are the same as those of the Naushâhís, except that when subject to religious frenzy (wajd) they hang themselves on trees with the head downwards and sway their bodies violently backwards and forwards, shouting " Illá' lláhu " till they faint from exhaustion. They explain this custom by a foolish story about Pákrahmán ascending to heaven, and on being called back by Nausho, thinking it respectful to his tutor to descend with his feet foremost. These practices are, however, said to be confined to the illiterate mmbers of the sect.

Pákrahmán . . 22

139. The Sahrwardias and Jalálís.—The *Sahrwardia* order was founded by Shahábuddin, a native of the small town of Sahrward in Iráq near Baghdád, and a contemporary of Abdul Qádir Jiláni. The first to establish this order in the Punjab was Baháuddin Zakaria (died 1565 A.D.), better known as Baháwal Haqq, the celebrated saint of Multán.* The followers of this sect, according to the last Census Report, "worship sitting, chanting at short intervals and in measured tones the word Alláhu, which is articulated with a suppressed breath and as if ejaculated by a powerful effort. The devotee often faints with the exertion." I understand that they carry out both the loud and the suppressed methods of repeating the *Kalima*, and that they preserve an indifferent attitude on the question of musical service. They regard the reading or repeating of the Qurán as an especially meritorious act. They are a popular order in Afghánistán, and contain a number of learned men. Their chief head-quarters in the province are at the picturesque shrine of Muhammad Ismail *alias* Mián Wadda, which lies between Shálímár and Mían Mír. A certain number of Sahrwardias by sect were returned in the schedules, but they have by error escaped insertion in the final returns.

One of the pupils of Baháwal Haqq, the Sahrwardi saint of Multán, was Saiad Jalál ud-dín, a native of Bukhára, whose shrine is at Uch in Baháwalpur territory. This teacher was himself a strict follower of the Law, but his followers, who call themselves Jalálís, are in many ways back-sliders. They pay little attention to prayer.

IN THE PROVINCE.
Jálalí—
By sect . . 757
By caste . . 2,084

* A long account of Baháwal Haqq and his connection with the shrine of Hujra Sháh Mohkam is given in Punjab Notes and Queries, III, 592,643 and 732.

They use large quantities of bhang, and are given to eating snakes and scorpions. They shave their beards, moustaches and eyebrows, and wear only a small scalp-lock (chotí) on the right side of the head. They are branded with a special mark on the right shoulder, wear glass armlets, have a woollen cord round their necks, a cloth on their heads, and are a vagabond set, with no fixed dwelling-places. There is a section of the order known as the Chahl Tan (40 bodies), who are said to be derived from a luckless woman who, wishing to be a mother, swallowed 40 philtres instead of one, and thus produced 40 children in place of one only. The Jalálís are said to be common in Central Asia. Our caste returns show them to be strong in Jálandhar and Lahore, and our sect returns in Jálandhar and Siálkot.

140. The Naqshbandís.—The last of the four great orders is the *Naqshbandi*, founded by Khwája Pír Muhammad Naqshband, whose tomb is in the Kasar-i-Urfan at Bokhára. This man and his father were both manufacturers of brocade, hence the name of Naqshband, or the "pattern-maker." The sect was introduced into India by Sheikh Ahmad Sirbandi, whose priestly genealogy is traced back to Abu-Bakhr the first Caliph. The Naqshbandís worship entirely by the Ziqr-i-khafi or the silent process, sitting perfectly calm and quiet, and repeating the Kalima under their breath. They often sit immersed in meditation (muráqabah), quite motionless, with the head bent and the eye closed or fixed on the ground. All singing and music they utterly repudiate, and are extremely strict adherents of the institutes and traditions of orthodox Mahomedanism. The spiritual guides of the order do not sit apart from their disciples, but ranging them in a circle seat themselves by their sides, with a view of communicating their own mystic virtues to the minds of their followers by some sort of hidden magnetism.

Naqshbandí . .	42

141. The irregular orders,—the Benawá.—Among Be-shara or unorthodox orders one of the most prominent is that of the Benawá or Bánawá, who are said to be the followers of one Khwája Hasan Basrí. The term is sometimes apparently applied in a loose manner to Qádirí and Chishtí faqirs, but it is properly applicable only to a very inferior set of beggars—men who wear patched garments and live apart. They will beg for anything except food, and in begging they will use the strongest language; and the stronger the language, the more pleased are the persons from whom they beg. Many of the offensive names borne by villages in the Gujránwála district are attributed to mendicants of this order, who have been denied an alms. The proper course is to meet a Benawá beggar with gibes and put him on his mettle; for he prides himself on his power of repartee, and every Benawá wears a thong of leather which he has to unloose when beaten in reply, and it is a source of great shame for him to unloose this thong (tasma khol dená). The Benawás appear to be rare in the west of the province, and those in our returns are mainly from Karnál, Jálandhar, Ludhiána and Hoshiárpur.

Benawá.	In the Province
By sect	410
By caste	2,880

142. The Madárí,—the Malangs.—Another of the Be-shara order of faqírs is the *Madárí*, who, to quote the last Census Report, "are followers of Zinda Shah Madár, the celebrated saint of Makanpur in Oudh. His name was Bazi-ul-dín Sháh, and he was a converted Jew who was born at Aleppo in A.D. 1050, and is said to have died at Makanpur at the mature age of 383 years, after expelling a demon

Madari	In the Province.
By caste	40,775
By sect	2,702

called Makan Deo from the place. He is supposed by some to be still alive (whence his name), Mahomet having given him the power of living without breath. His devotees are said never to be scorched by fire, and to be secure against venomous snakes and scorpions, the bites of which they have power to cure. Women who enter his shrine are said to be seized with violent pains as though they were being burnt alive." The faqírs of this sect are said to leap into a fire and to trample it down, crying out "Dam Madár: Dam Madár." They do not observe the Musalmán prayers: they rub cow-dung ashes over their bodies, wear their hair matted and tied in a knot, have an iron chain hanging round their necks, carry black standards, and often take to conjuring, bear and monkey leading and the like, and are on the whole a low and disagreeable sect of mendicants.* The number of Madárís in our tables probably include many jugglers and monkey-men, who have no special connection with the religious sect whose name they bear. The Madárís of our returns are found mainly in the Hoshiárpur, Jálandhar and Ludhiána districts.

Religion.	Sect.	
Mussulmán	Malang	53
	Malang Sháhí	32
Hindu	Malang	153
	Malangí	176
	Malangshahi	90
Malang	Sánsí	3
Malang Sháhí	not returned	60
Mussalmán	Jangá Sháhí	7

The *Malangs* are said to be the followers of one Jaman Jatti, who in turn was a follower of Zinda Sháh Madár, so that the Malangs are commonly looked on as a branch of the Madárís. But the term is generally applied in a more general way to any unattached religious beggar, who drinks bhang or smokes charas in excess, wears nothing but a loin cloth, and keeps fire always near him. The Malangs are said to wear the hair on the head very full, or it is matted and tied into a knot behind. The shrine of Jhangí Sháh Khákí in the Pasrúr tahsil of the Siálkot district is frequented by Malangs.

Gurzmár	30

143. **The Gurzmár.**—The Rufái or Gurzmár order is said to have been founded by one Said Ahmad Kabír. It is so called from the fact that its members excite the compassion of the public by beating their own breasts with studded maces (gurz). These disgusting fanatics also carry about iron chains which they handle when red-hot, and knives and daggers and needles which they thrust through their flesh. The author of the Qánún-i-Islám (a book relating to Southern India) gives some details of their powers: "they level blows at their back with their sword, thrust a spit through their sides or into their eyes, both of which they take out and put in again; or cut out their tongues, which, on being replaced in their mouths, reunite. Nay, they even sever the head from the body and glue them together again with saliva" and so on, *ad nauseam.*

Rasúlí	133

144. **The Rasúl Sháhís.**—The Rasúl Sháhís are (from another point of view) an equally disreputable sect. They are said to have been founded by one Rasúl Sháh of Báwalpur near Alwar, who in the last century obtained his miraculous powers from a saint in Egypt, who communicated them through a merchant of Alwar. The Rasúl Sháhís wear a white or red handkerchief on their head tied up in the shape of a peaked cap: they keep also another handkerchief containing ashes, which they rub on their bodies and faces; they shave the head, moustaches and eyebrows; they wear wooden clogs; and in the hot weather carry hand fans. They not only see no harm in drinking spirits, but look on it as a virtue, and it is said that they have or had till lately a special license to manufacture their own spirits. Their taste for drink drew them into close

* A further description of them will be found at page 223 of the Dábistán, Vol. II, and in Elliot's Races of the N.-W. P. vol. I, p. 248.

sympathy with the Sikh Sirdárs of pre-annexation times, and Ranjit Singh is stated to have allowed them a monthly grant of R200 for spirits. They are a small sect and not celibate. They are as a rule men well-to-do and are never seen begging; many of them are men of literary taste, and are popularly credited with a knowledge of alchemy. Their chief place in this province is in a building near the Landa bazár in Lahore, and they have also a building in the environs of Lahore near the village of Khúí Míran, but 125 of the 133 returned in the Census are from Jhelam.

145. **Mussalmán saints—Ghází Salár.**—The holy men of Islám are of course legion, and every district in the province swarms with memories of them. In tracts where Islám and Hinduism exist as equals side by side many of these are worshipped indifferently by Musalmáns and Hindus, and they have little to distinguish them from the local saints of the Hindus. I have already mentioned Sakhí Sarwar, the most notable of such saints, and it will suffice here to allude very briefly to a few other saints of Mahomedan extraction whose names appear in the sect returns of the present Census.

Hindu. Salár-panthí . 1

The first of these, and the most noted in the east of the province, is Ghází Salár, otherwise known as Mian Ghází, Bare Mián, Sultan-us-shuhadá, and Masa'úd Sipáh Sálár, the nephew of Mahmúd of Ghazní, who was killed at Bahraich in Oudh on the 15th of June 1033 in an outbreak arising from his own fanaticism. His worship is connected in the North-West Provinces with that of the Five Pírs described in paragraph 75 above,* and his life has been the subject of a historical romance called the Mirát-i-Masa'údí, of which extracts are given at pages 515 *et seq.* of the second volume of Elliot's "History of India by its own Historians." A ballad on the marriage of the same saint is given at pages 98 *et seq.* of Volume I of Temple's "Legends of the Punjab." The Meos in the Gurgaon district pay him special attention, and, as in the case of Zinda Pir, the central point of the worship is the pole or standard of the saint. The Maulvis, it is said, now discourage the carrying of the Sálár standard as savouring of idolatry.

Sháh Daula . . 14

146. **Sháh Daula.**—In the centre of the Punjáb the saint Sháh Daula is a well-known figure in the memories of the people. By some accounts he is said to have been a Pathán, by others a Gujar. He bore the same name as a cousin of a saint called Sháh Saiada, and when the saint called for his cousin, Sháh Daula presented himself and was accepted as a disciple with the words "A, Jisí de Maula," "Come, whomever God hath given." He was possessed with a taste for building; there are bridges known by his name in the Siálkot and Gujránwála districts, and his shrine is at Gujrát, which is often called "Gujrát Sháhdaulawála," to distinguish it from other places of the same name. It is at this shrine that the small-headed deformed beggars known as "Sháh Daula's rats '(chúhe) have their head-quarters. "The popular belief," says the Gazetteer "is that the priest undertakes to cause children to be born in childless homes on condition of the parents consenting at the shrine to relinquish to him their first-born child, which is then said to be born rat-headed. There are at present about a dozen rat-headed men, women and children attached to the Khángáh : they are wretched-looking imbeciles, with little or no forehead and sharp features, which in a manner justifies the appellation of "rat-head." They are very shy, and most of them are mute. Some are said to have been brought from great distances—Kashmír, Kábul, Multán, Lahore, Amritsar,

* See N. I. N. & Q. ii, 78.

etc. The fact is simply that such deformed children are occasionally born, and that the Sháhdaula priests lose no opportunity of acquiring them, as they are found to be profitable in marking the identity of a priest or disciple of the celebrated Sháhdaula shrine in his alms-collecting rounds among distant constituents, each disciple being usually accompanied on his tours by a rat-faced deformity, and the fostering of superstitious stories regarding these unfortunates tends to increase the reverence and liberality shown to the Sháhdaula priesthood. There is strong reason to fear that some of them are helped into idiocy by superstitious parents compressing their heads in infancy between boards and bandages in order to fit them for this shrine as *chúhas*; but of course nobody will admit this, and they are commonly reported to be born thus as a mark of divine wrath on parents who have wilfully failed to keep a vow of some sort or another."

The circumstances attending these malformations are discussed from a medical point of view in the *Indian Medical Gazette* for May 1866, which is quoted at vol. iii, paras. 117-18 of *Punjab Notes and Queries*.

Pír Mitha (Hindus) . 353

Pír Mitha again was a Mahomedan faqír, whose tomb is at Jammú; and he is worshipped not only by Musulmáns, but also by Hindus. His chief adherents are watermen (Jhínwars), who call themselves Hindus and follow Hindu customs at marriages and deaths, but they eat forbidden flesh and take food from the hands of Mahomedans, so that most Hindus refuse to take water from a Jhínwar who is a follower of Pír Mitha. The majority of the Pír Mitha Jhínwars live in the town of Siálkot.

Sect.	Religion.	Numbers.
Sher Shah	Hindu . . .	15
Dín Panáh	Hindu . . .	8
	Musulmán . .	12
Álam Pir.	Hindu . . .	273
Pir Qatál	Hindu . . .	25

147 Multání Saints—Alam Pír.— It is in the south-west of the province, however, that the Musulmán saints have the greatest vogue.

Of such is *Sher Shah*, a Multán saint, whose shrine is a sort of sanctuary for persecuted lovers and eloping couples, and is the scene of a large yearly gathering in March and April. *Dín Panáh* (died A. H. 1312) is miraculously buried on both sides of the Indus in the Muzaffargarh district, and men of all creeds resort to his shrine to cut off the *jhond* or first hair of their children. Dera Dín Panáh is the centre too of the objectionable beggars known as *Sháh de faqir*. "Any rascal who is discontented at home, or prefers begging to work, wraps a brown pagri round his head, and calling himself a Sháh dá faqír considers himself entitled, under the authority of a traditional saying of Dín Panáh, to beg within 14 kos of Dera Dín Panáh." The shrine of *Álam Pír*, at Sháhr Sultán in the same district, is called after a Bukhári Saiad of that name, and is the scene of a very remarkable spectacle once a year, when the pilgrims, especially the women, are overtaken with an extraordinary frenzy. "As the women, most of whom are in *kacháwas* on camels, or riding on horses or bullocks, get near Shahr Sultán, they seem to take leave of their senses and begin to sway the body violently from the waist upward, their hair gets loose; they screech and look like so many Bacchanals. In their excitement many fall off their camels to the ground. The soil of Shahr Sultán is sandy, and they come to no harm." Mr. O'Brien writes:—

"I saw a man, his wife and baby come within sight of Shahr Sultán at fair time. The woman and baby were riding on a bullock which the husband was leading. The woman suddenly slipped off the bullock, put the baby into her husband's arms, and started screaming at the top of her voice across the plain that lay between them and Shahr Sultán, leaving the poor man standing on the road with the baby and bullock. This frenzy, which even attacks women at home as fair time draws near, is believed to be caused by the

woman being possessed by a *jin* and the term used for a woman so possessed is *jin khedan*, to play *jin*. After having seen the performance, one may be pardoned for translating "*jin khedan*," as "playing the devil." Within the fair "playing the devil" and casting him out goes on in a regulated manner. In the house of the *Makhdúm* of the shrine and in the house of other Saiads of the *Makhdúm's* family, women of the upper class have their attacks of jin and have them cast out to the accompaniment of a *Mírásí* woman playing on a drum and singing. For ordinary people, four sites are chosen, over each of which a khalífa or deputy of the Makhdúm presides. The possessed women pay him a pice or a fowl, take their seats and begin to sway their bodies backwards and forwards, gradually increasing in violence. The excitement is kept up by a drum being played. The *khalífa* goes round and lashes the women with a whip and pours scented oil on them. As each woman get weary, the khalifa pronounces some words and sprinkles a little water over her. The *jin* is cast out. The woman becomes quiet, and is dragged away in an exhausted state by her friends. It is hard to imagine a more thoroughly repulsive exhibition. It is difficult to say how much of these attacks are assumed, and how much involuntary. The assaults of jins at home may certainly be set down as affected, the object being to make the husband take the wife to the fair. The frenzy on coming near the shrine seems involuntary. The paying of the *Khalífa's* fee is an deliberate an act as taking a railway ticket, but when a woman takes her seat with the swaying crowd, she certainly loses all control over herself."

Pir Qatál is another of these local saints: his shrine is in Dera Ghází Khán, and is attended every Thursday night by Hindus and Muhammadans in the hopes of getting rid of the attacks of genii.

PART V.

SECTS OF THE SWEEPERS.

148. Our ignorance of the Sweeper Religion.—I had hoped that the record of sects would have given some clue to the religious divisions prevalent among the sweeper caste, and thus have afforded more insight than has hitherto been attained into their forms of belief. A glance, however, at section (*e*) of Part B of Table F, where I have collected together the sweeper religions returned and the sects entered under each, will show how utterly confused the whole subject is. Apart from the fact that Hindu and Musalmán sects appear under sweeper religions in wild profusion, the sweeper sects themselves are intermixed in the most extraordinary way. The returns leave us rather more confused than we were before, and it is impossible to tell from them whether the Bálasháhis and the Bálmíkís are the same, whether the Bálmíkís are a section of the Lálbegís, or *vice versa*, or whether they are two independent sects. It seems pretty well agreed that there is little or no practical difference in the cults of Bálmík and Lálbeg, but it would appear that some sweeper families prefer the worship of one to that of the other.

According to Mr. Wilson (paragraph 108, Sirsa Settlement Report), the supreme deity of the Chúhras is Lálguru or Lálbeg, a god without form or dwelling place. The worshipper makes a small shrine of earth, and puts up over it a stick, with a piece of a cloth making a small flag, offers a little ghi or grain as a sacrifice, bows down before the shrine, and prays to be relieved from illness of trouble.* The Chúhras do not believe in the transmigration of souls, but say the good go to heaven after death, where they bathe and sit at ease and happiness, while the bad go to hell, where they are tormented by wounds and fire until the deity is pleased to relieve them. According to other accounts Lálbeg is not

* See also Dr. Weitbrecht's description quoted in I. N. and Q. iv. 724.

the deity, but a saint or intercessor. And it is further said that the Chúhras have family gods called *Kaldeo*, whose names they never divulge, and that offerings are made to these deities on holidays and occasions of deaths and births. In the absence of any sacred books and of any sacred place of pilgrimage or of historical reminiscences of any kind, it is difficult to obtain any correct view either of their belief or of the different sects among them.

149. **Bálmík.**—Bálmik (also known as Válmík, Bálrikh, Bálnik, Bálmíq, Bálá Sháh, and Pír Báleshách) was apparently the same as the author of the Ramáyana, though some deny this. Válmíkí, the poet, was a man of low extraction, and the legends regarding him represent him alternately as a low-caste hunter of the Karnál Nardak or as a Bhíl highwayman, who was converted by a saint whom he was about to rob. He is said to have been a sweeper in the heavenly courts. One legend represents him as living in austerity at Ghazní; another relates how he lay down his life for the sweepers of Benares, and induced the people of that town to admit sweepers into their presence as they had never done before.

150. **Lálbeg.**—There are accounts which represent Bálmík as a pupil of Lálbeg, but the greater number seem to favour the opposite supposition. There are divers stories of the miraculous origin of Lálbeg. According to one story he was born from the coat (chola) of Bálmik and was suckled by a hare, for which reason Chúhras are said to abstain from eating hares. Another story relates how the prophet Elias was turned into a sweeper for spitting on the saints in heaven, but was relieved by Lálbeg, who was born from a pitcher through the power of Abdul Qádir Jiláni. Others say that Lálbeg was born to the barren wife of Shaikh Sarna of Multán, who went to supplicate Bálmík at Ghazni, and that he travelled through Kábul to Kashmír. Another legend states that he was born in the Gujránwála district. It is also held that Lálbeg is the same as Lálánwála Pir, that is Sakhi Sarwar, and there is a legend regarding the resurrection through his power of a horse which the sweepers had stolen, which resembles very closely a similar legend regarding Sakhí Sarwar. The Mughal form of the name Lálbeg is remarkable, and it has been suggested that the word may have originated in a misreading of the Urdu writing for Bálmík. Major Temple, on the other hand, who has bestowed considerable attention on the subject, is inclined to derive the word from "Lál bhekh" (bhikhsa), *i.e.*, the red (or saffron-coloured) monk, and would have it that Lálbeg is merely the personification of the priest of the scavengers. There are a number of curious sweeper genealogies of Lálbeg which are quoted in the first volume of Major Temple's *Legends of the Punjab*, and which appears to be the only from of religious literature which the sweepers possess. Dhiání, the sister of Lálbeg, is also worshipped in Thánesar and Karnál.*

151. **Pír Jhota, or Súre Sháh.**—There is an account which divides the sweepers into five sects, namely, Lálbegí, Shekhrí, Dúmri, Hílí and Ráwat. But no information seems to be forthcoming regarding the latter four. There is a Pír Jhota or Pír Jhona who is mentioned in our returns, and who is represented, like Balmik and Lálbeg, as a sweeper in the courts of heaven, with a besom of gold and a basket of silver. He is in fact the ideal sweeper: "he cleans now in the fourth heaven, the house of God, and sweeps the apartments of the Highest," says the author of the *Dábistán*. He is also known as Mián Súra, or Súre Sháh, and is said to have been a Mahomedan who followed Lálbeg.

* *See Punjab Notes and Queries*, i, 106, 331, 341, 512, 586, 663-4, 750, 758, 837; ii, 2, 4, 122, 226, 876; iii; 333(7), 610.

152. Mazhabís and Musallís.—Quite apart from those sects of the real Chúhra religion are the sects which they have returned to show their participation in one of the greater religions of the country, and these vary generally with the religion of the village in which the sweepers live. When the sweepers have adopted the Sikh faith they are known as Mazhabis, and are particularly scrupulous on all matters of religious practice, but are still kept at a distance by most Sikhs of other castes. Where the Chúhra is circumcised and becomes a Musalmán, he is known as a Musallí or a Kotána. The Musallí generally differs from the ordinary Chúhra in refusing to eat carrion, while the Kotána will have some nicer scruples still. The Mahomedanism of these Chúhras is a quality that depends somewhat on the price of grain. "If times are good and grain cheap and plentiful, the Chúhra becomes a convert to Muhammadanism, and in a Muhammadan village is admitted to share in the pipe and water (huqqa, páni) of other Muhammadans. When times change for the worse and the Musallí is in straits to find a living, he often relapses into a Chúhra, as that gives him a wider range to derive his subsistence from, *e.g.*, he can eat carrion and lizards; while, if times improve he repeats the Musalmán creed (kalama) and becomes again a Musallí."* In the west of the Province we find a section of the Chúhras going by the name of Musallí or Kotána who are to all intents and purposes Musalmáns, and are looked on as such by other Musalmáns; but there is also a large part of the Chúhra community who bear Mahomedan names, conduct marriages by the help of Mullas, and repeat the "Kalama" when taking a judicial oath, but otherwise observe none of the ordinances of Islám and are not looked on as Mahomedans by other followers of the Prophet.

* Mr. O'Dwyer in N. I. N. and Q., ii, 56.

CHAPTER V.

THE AGES AND SEXES OF THE PEOPLE.*

THE AGES OF THE PEOPLE.

153. **Uncertain nature of the data.**—In the report on the English Census of 1881 it was stated that, as soon as we begin to deal with the question of ages, "we find ourselves on very uncertain ground and must proceed with great care and circumspection." If such care and circumspection are necessary in dealing with the English returns, they will be many times more necessary in dealing with those available in India. The English age-figures are incorrect enough, but they are very much more correct than those obtained in this country, and can be made still more correct by comparison with other and more reliable statistics. So far as I can judge from a perusal of the remarks made by various officers on the Indian figures of 1881, our tendency is to put too much trust in our returns and to build on this insecure foundation a number of fantastic, though interesting, conclusions which neither are sound in themselves nor meet any of the practical wants of the country.

The causes of error in the Punjab age-returns of 1881 were fully pointed out in the report on the last Census. Some of these have been avoided on the present occasion and some have still to be taken into account.

154. **The age recorded was that on the Census night.**—One of the faults of the returns of 1881 was due to the fact that the figures are primarily entered at the preliminary enumeration, which took place about one-tenth of a year before the final Census; and that while births and deaths occurring between the two enumerations were duly recognized in the latter record, no cognizance was taken of the increase in age which had taken place in the interval. Mr. Ibbetson pointed out that in the first year of life the numbers were thus probably exaggerated by some 6 or 8 per cent., and that the numbers for 60 and upwards were for the same reason a good deal too small. On the present occasion the preliminary enumeration was somewhat nearer to the date of the final Census than in 1881, and, besides, the enumerators were expressly bidden to record the age as it would be on the Census night. We cannot hope that they fully acted up to this order; but from the reduction of the interval between enumerations and from the mere fact of the order having been issued, we have doubtless reduced considerably the amount of inaccuracy entailed by the previous arrangement.

155. **The inclusion of the current year.**—We also tried to improve on the returns of 1881 by recording the current year of a person's age instead of the completed year. In 1881, for instance, a man would be asked how many years he had completed, and if he said "thirty," he would be recorded as 30 years of age, and would appear in the final Census Tables as a unit in the age period "30—34." In 1891, on the other hand, a man would be asked the number of the current year of his life, and if he said "thirty," he was so entered in the

* Abstracts 22—33.

schedule, and in the abstraction sheets and tabulation registers was counted as 30 years of age. But as the custom in all other provinces of India is to record the completed year, and it was imperative to have the Punjab returns uniform with the rest, the ages returned had to be reduced by one throughout: and the example we have taken would appear in the *Tabulation register* under the period 26—30 and in the *final tables* under the period 25—29. In the case of Europeans, who recorded, as is their custom, the completed age, a double transfer was made: a European of 30 was abstracted as being 31, tabulated in the period 31—35 and shown in the final tables under 30—34.

The gain in accuracy, at which we arrived in ordering that the current year should be recorded, is based on two facts. In the first place, the people of the country who know their ages indicate them by mentioning the current and not the completed year. And secondly, the enumerator, whether bidden to record the current year or the completed year, will in the vast majority of cases record the year given without further enquiry. If therefore we tell the enumerator to record the current year, our returns gain in accuracy in the greater number of cases in which the age of the persons enumerated is known.

It is in the early years of life, when age is generally fairly well known, that the system we followed shows its advantages most clearly. A child of 3½ years of age is commonly looked on as 4 years old; the enumerator would in most cases enter it as 4 years old, whatever the instructions he received might be. If the instructions were to enter the completed year, the entry actually made would be wrong, while if the instructions were to enter the current year, the entry would be right. Children under one year were recorded in 1881 by the number of months completed; in 1891 in other provinces they were entered as "infant." These devices however would in the Punjab only rectify the figures for those under 1 year old, leaving the other ages, 2, 3, etc., as wrong as before, and the first device has the extra drawback that it causes great confusion in abstraction. It is probable therefore *primâ facie* that in early life our system gave the more accurate returns.

156. Inconveniences of the arrangement adopted.—The ages of the people however even in infancy are not very correctly known, and later on in life they are known, if at all, most incorrectly. In such cases the effect of a refinement, such as the addition or subtraction of a single year, is, so far as accuracy is concerned, absolutely nothing. And a very serious inconvenience is felt in the operation of the system we have followed, in consequence of the preference shown by the people all over India for returning certain numbers. The precise effect of this preference will be noticed in more detail afterwards, but meantime it is sufficient to note that if for instance there are very many more people returned as 50 years old than the number returned as 45, and our tables show in the age-period 45—49 the returns of 50 but not of 45, while those of other provinces show in that age-period the return of 45 but not those of 50, a comparison of our returns with those of other provinces is rendered extremely difficult. So also, if the deaths reported to the Sanitary Commissioner are recorded, as they have been for the last twenty-three years, in the exact form in which they were reported, they will, if examined year by year, present the same peculiar preference for certain years which we shall observe in the Census returns, but whereas hitherto the percentage of deaths for an age-period has been calculated on a total for the age-period which has been compiled in the same way as the total of

deaths, the total now given by the Census returns is compiled on a different system to that on which the return of deaths is prepared. For instance, if there were, in a certain tract during some year between 1881 and 1891, 50 deaths in the age-period 40—49, and the total of persons in that age-period for the tract according to the Census of 1881, was 1,000, the percentage of deaths on the whole within the age-period would be 5. But if the same conditions were found in a year subsequent to 1891, the Census figures for the age-period would include the persons who return their age as 50 who are not included in the return of deaths, while it would exclude the persons who return their age as 40 who are not excluded in the death-return; and as the number of persons returning 40 as an age is much larger than that of persons returning 50, the percentage of deaths worked out on this basis would be quite incorrect in itself, and would be of no value for comparison with other provinces or with years in the previous decade. As the main use made of the Census age returns is in the vital statistics of the province, and as the scientific deductions made from the Census returns themselves become the more valuable as the field becomes larger and the number of provinces compared becomes greater, it is reasonable, I think, to conclude that the inconvenience caused by the present arrangements is serious enough to more than outweigh the advantages, if any, gained in the early periods of life; and I am inclined on this account to recommend, at the next Census, a return to the arrangement adopted in 1881, of entering the completed year so far as possible and refraining from any modification of the figures actually returned.

157. The preference exhibited for certain years.—There can scarcely have been any wilful misstatement of age worth speaking of. There is probably a tendency on the part of the old to exaggerate their age, but it does not appear on the whole very marked. In 1881 it was noted that experience indicated a slight tendency, though not nearly so marked as in England, for females in middle life to understate their age; but the proportion of females returned as in middle life, say (for Indian circumstances) 25 to 40, is actually larger than that of the males, so that there appears to be nothing to support the supposition that middle-aged females understate their age at all in this province. There is a tendency to misrepresent the ages of marriageable girls, which will be noticed later on. But the main disturbing factor in our returns is the persistent tendency of the people to prefer certain numbers to others in representing their ages. With regard to the numbers preferred, we were able in 1881 to speak from guess work only or from the experience of other countries; but on this occasion we took a number of blocks, more or less at random, over a very wide area and then abstracted the ages of some 70,000 persons not by age-periods, but year by year. The results of the special abstraction are given in Abstract 22 to which I would direct special attention* as it forms the basis of a good deal of our investigation into the age figures of the present Census.

It will at once be observed that the figure 10 and the multiples of 10 are excessively popular; and after them come the uneven multiples of five; but the multiple of ten is always more largely returned than either of the nearest uneven multiples of five. Forty, for instance, is more commonly given as an age than either 35 or 45. The only exception to this rule is that of the age 25 which is so popular that it is returned by more persons than even 20. But there is a further sequence observable in these figures. In all the decades (save the first

* See the abstracts printed at the end of this Volume.

which is for various reasons exceptional in character) the number of persons returning each number bears a fixed place in the series of magnitude within the decade. The general order of the series is indicated in the margin. To take an example. The number of persons returned as 30 is larger than the number returned as 35; those returned as 35 are more numerous than those returned as 32; those returned as 32 more numerous than those returned as 38; and so on through the series. The same order is roughly observed, though not always minutely adhered to, in each decade and among the totals, the males and the females respectively; the main exceptions being due to the popularity, above alluded to, of the number 25, and also to the popularity of 12 which disturbs the proportion of several of its neighbours. The general observance of the series is very remarkable and it is difficult to account for. The preference for the multiples of ten and the half-way points between them is of course the result of a decimal system of notation. After these the even numbers have the preference; those nearest the tens being preferred to those nearest the fives. The uneven numbers (excepting 5) have evidently no attractions.

Figure of the decade.	Order by magnitude of the number of persons returning each figure.
	1
	8
2	3
3	7
4	6
5	2
6	5
7	10
8	4
9	9

158. Modification of the figures made by means of the Annual Age-returns.—In using the annual age-returns however for the correction of the quinquennial statistics of our tables, the only variations we need concern ourselves with are those in the numbers that are multiples, odd or even, of 5. In column 2 of Abstract 23 I have entered the results of the annual age table by quinquennial periods, and in column 3 I have shown the same periods as returned in Census Table VII. It will be seen at once that though there is a general conformity in the proportions, they by no means agree throughout. Now the annual return was compiled from an area almost as great as the Census Table: no figures were taken from European books, or from Hill Tracts, or from Native States, but all parts of the country were represented, and about three-fourths of the figures are from country schedules, one-fourth only being from the towns. The figures may therefore be looked on as representing fairly well the normal proportions of the ages in a large area of the province; but it would be a mistake, I think, to treat the proportions culled from a Census of 70,000 people as of equal value with those which represent 25 millions. I shall therefore accept as the standard the returns of the Census Tables, and use the annual age-returns only as a guide to the correction of these.

Our first object is to institute some sort of a comparison with the figures of 1881, and this for the reasons stated above cannot be done with the figures as they stand. I have in Abstract 23 indicated the only process, a rough one at best, by which such a comparison can, I believe, be made. It is based on a line of argument such as the following. There are 647 male persons in every 10,000 shown entered in the tables of 1891 as being in the age period 30—34; whereas, in 1881, 846 males were entered under this age-period, or 199 persons more. This does not imply that there are now 199 males in ten thousand less in that age-period than in 1881; for the age-period 30—34 now includes those who returned their age as 35, and excludes those who returned their age as 30, while the same age-period in 1881 excludes the former and includes the latter. The returns for this age-period in 1891 must therefore (without regard to actual

variations) be less on paper than the same returns for 1881 by the amount by which the number of males returning themselves as 35 is less than the number of males returning themselves as 30. Presuming that the proportions in which the several ages are preferred have not varied, we find from our special Annual Return that 556 males return themselves as aged 30 for 331 that return themselves as aged 35, or 225 more. Now the original deficiency in the proportions in this period of our age tables compared with those of 1881 was only 199 so that we may conclude roughly that there has been since 1881 a real increase of about 26 males in that age-period for every 10,000 males enumerated. The line of reasoning is weakened by the fact that while we do not accept the quinquennial age-periods compiled from the annual age-return as our standard in comparison with the Census Tables, we use the figures for every fifth year in the annual return as our standard for correcting the Census Table for comparison with 1881. There is, however, no better method that I am aware of, and the results may be taken as the best that can be got.

159. Modification of the extremities of the returns.—We have thus arrived at a return which can be compared with that of 1881 by applying to the figures for 1881 the real difference deduced in the manner above indicated; and it is obvious that a return thus prepared, if considered to be on the same basis as that of 1881, may also be used for the purposes of comparison with those of other provinces which are prepared on that basis, and for the calculation of vital statistics which have hitherto been calculated on returns prepared in this manner. It will be noticed however that in abstract 23 no provision has been made for the extremities of the statement; for the reason that of the periods at either extreme one is preceded by no other, and the other is followed by no other. We can provide roughly for these in either of two ways. In the first place (taking the males as our example) we can take for the first period the figures already obtained after subtracting the difference between the number returning 4 in 1881 and the number returning 5 in 1891, a difference of 52; and in the last period adopting wholesale the figures for 1881. Or, again, we may take the annual return as our basis, and for the first period take the figures as they stand, only subtracting the 21 we have already made use of in the next lustrum, while for the last period we would take the figures for 60 and over from the annual return without alteration and including all those returned as 60. Neither of these processes can be adopted as it stands, as the balance at our disposal after fixing the other periods is only 1,931 out of the 10,000; a forcible adjustment has therefore to be made which is admittedly rough, but which must do in default of a better and the balance has to be divided in the proportion indicated by our tables. The female figures similarly manipulated will give 0—5, 1,526; 60 and over, 502..

MALES.	From tables alone.	From age-returns.	As proposed for use.
0—4	1,570	1,653	1,411
60 and over	582	619	520
TOTAL	2,161	2,272	1,931

160. Corrected life-table, etc.—When we have got thus far, we are merely at the place where other countries and other provinces start, that is to say, we have age statistics which can be compared with those of other countries. It is an interesting task to go further and to correct the table thus prepared, so as to give the probable life-table of the people as it really stands after accounting for the eccentric preferences for one year over another. Our present returns, if represented on a diagram by a line in yearly periods or even in quinquennial periods, would display a very undulating appearance,

—	Males.	Females.
0	2,815	2,932
10	1,996	1,798
20	1,717	1,801
30	1,354	1,360
40	950	962
50	648	639
60	520	502

as per corrected return.

which must be smoothed away before the figures are of any practical use for actuarial purposes. As the chief vagaries lie within the decennial periods we can do something in this direction by taking decennial periods only as in the margin. But any further elaboration appears to me lost labour. In the first place, we should remember how the figures were primarily obtained. The enumerator was instructed as follows: "If any one cannot state his (or her) age exactly, you should make enquiries from other members of the household, or guess the age from the person's appearance if he (or she) be present; or refer to some well-known event of local importance by which the year of birth can be fixed." The enquiries were probably in no case very elaborate, and as a general rule our returns represent the replies of utterly uneducated men or at best the guesses of half-educated enumerators. The people themselves, many of whom in some parts of the country cannot count beyond twenty, betray a charming indifference as to the ages they return. We are ignorant as to the extent to which the utterly inaccurate returns of the people have been modified by the only slightly less inaccurate guesses of the enumerators. And we are ignorant of the extent to which we may presume (if we may presume at all) that the entries wrongly made in one lustrum or even in one decennial period make up even approximately for the entries wrongly omitted in the same lustrum or decennial period. And until we have some information on these points, it seems to me impossible to make any valuable deductions from our figures which shall be absolutely, and not merely relatively, true. Then, again, the correction of age tables in civilized countries proceeds generally on the supposition that the birth and death rates are fairly uniform. Whereas in India, or at least in this part of India, the death rates, and probably still more the birth rates, fluctuate in a most violent manner with the variations in the crops, the rainfall and other matters; and we have no means at present of estimating, except in the very vaguest way, the effect of these fluctuations on the life table. And, lastly, the amount of insurance of native life in this province is so absolutely insignificant that an investigation of the real life-periods would have no practical value. However the figures are there—in the second and third volumes of this report, and their value has, as far as possible, been indicated in this chapter, so that the materials for constructing actuarial calculations are available when required.

161. Infancy.—In the present Census a larger proportion of male* children were enumerated who were under 5 than between 5 and 9; whereas in 1881 the reverse was the case. Presuming that death has dealt equally with all, the deduction is that while the years 1876—80 were less propitious to births than 1871—75, the years 1886—90 were more propitious to births than 1881—85. This is in accordance with experience and with the expectations we should form from the increase of population;

Proportions of Male Children at each age.

—	For the Province		For the Sialkot, Gujrat, and Gujranwala Districts.
	In 1881.	In 1891	In 1891.
0	25·4	25·2	24·3
1	14·7	17·9	16·5
2	17·0	18·4	18·5
3	20·6	18·4	19·3
4	22·3	20·1	21·4
0-4	100	100	100
5-9	111·8	85·3	101

* I take males, as their ages are more likely to have been accurately recorded than those of females.

and in the area covered by the Síalkot, Gujrát and Gujránwála. districts where the fever of the autumn of 1890 was severest and dealt doubtless most hardly with young children, the number of boys under 5 is smaller than that of those between 5 and 10. Even in these districts however, the deficiency of very young children is only partial; and boys in the second period exceed those in the first in Gujrát and Gujránwála only, while the girls of the first period exceed those of the second in every district without exception.

Within the first five-yarly period the numbers returned for the first year are large, and then there is a drop, the numbers increasing gradually till the fifth year. The same series was observed in 1881, not only in the Punjab, but all over India, and it is in each sex, and each religion, and in almost every district. The phenomenon was carefully examined by Mr. Ibbetson in 1881 and attributed by him to the varying degrees of distress prevalent in the years during which the children of each age were born: and similar explanations have been offered in other provinces. But the birth rate alone does not explain matters, because, for instance, the fact that a greater number of the births of 1888 have survived than of the births of 1889, may be due to a severe death rate among the latter as much as to a higher birth rate among the former The vital statistics quoted on the margin do not seem to me to throw much light on the question, and the sanitary returns present on this point a somewhat curious contrast with those of the Census. The number of children under one year old alive on February 26th, 1891, must naturally have been smaller than the number of children born during the preceding year, and yet, when we compare the Census figures with those of the sanitary returns, we find that 171,076 more children were alive than could possibly have been alive if not a single child under one year old had died in the preceding year—a result which besides emphasising the notorious deficiencies of the birth statistics goes probably some way towards proving that the Census figures for infants are in their turn somewhat exaggerated.* One possible cause for this has been indicated in para. 155.

Year.	Number of male births to every 1,000 persons (on figures of 1881).	Number of deaths of male children under one year to every 1,000 male children of that age (on figures of 1881).
1890 . . .	20·89	318
1889 . . .	21·58	254
1888 . . .	19·99	226
1887 . . .	20·83	261
1886 . . .	21·13	236

It is likely in fact that we have too high ideas of the comparative accuracy of the ages of children, and there may be at work some unexplained temptation to prefer particular years, such as that we have noticed in dealing with the ages of adults. The figures for the fever-sticken area, which I have quoted in the marginal abstract above, show that a very severe death-rate *does* disturb the series, but only very slightly, and I doubt if we can presume from this that the semblance of system in the remaining figures is entirely the reflection of actual facts rather than the result of some obscure mental law of preference in numbers such as certainly perverts the adult returns.

162. Comparisons with other countries.—The ages of the people in

* Surgeon-Lt.-Col. Stephen, who has kindly looked through this chapter for me, tells me of that, taking into account the supposed average birth rate for India, the Punjab Census figures for children under one year old appear to be considerably larger than they should be. His argument is as follows: During 1890 there were 196,950 deaths reported among children under one year of age. Supposing that one-half of these were children born during the year (probably an under estimate considering the unhealthy autumn), then if the Census figures are correct, there were 907,482 + ½ (196,950) = 1,005,957 children born in British territory during 1890. This would given a birth rate of 48 per 1,000, as against a supposed average birth rate of 40 per 1,000 in India generally.

the Punjab are in Abstract 25 compared with those recorded in other provinces and countries. The figures for Indian countries present a marked contrast with those of Europe. In India many persons are born, and few persons are old; while in Europe, and especially in France, births are few and lives are long. In comparing the Punjab with other provinces we are a little hampered by the uncertainty of the Punjab figures; but, generally speaking, the proportion of boys is normal, that of middle aged men above normal, and that of old men distinctly large. In other words, the proportion of children in the Punjab is much the same as in India generally, but more live to middle age and a great many more to old age than elsewhere.

Following the Annual Age Table (Abstract 22), the proportion of the bread-winning part of the population, that is to say, roughly, the males between 18 and 45, to the whole, is in the Punjab 31·7 per cent. For comparison with other countries it is more convenient to take 15—59 as the working age of males, and this gives the results shown in the margin, from which it will appear that the proportion of non-workers in the Punjab, so calculated, is singularly small, and compares favourably with any of the countries or provinces quoted, even with France.

—	Percentage of males 15—59 on total population.
Punjab (1881)	30·4
France (1886)	30·3
Punjab (1891)	29·9
N.-W. P. (1881)	29·8
Sind (1881)	29·4
India (1881)	28·4
England (1881)	27·1
Bengal (1881)	26·9

In the same way the proportion of women of the child-bearing age, taking this as 15 to 45, compares in the different countries as shown in the marginal statement attached. The meaning of the figures will be more plain when we come to examine the returns by sexes.

—	Percentage of women between 15 and 45.
N.-W. P. (1881)	47·98
India (1881)	46·62
Punjab (1881)	46·82
Punjab (1891)	46·28
Sind (1881)	46·12
Bengal (1881)	45·82
England (1881)	44·92
France (1886)	44·64

163. The relation of Age to Religion.—The results deduced from the examination of the age figures in relation to religion are shown in Abstract 26 and are very similar to those brought out by the figures of 1881. Taking the figures for the province as they stand, the Musalmáns are not only considerably more prolific, but also more long-lived than the Hindus; and the Sikhs, though only fairly prolific, are peculiarly long-lived, more so even than the Musalmáns. When I say the Musalmáns are more prolific, it is to be understood that the figures only show that the proportion of children among Musalmáns is high, and this might be due to a smaller proportion of old persons, or to the greater care taken of infant life as much as to any excess in the number of children actually born. But the proportion of old persons among Musalmáns is also high, and there is nothing in the death statistics at our disposal to warrant our presuming on a better chance of life among Musalmán children, unless it be merely that the death rate among Musalmáns of all ages is slightly less than among Hindus; so that on the whole, and in the absence of any direct total statistics on the point, we may conclude that the birth-rate is higher among Musalmáns.

Abstract 27.

The difference in the birth-rate is, however, very largely one of locality, not

Tract.	Proportion of children under 5 to every 10,000 of each religion.				Percentage of Musalmáns on total population.
	Musalmáns.	Hindus.	Sikhs.	All religions.	
Hill tracts	1,474	1,478	1,294	1,476	4·43
Submontane and Central.	1,666	1,658	1,533	1,645	50·12
Eastern Plains	1,662	1 617	1,557	1,622	22·91
Western Plains	1,915	1,790	1,840	1,893	82·19
SaltRangeTract	1,844	1,452	1,271	1,800	90·46
Total	1,769	1,618	1,538	1,688	51·39

of religion, as the figures quoted in the margin will show. In the hills, for instance, the proportion of children is very small, and smaller among Hindus than among Musalmáns. The proportion of children is largest in the western plains, and we find here the largest proportion of children among Hindus as well as among Musalmáns. When, therefore, we say that the Musalmáns have a larger birth-rate than the Hindus, we are to a large extent saying little more than this—that the Musalmáns predominate in those parts of the country—namely, the driest and healthiest parts—where a larger birth-rate would be expected.

The distinction is also very largely one of occupation. From the figures quoted in paragraph 29 it will be seen that 60·63 per cent. of the Mahomedans belong to the agricultural class, who constitute in all countries the most robust, and hence generally the most prolific part of the population, while only 34·31 per cent. of the Hindus belong to agricultural castes. On the other hand, 14·95 per cent. of the Hindus belong to the sedentary, city-bred castes that are engaged in commerce, to which only 1·11 per cent. of the Musalmáns belong.*

There is possibly a residue—it is impossible to say how large a residue—in the difference between Musalmán and Hindu birth-rates which may be attributed to the different marriage customs of the two religions, though even here again the difference is somewhat discounted by the factor of locality, as the marriage customs of the two religions differ much less in any particular locality than in the province at large. There are differences, however, even in the same locality, between the proportion of children in the two religions, which can perhaps be scarcely explained away by differences of occupation. In every tract of the province the proportion remains smaller among Hindus than among Musalmáns, and in many instances it is so much smaller that a part of the difference may very reasonbly be attributed to the difference in marriage customs between the two religions. In other words, our figures do not militate against, though they do not necessarily support, the idea that the Musalmán woman has more children, not only because she is generally found in the healthier parts of the country and is engaged in more healthy pursuits, but because she marries later. The Hindu women have the advantage of the Musalmán women in two matters: for by marrying earlier they are able (presuming, as is generally the case, that consummation is earlier too) to use more fully the period allotted by nature to the bearing of children, and by marrying more universally (57 in a hundred being married against 47 among Musalmáns) there are more of them engaged in producing children; and if, in spite of these advantages, the birth-rates among the Musalmáns is higher for reasons which cannot be entirely explained by differences of locality and occupation, a considerable presumption is created in favour of the physical advantages of the later marriages prevalent among Musalmáns.

* It is possible that the meat-eating propensities of the Musalmán population may have something to do with their greater fertility. Physical power is associated popularly with meat-eating, and there is a proverb quoted by Mr. J. L. Kipling in his "Beast and Man in India," which says, that "the butcher's daughter bears a child at ten years old."

The marked longevity of the Sikhs, and the longer life of Musalmáns, as compared with Hindus, must be due mainly to the fact that the commercial classes who are mainly Hindus live unhealthy lives in towns, and the poorest outcaste classes who have been classed in our tables as Hindus are the least protected against disease and death ; while the Musalmáns are mainly agriculturists, and the Sikhs, still more exclusively dependent on agriculture, are recruited mainly from the stalwart Jat tribes of the Central Punjab.

It is worth while noticing in this place the fact that girls under 10 years of age bear among Hindus and Musalmáns a larger proportion to the females at large than the boys under 10 do to the total number of males, whereas among the Sikhs the reverse is the case. The same disproportion as that noticed among the Sikhs is found in certain districts in the centre of the province where the Sikhs are most prevalent among the population generally ; so that the cause of the disproportion would seem to lie less in the religion of the Sikhs than in the habits of that part of the country from which the Sikhs are mainly drawn. The matter will be noticed again later when I come to treat of the subject of Female Infanticide (paras. 170-172).

164. Ages of Females.—Our figures support those of 1881 in attributing to females in this country a very markedly smaller range of life than to males : the women are generally either under-worked or over-worked, and the men are not exposed to the same special dangers that beset them in Europe. But the main feature about the female age figures is that the proportion of women between 10 and 20 is so much smaller than that of the men. This includes the marriageable age of women, and one might be inclined to suspect a considerable omission of women of this age, but, as pointed out by Mr. Ibbetson, the fact that the proportion of women under 30 is larger than that of the men points to the ages having been misrepresented rather than the women having been omitted.

Age.	Proportion to every 10,000 same sex		
	Males.	Females.	Difference.
0-8	2,565	2,701	+136
9-18	2,154	1,890	−264
19-25	1,349	1,536	+187

The Annual Age Table shows that the low proportion of women is found between 9 and 18. The proportions indicated in the margin show that the dificiencies during this period are made up pretty equally in the lower period 0—8 and the higher period 19—25. The tendency therefore appears to be to overstate the age of marriageable girls almost as much as to understate it. The head of the house fancies that he will escape worry if he conceals the presence of a marriageable girl in his house ; he does not go so far as to deny the existence of his girls, but as long as he avoids the marriageable ages he is indifferent whether he goes above or below the limit.

The female age-figures are probably, on the whole, less accurate even than those of the males. A reference to Abstract 29 will show that the proportion of females to males has a tendency to be larger in the quinquenial periods which include the years which are multiples of 10 than in those which do not ; and the figures in Abstract 22 show that females are more apt than males to describe their ages in round figures. There is, therefore, apart from the question of the marriageable age, greater intrinsic inaccuracy in the female age-figures than in those of the males.

THE PROPORTIONS OF THE SEXES.

165. **The proportions of the sexes in various countries.**—The proportions of the sexes in different countries and provinces are compared in the margin. It will be noticed that whereas in Europe the females generally exceed the males in number, in India the opposite is the case, and the proportion of females is particularly small in this province.

—	Number of females to every 1,000 males.
Scotland	1,076
England and Wales	1,055
Ireland	1,043
Madras (1881)	1,024
Bengal (1881)	1,011
France	1,005
Italy	995
India (1881)	959
N.-W. P. (1881)	918
Punjab (1891)	850
Punjab (1881)	846
Sind (1881)	

166. **Small effect produced by migration.**—The part taken by immigration and emigration in bringing about this result is in the Punjab next to nothing. In Great Britain the figures are of course largely influenced by the emigration of males; and, on the other hand, in countries like New South Wales, the immigration of males reduces the proportion of females to something below even the Punjab standard. We have not figures for all the emigration from this province, but so far as we have got returns they tend to show that males emigrate (as we should have expected) more largely than females. Among immigrants into the province there are 939 females to every 1,000 males, that is to say, a higher proportion than that found among the population enumerated within the province. The result of migration, therefore, so far as it goes—and the total immigration represents less than 3 per cent. of the population—is to increase rather than diminish the proportion of females among the people.

167. **Causes of the small proportion of females.**—The disproportion found in our tables must be due to one or more of three causes. Either the figures are wrong and a number of women have not been entered at the Census at all; or the number of girls born is to an extraordinary degree smaller than the number of boys born; or the mortality among females is for some reason or other very much larger than among males.

168. **Omission of women from the record.**—There can be no doubt that there is a tendency on the part of the people to omit the women from enumeration, either because they look on any enquiry regarding their women as some sort of intrusion on their privacy, or because they consider their inclusion or omission as a matter of no consequence to the authorities. The figures on the margin, which I repeat from para. 24, show clearly enough that the proportion of women returned has increased at each successive enumeration; and it is a fair conclusion to attribute a part, at any rate, of the difference to improved enumeration, and to admit the existence of a deficient return of females at preceding enumerations, and hence probably also at the present Census. At the same time it must be remembered that improved enumeration by no means necessarily implies an increase in the proportion of females returned; for instance, in Hazára, where the Census in 1881 was, so far as I can ascertain, extremely laxly carried out, and where the population has increased 26·8 per cent. at the present Census, largely owing to better enumeration, the proportion of females has actually decreased. In England also the proportion of females increases steadily at each successive

Census.	Number of males to every hundred persons in British Territory.
1854	55·17
1868	54·48
1881	54·16
1891	53·94

Census, and this result is not ascribed to better enumeration. There may, therefore, be other causes at work to reduce the disproportion observed in the Punjab between the male and female figures. And the reduction effected is itself being reduced. The difference in the proportion of females now recorded and that recorded in 1881 is less than the difference between the latter and that recorded in 1864, and so on. At the same time if it be true that the females are really as numerous as the males, and that their numbers are merely misrepresented by prejudice and ignorance, then the number of females omitted in 1881 was 1,932,592, and in 1891 2,030,027; and it would at the present rate of progress take æons of time to reduce the prejudice and ignorance of the Punjab to the extent to which they have been reduced in Bengal or Madras. No one of course would accept this hypothesis to the full, for it would be quite out of the question to hint even that 2,030,027 women, or one woman to every five enumerated, had been omitted from the returns. So far from this being true, it would appear that the proportion of intentional omissions of women must really be extremely small. The return of women is withheld either from disinclination on the part of their male relations to disclose their existence and give particulars regarding them, or from the laziness of the enumerator who looks on their omission as a matter of no consequence. Now omissions due to the jealousy of relatives would beyond doubt be most prominent in the Musalmán parts of the province, that is, in the west and north-west; whereas the figures quoted in the margin show that the proportion of women is no less in the western than in the eastern plains, while in the north-west corner of the province it is actually greater. Similarly omissions due to bad enumeration would certainly be looked for mainly in the hills where the staff is ignorant and the supervision lax, and least of all in the centre of the province where six districts were under settlement and were provided with a specially trained and carefully supervised staff; and yet the proportion of females is higher in the hills than anywhere else, and lowest of all in the central and submontane districts. My conclusion is that the supposed tendency to withhold women from the returns has been greatly exaggerated by those who do not believe in an actual minority of women, and that the extent to which the minority displayed in the returns is attributable to defective enumeration is infinitesimally small.

—	Number of females to every 1,000 males.
Hill Tracts	800
Submontane and Central	842
Eastern Plains	850
Western Plains	850
Salt Range Tract	862

The low proportion of females to males between 10 and 14 years of age is not due to the omission of females, but (as noted in paragraph 164 above) to the mis-statement of their ages; the proportion of women to men under 25 years of age is 858 per 1,000, or over the average, so that there is no reason to suspect any great actual omission. There is a marked deficiency of females between 10 and 15 in England and other European countries which is not attributed by experts to any real omission, but to a mis-statement of age.

169. Small number of female births.—If therefore the females in this province are really fewer than the men, and fewer to an extent not appreciably mis-stated in our tables, it may be possible to find an explanation of the difference in the larger number of male births, that is to say, in an *abnormally* large pro-

—	Female births per 1,000 male births
England	957
France	942
Greece	909
Punjab (1881-90)	869

portion of male births; for in all countries it is the rule for male births to exceed the female. The proportions of female to male births for certain countries are quoted in the margin, from which it will be seen that (even following the figures given) the disproportion in the birth-rate is not so great as that in the numbers of the two sexes alive at any given time. But the comparison is vitiated by the acknowledged unsatisfactory nature of our birth returns; the prejudice or carelessness which omits to record females at the Census is infinitely more operative in omitting to record female births. The number of male births returned on the frontier is scandalously out of proportion to the female births; in Peshawar, for instance, there are 171 male births returned to every 100 female births. Even excluding the area beyond the Indus, the proportion of male children according to our birth returns is distinctly higher than it should be.* In England, for instance, in 1888 there were 103 boys born to every 100 girls, whereas the ratio does not fall below 109 in any of the cis-Indus districts of the Punjab, and in some it is as high as 120 and 127. Whether we may conjecture from this that the male births are really more numerous than the female, as they are elsewhere, and, if so, whether the number of male births exceeds the number of female births in a greater degree than elsewhere, are points on which, in the present state of our statistics, it would be rash to pronounce judgment. Even, however, if we presume that there *is* an excess of male births; we may safely say that this excess does not account for the whole excess of males among the living population, for with an equal death-rate for both sexes, it would require a birth-rate of 118 males to every 100 females to bring about the disproportion between the sexes which our Census figures display; whereas the ratio shown even in our present inaccurate birth returns does not go beyond 115 males to a 100 females.

170. The excess of female deaths.—The inference is that a part of the excess of males over females must be due to a larger female death-rate, and this supposition is supported by the vital statistics, which show for the last ten years an annual death-rate of 31·7 per thousand for females, as against a rate of 30·4 for males.

In searching for further particulars it is difficult to get anything beyond the vaguest clue from the figures at our disposal. It appears from the Census figures that 51·22 per cent. of the females in the province are under twenty years old, as against only 50·89 per cent. of the males, which would imply a greater female than male death-rate after that age, if not before; and the vital statistics published by the Sanitary Commissioner show very clearly that the proportion of deaths among females exceeds that among males in every decennial period from 10 to 40, whereas after 40 the proportion of deaths among males is greater than among females. So that, in all probability, a considerable portion of the enhanced death-rate among women is due to deaths in the period lying between 10 or 15 and 40, that is to say, in the period of child-bearing. And though we have not detailed enough statistics to be able to compare the proportion of deaths in child birth in this province with that found in other countries, there is a general belief, supported by those who know best, that a considerably larger number of female lives are lost from this cause in this province, and in India generally, than in Europe.

Abstract 26.

* It is much the same with the infant death-rates. The percentage of female births for 1890 by the Sanitary Returns was 86·9; the percentage of female on male infants under one who died in that year is, by the same returns, 91·2; whereas the percentage of female on male children under one who were alive in February 1891 is by the (far more accurate) Census Return 99·1.

In examining the Census figures for the earlier ages we meet with a good deal of difficulty from the fact, mentioned in paragraph 164 above, that the people are disinclined to return the ages of marriageable females in thier families, so that the figures under 8 and those between 19 and 25 are unduly swollen by the accretion of items which should have been returned as between 8 and 19. The effect of this unfortunate tendency is shown in the figures quoted in the margin, which show the proportion of females to males by decennial periods. When, therefore, we find, as we do from these figures, that the proportion of females to males is never higher than below the age of ten, or, as is shown by the figures in Abstract No 29, that this proportion is never higher than below the age of five, we must remember to discount a certain amount of the more youthful female population. There are no figures to show the exact amount of discounting to be done, but it is probably very considerable.

Age.	Number of females to every 1,000 males in the Province.
1—9	887
10—19	809
20—29	884
30—39	850
40—49	8 9
50—59	774
60 and over	284
Total	850

Now a man who wished to say that a girl of 10 or 12 was younger than she was would be more likly to state her age as 7 than as 6, and as 6 than as 5, and so on. In other words, the throwing back of the age of marriageable girls would most naturally have the greatest effect on the higher ages, 7, 6, 5, and 4, than on those below them. A reference, however, to Abstract 22 or to the figures quoted in the margin here shows that the proportion of girls returned decreases, generally speaking, from birth onwards. And the deduction to be made is that the decrease year by year from birth onwards in the proportion of girls is far more sudden during the first few years than the Census figures, as they stand, would lead us to believe.

Year.	Number of girls to every 1,000 boys.	
	1881.	1891.
Under 1	95	97
1	95	93
2	96	96
3	96	91
4	91	86
5	94·5	93

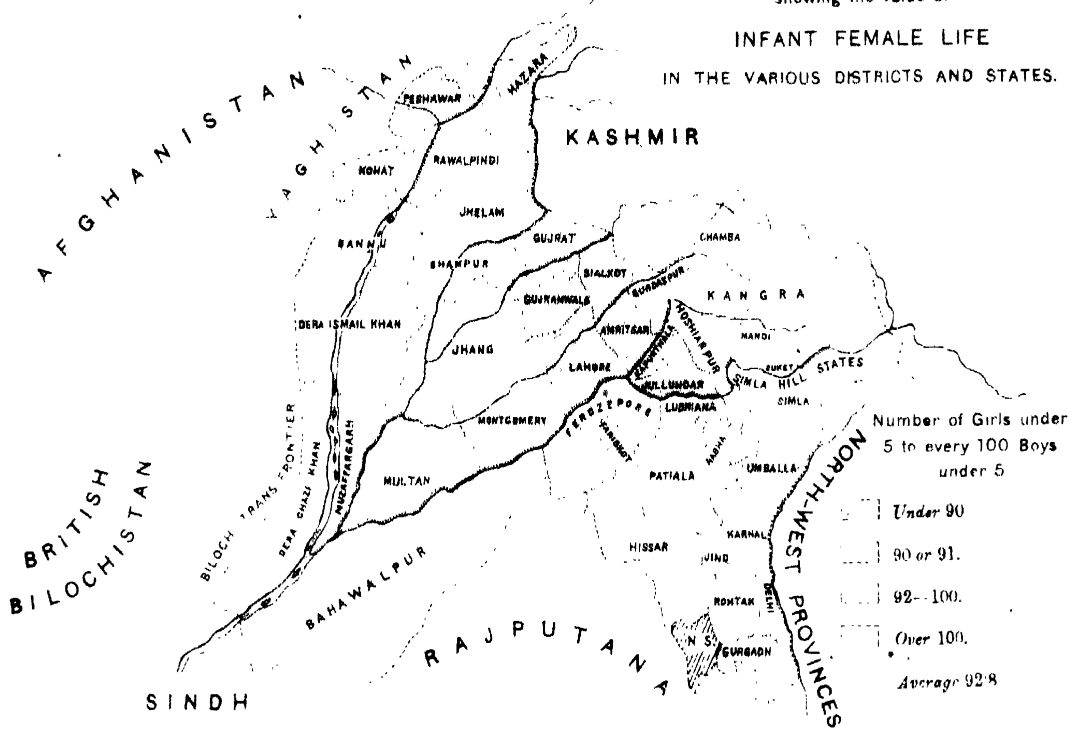
The return of births and deaths support this presumption by showing a higher death-rate for females in infancy than for males. The number of infant female deaths is largely understated in the vital returns, but the figures quoted from them in the margin show a far higher female than male death-rate among children.

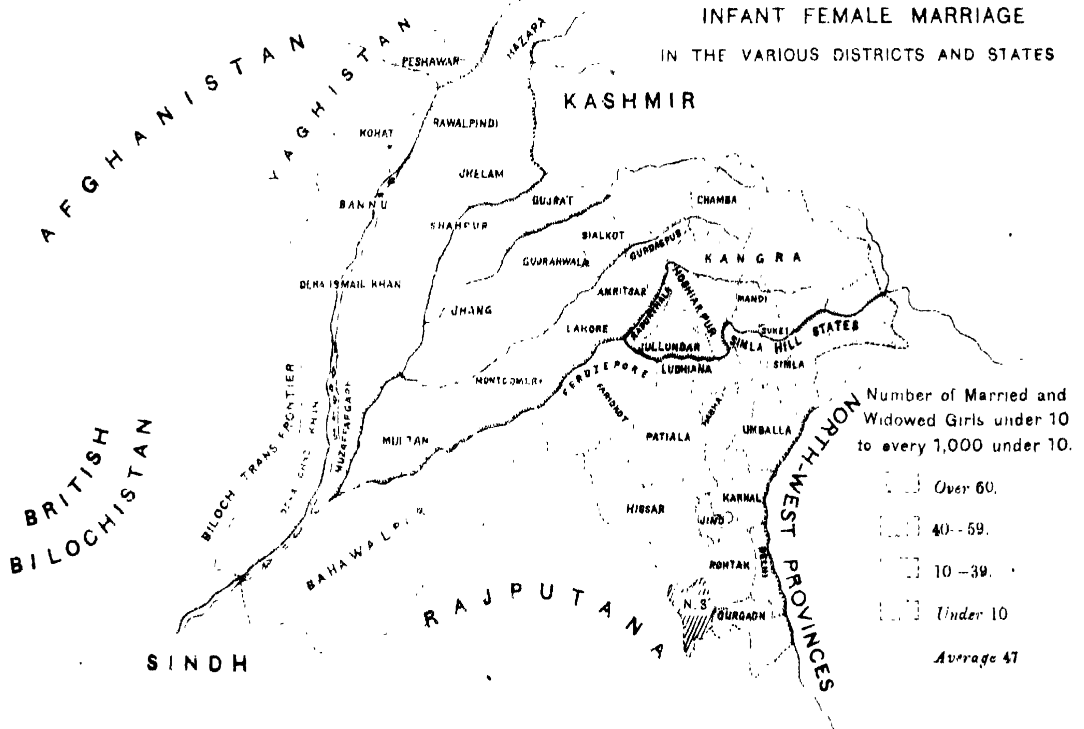
Year.	Ratio of deaths in infancy to every 1,000 deaths of the same sex during 1881—1890.	
	M.	F.
Under 1	267	272
1—4	204	213

And if we compare the number born in one year with the number of infants who die within the year, we shall find an equally clear assurance that the chance of life during the year after birth is far less among girls than among boys.* In England the boys in early infancy are more frequentv carried off than the girls; so that our results are not in accordance with the experience of

—	Proportion of deaths under one year to every 1,000 of the sex born during the year.	
	M.	F.
1889	202	211
1890	262	274
1891	196	206

* The birth-rates can also be calculated by comparison with the number of infants shown by our Census Returns to have been alive in February 1891; but so far as the proportion of female to male deaths is concerned this method of calculation is necessarily unsound because the Census Returns display the proportion of female to male infants living far more accurately than the vital returns display the proportion of female to male infants dying.





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civilized countries. And it is notorious that in this country female life is less cared for at all ages, and more especially in infancy, than that of males. Whether the neglect of female life in early youth is intentional or not, and whether infant girls are actually killed, are questions on which our statistics can scarcely give more than a very slight clue. The general impression, doubtless, is that in the province at large there is a certain amount of customary neglect which can scarcely be called intentional; but that in certain areas and among certain classes the evil assumes a more serious form. And the statistical returns may be found of some slight value in indicating the localities and the castes which are most open to suspicion on this account.

In a general way the localities in which the neglect of infant female life is most serious are very clearly shown in our returns. The figures in Abstract No. 31, which shows by districts the proportion of males to females under 5 years of age, have been reproduced in the map facing this page, and betray in a very marked manner the areas in which the number of female infants is disproportionately small, namely, the central districts of the province. In the hills the male children are less numerous than the females; and it is possible, as Sir W. Plowden suggested twenty years ago with reference to the Census of the North-West Provinces, that the climate may in some way account for this; but there is no conceivable manner in which the climate in the central districts of the province should affect infant life differently from that of the rest of the Punjab plains. It has been suggested to me, that the methods of dressing young children (when they are dressed at all) may have something to do with the different rates of death among girls and boys. In the centre of the province it is customary to find young girls dressed in petticoats only, and young boys in jackets only; and as the latter is undoubtedly the sounder method from a sanitary point of view, the boys have a better assurance of life than the girls. It is not clear, however, whether this difference in the methods of clothing children is in any way confined to the central districts, and even if it were, the figures which will be quoted in the following paragraphs point to other conclusions besides that above suggested. And it is reasonable to hold that the deficiency of infant girls in these districts is due mainly to the greater neglect in these districts of infant female life. The Sanitary Returns prove this equally clearly, and the matter has been year after year the subject of infructuous comment in the Provincial Sanitary Reports. Some further conjectures on the subject are made in the following two paragraphs.

171. The proportion of the sexes in the various religions and castes.—Both in 1881 and at the present Census the proportion of women among the Musalmáns exceeded, while that among the Hindus was less than the average for the province, and this result is due doubtless very largely to the healthier life and greater robustness of the Musalmán women to which I have alluded in treating of their greater fertility in paragraph 163 above.

—	Number of women to every 1,000 men.	
	1891.	1881.
Hindu	841	834
Sikh	778	765
Jain	872	878
Musalmán	871	864
Christian	422	337
All religions	850	843

The main point worthy of notice, however, is the extremely low proportion of women among the Sikhs. This may be partly explained by the uncertainty regarding the religion, under which the women among the Sikhs have been returned. The wife of a Sikh has doubtless been sometimes returned as a Hindu,

especially if her husband is away on service. But at the same time it will be observed from Abstract No. 35 that the proportion of married men is less among the Sikhs than among the Hindus, while that of married women is greater; so that it would appear likely that a number of Hindu women who marry Sikhs are returned no longer as Hindu, but as Sikhs. And if the wives and daughters of Sikhs were commonly returned as Hindus, we should reasonably expect to find the proportion of women among the Hindus, if not above the average, at any rate somewhat higher than we find it at present. And in any case this confusion of religions on marriage will generally affect only those women who are of marriageable age, that is, say, over 15 years old, and the disproportion between the males and the females below that age, and more especially below the age of 5, still remains unexplained.

	Females per 1,000 males aged 0–4.
Hindu .	931
Sikh .	783
Musalmán	946
All religions	928

I think it possible (though I see Mr. Ibbetson in his report for 1881 rather scouts the idea) that the male baby in a Sikh family may sometimes have been returned as a Sikh, while his little sister was entered as a Hindu; but this will account for a very small proportion of cases, and the conclusion our figures force on us is that the Sikhs have either fewer female children born to them, or are markedly neglectful of them when born. The birth statistics give us no help in the matter, as they do not record the religion of persons born; but as there is *à priori* no reason why women of the same race should bear children of the two sexes in different proportions, because they belong to another religion, it seems most probable that the Sikhs as a whole are more careless of their female children than persons of other faiths.

And thus we get back to the results elicited in the last paragraph. The point to be observed is that the tract in which the proportion of female children is smallest is almost precisely the tract in which Sikhisim is most prevalent: and the figures given in the margin show that within the area where the proportion of female infants is smallest, it is smallest among the Sikh population, and that to a every marked extent There seems, therefore, every reason for placing the Sikhs in general, but more especially the Sikhs of the tracts indicated, under considerable suspicion in this matter.

District.	Proportion of females under 5 years old to males under 5 years old.		
	Sikh.	Hindu.	Musalmán.
Amritsar . .	72·1	88·7	91·6
Lahore . . .	69·5	88·9	94·5
Gujranwála . .	71·3	87·8	90·2
Fírozpur . . .	75·5	91·7	94·2
Jálandhar . .	73·1	85·7	92·9
Ludhiána . . .	75·8	83·6	93·4
Farídkot . . .	82·3	94·3	92·6

The proportion of the sexes in the different castes is an interesting study, but the figures quoted in Abstract 32 bring out no fresh facts of importance beyond what was known in 1881. As in 1881 the highest castes have generally the smallest, and the vagrants and menials the largest, proportion of females. Castes, such as the Gakkhars and semi-Rájpút tribes, such as the Dhúnds and Ráthís, which used to practise or be suspected of practising infanticide, have now a larger proportion of women than the average; and this fact so far tends to damage the theory that female infanticide leads to a hereditary incapacity to produce female children. The figures at our disposal do not allow us to observe the proportion of female *children* in each caste, and though they allow us to note the proportion of females in each caste for the Province, they do not give us the proportion in each district, nor the proportion in each religion. These latter facts can be ascertained by reference to the Census registers for each tahsil; and in fact the narrower the field the more interesting are the results likely to be.

172. Female Infanticide.—A systematic enquiry into the practice of infanticide was conducted shortly after annexation, and the results were published by Mr. Robert Montgomery in a lengthy minute, with which was forwarded a report—in his best style—by Major Herbert Edwardes, Deputy Commissioner of Jálandhar. In submitting the minute to the Supreme Government Sir John Lawrence gave it as his opinion that the remedy lay not in strict police surveillance, but in creating a public opinion, and more especially in diminishing marriage expenses. It does not appear that at that time the crime was traced in any exclusive way to any particular part of the province; but it was then well known that the chief offenders were the Khatrís, more especially the Bedís, and the higher Rájpúts, more particularly those of the hills. The Jats were not then especially suspected, but a further enquiry made in Jálandhar in 1863 placed this caste very markedly under suspicion in that district, but it was not till 1884 that the Female Infanticide Act (VIII of 1870) was extended to certain Jálandhar villages.

Punjab Selections, 1857, No. XVI.

The practice is generally supposed to originate in the marriage customs of the people who practise it, either from the expense of maintaining or endowing a girl, or the difficulty of finding a husband of rank suitable for her, or from the loss occasioned by having to entertain large numbers of guests at her marriage. There is, as a rule, little or nothing to distinguish either the customs of the Sikhs in this respect from those of persons of other religions, or the customs of the central districts from those of the rest of the province; so that, though doubtless a more detailed investigation would bring out more points of connection between the paucity of girls and the marriage customs of particular classes of the people, the habit of neglecting female infants is probably in the main a survival, and now little more than a matter of habit. And although the Sikhs are the greatest offenders, and their last Guru, Gobind Singh, found it necessary specially to excommunicate the Kurímár, or slayers of female children, there is nothing in the tenets or practices of their religion, unless it be the general preference for manliness of thought and action, which should in any way encourage female infanticide.

The considerations above noted show clearly enough however that the evil is most rife in the centre of the Province and among the Sikhs, and just as we ascertain for the Province or for any district the proportion of females to males among the children in each religion, so also the same proportion can be found out for any tract smaller than a district by adding up the details given in the vernacular Census registers which are with district officers. Detailed information regarding the *castes* concerned is less certain and is not so fully recorded in the published Census returns, but although the proportion of the sexes among *children* in each caste cannot be ascertained from any Census tables, the proportion of males to females in any caste or recorded sub-caste can be discovered for any tract by reference to the Census registers. This is not the place for undertaking a detailed examination of so large a question, and I content myself with noting on the margin by way of example certain statistics which I have specially collected for the gazetted villages of the Jálandhar district. These are not as complete as they might be made, but are sufficiently striking as they stand, and they may be of

Villages.	Number of females to every 100 male.				
	All religions.	Sikh Jats.	Jats.	Under 5 all religions.	Under 5 Sikhs.
Jamsher	76·20	62·70	53·00	60·11	49·18
Pharála	87·95	78·00	73·78	68·93	47·01
Kuláita	82·95	76·90	63·08	77·36	73·85
Dusanj-kalán	77·38	72·77	69·01	5[illegible]·77	47·10
Rurka-kalán	85·37	81·12	80·8[illegible]	80·69	74·24
Bundála	76·49	79·12	61·36	63·35	43·50
Jandiála	74·67	61·36	69·26	53·82	38·70
Samrál	78·91	73·75	71·12	60·65	4[illegible]·70
Bilga	82·39	66·47	69·68	72·29	79·50
Total	80·06	73·74	68·55	66·71	51·10
Total District	84·14	70·16	77·98	87·31	73·00
Total Province	85·05	...	80·20	92·77	78·34

use in indicating the extent to which information of this kind can be obtained from the Census registers.

I have in Abstract 32A given the figures for certain districts, and for certain sub-castes separately, but without leading to any very marked results. The Rájpúts of Kángra, especially the royal Katoch tribe, which would be most open to suspicion, have like the Gakkhars and Dhúnds and Ráthís above mentioned, a peculiarly large proportion of women. The paucity of women, however, among the Khatrís of Gurdáspur, including as these do considerable numbers of the Bedí family, who were notoriously addicted to the practice of female infanticide, is still very low; and the low ratio of females among the Jats of the central districts, where they represent so high a proportion of the population, shows how largely, if not entirely, the want of women in those districts is to be ascribed to the Jats. As regards the sub-castes of the Jats and Rájpúts, we are not on very sure ground because the women may have been returned as belonging either to the original or to their husband's clan, under a different system in different parts of the country; the figures as they stand point to a paucity of females among the Virkh and Randháwa tribes of the Jats, and among the Túnwar, Chauhán and Manhás tribes of the Rájpúts. But the mere proportion of women in a caste or in that portion of a caste which professes a certain religion is not always a true criterion of the proportion of female children; for migration has a different effect on the figures for the two sexes; and the very tracts which we have been observing as specially neglectful of infant female life receive from outside, as will be noticed later on, especially large influx of females.

The proportions of the sexes among the castes follow very generally the same lines as in 1881, and the variations are merely found in castes where the system of classification is likely to have varied. There is one exceptional case—that of the Kashmírís. The increase in the proportion of females in this caste is due doubtless to the fact that in 1881 the famine in Kashmír had driven down into the Punjab a number of Kashmírís from the Kashmír Valley, who would at first be very largely males, whereas, in the normal state of things now existing, the proportion of females has naturally risen.

	Number of females to 1,000 males.	
	1881	189
Kashmírí	852	932

CHAPTER VI.

MARRIAGE.*

173. The universality of marriage.†—Among those classes that marry late, and in the west of the province generally, the husband and wife begin to live together, as with us, immediately after marriage. But where early marriage is the custom, the marriage ceremony is nothing more than an "inviolable betrothal" between boy and girl, and it is not till some years afterwards that the bride goes to her husband's house. This departure of the bride is generally known as the *mukláwa*, and though even the *mukláwa* is generally followed by a temporary return of the bride to her parents' house, it represents the consummation of the marriage. At the present Census, as in 1881, the enumerators were expressly bidden to enter as married all persons who had been formally wedded, whether the *mukláwa* had taken place or not. There is no difficulty in obtaining information in this respect, and our returns regarding marriage are probably fairly accurate; the marriage is regarded as complete after the ceremony is performed, and it must have been only in extremely rare instances that a wedded girl can have been returned as unmarried merely because the marriage had not yet been consummated. The social interest of figures relating to marriage rests, of course, mainly on statistics regarding consummated marriages, the unconsummated marriages being for these purposes of social science little more than a betrothal; but there would have been considerable difficulty in obtaining information regarding completed marriages only, and the figures we have are not without importance from several points of view.

When marriage is undertaken at an earlier period in life in any particular class, the proportion of married persons in that class appears, on that account if on no other, to be particularly large, and consequently a good deal of the universalty of marriage noted in our tables is due to the comparative earliness of marriage—a point on which we shall be speaking later.

—	Number married per 100 of the same sex.			
	Males.		Females.	
	1881.	1891.	1881.	1891.
Hindus	43·0	42·8	51·9	51·2
Sikhs	42·3	41·1	53 9	52·2
Musalmáns	40·5	40·3	48·0	47·1

Marriages being earlier among Hindus than Musalmáns, and in the east than in the west, we find marriage more universal among the Hindus and among the people of the east of the province, and even if we leave out of account the marriages of children under 15 years of age, we still find the Hindus more commonly married than the

—	Number of married to every 100 of the same sex.	
	Males.	Females.
Hill Tracts	44·1	50·3
Eastern Plains	44·1	52·2
Central and Submontane	42·0	50·7
Western Plains	36·8	41·0
Salt Range Tract	38·0	44·0

* Note.—The remarks in this Chapter are not in as great detail as might perhaps be wished; but the Punjab figures relating to marriage are much obscured by two causes. In the first place, a great deal of the interest of the facts regarding marriage lies in the question of age, and our Punjab returns of ages require, as has been noted in para. 158, a vast amount of doctoring. Secondly, the figures from the point of view of religion are much distorted by the unrestrained manner in which the then Sikh is interpreted in this province. Under these circumstances the investigation of minutiæ is, generally speaking, an unprofitable process; the figures even before they have ceased to be valuable have often ceased to be intelligible, and I have thought it better to state the broad resuls and the main facts only.

† The Abstracts at the end of the volume which relate to the subjects dealt with in this chapter are Nos. 34 to 41.

—	Number of persons over 15 years old married to every 100 persons of the same sex.	
	Males.	Females.
Hindus	40·3	44·3
Sikhs	39·1	46·0
Musalmáns . . .	39·1	43·8

Musalmáns, though, of course, not to so striking an extent as when children's marriages are included. But we should be mistaken if we looked on this as proof of marriage being more common among grown-up Hindus than among grown-up Musalmáns; for in calculating the proportions we have taken a percentage on the whole population, and have thus failed to take into account the larger proportion of children among Musalmáns (para. 163). If we exclude entirely the children under 15 and estimate only the proportion of persons over 15 who are married, we shall find that from this point of view, that is from the ordinary European aspect of the case, the Musalmáns are more commonly married than the Hindus.

—	Number of married persons over 15 years old to every 100 persons of the same sex over 15 years old.	
	Males.	Females.
Hindus	66	73
Sikhs	64	76
Musalmáns . . .	67	75

With regard to the Sikhs, it would appear from the figures quoted above that the men among them are from every point of view less commonly, and the women more commonly, married than in the other religions. This does not mean that there are more Sikh wives than husbands; on the contrary, the proportion of wives among the Sikhs is (as we shall see in para. 174) smaller than we should expect Nor does it mean that Sikh women marry comparatively early, for the figures show that on the whole the age of the married women recorded as Sikhs is remarkably mature.

It means, so far as I can judge, that, on the one hand, the Sikh men are really less given to marriage, and on the other, that the number of Sikh women who survive infancy is comparatively small, and that the remainder, whether from the savings thus made or for other reasons, are married with less difficulty and in comparatively larger number than those of other religions.

It will be noticed from the figures given above that the proportion of married persons is less than it was in 1881, and that it is less in all the three great religions. It may be thought from this that marriage is growing less common than it was, and that this is the result either of later marriage or of a general relaxation of morals leading to a distaste for the married state. The decrease, however, is more remarkable in the country than in the towns, and it is probably to a large extent due to nothing more than an increase in the proportion of children living, the greater part of whom would be unmarried. It is not likely that the years of advancing prosperity have really decreased the proportion of marriages.

	Proportion of Children under 10.			
	Males.		Females.	
	1881.	1891.	1881.	1891.
All religions	26·04	30·04	27·46	31·39
Hindu .	24·09	28·35	25·76	30·12
Sikh .	23·98	28·39	24·90	28·06
Musalmán	27·99	31·74	29·10	32·84

174. Polygamy.—Polygamy is found in the province in two forms. First, there is the recognized law or custom which permits a Musalmán to marry four, and a Hindu to marry two, wives. And secondly, there is the *karewa* or marriage with the widow of an elder brother which is found in the east and centre of the province,

and which causes a man in many cases to have two wives at the same time. The former kind of polygamy is very little practised, except among the richer Mahomedans; and probably the greater part of the cases where a man has two wives is due to the *karewa*. Unfortunately our tables give us no means of discriminating between the figures for the two forms of polygamy practised. So far as they go, they show that polygamy in either form is extremely rare; the number of wives to 100 husbands is only 101·2, and as a certain number of husbands have more than two wives, the proportion of husbands in the province who have more than one wife is probably under 1 per cent. And the practice of polygamy does not appear from our returns to have either increased or decreased appreciably since 1881.

As before, the practice is commoner among Musalmáns than among Hindus, and among Hindus than among Sikhs. The larger proportion of wives among Musalmáns is due doubtless to the greater latitude allowed to them by the law and to a certain gentlemanly want of thrift which characterizes the Mahomedans all over the province. The small proportion of wives among the Sikhs is less easy to account for, as they are well off, and many of them practise the *karewa* or levirate marriage.

Differences of classification may doubtless have something to do with this, for it is more likely that a Hindu woman marrying a Sikh should continue to return herself as a Hindu than that a Sikh woman marrying a Hindu should continue to be returned as a Sikh, so that the number of married women returned as Sikhs would be smaller than in reality, while that of the Hindus would be fictitiously exaggerated. At the same time we have already noticed (paragraph 173) that the proportion of married men among the Sikhs is remarkably small, and it is very likely that the small proportion of wives among them which our figures show is to some extent actual and due to the number of Sikhs engaged on military and other Government service, who marry late if at all.

The excess of wives is observed in the same districts as in 1881, but it is more than doubtful whether polygamy has much to do with the variations observed in the different districts, except perhaps in Kángra and Hoshiárpur, where there are as many as 107 wives to 100 husbands. Emigration, being generally (at the beginning at least) of males only, has a tendency to increase the proportion of wives to husbands in the districts from which the men emigrate; and so, on the other hand, it is in districts where there has been recent immigration or where large bodies of troops are collected, that we find the proportion of wives lowest. In Simla, for instance, where a number of men go temporarily for official or commercial purposes, there are only 60 wives to 100 husbands; and in Kohát, where a large number of troops were at the time of the Census on active service, the proportion does not rise above 87. In the outlying districts of the province where the Sikhs are temporary residents only, the proportion of Sikh wives is extremely small. In Delhi, for example, there are only 37 Sikh wives to 100 husbands, and in Kohát and Bannú the proportions are 13 and 33 respectively.

So, too, the proportion of wives to husbands is larger in the country than in the towns, not, as a rule, because polygamy is practised more commonly in the country, but because the husbands are often temporarily absent in towns or in cantonments (which are in our tables reckoned as towns), while the wives remain in the country.

—	Number of wives to every 1,000 husbands.
Punjab (1881)	1,010
Punjab (1891)	1,012
India (1881)	1,006
Scotland	1,023
France	1,002

The figures in the margin will show how little the excess of wives over husbands at a Census can be taken as an index of polygamy in areas subject to emigration. It would indeed be surprising if polygamy were really commoner in Scotland than in India.

175. **Polyandry.**—Polyandry is practically confined to the Kulu Sub-division. The cases in which our tables record for other parts of the province more husbands than wives may be explained generally as the result of emigration, and it is possible that in some of these cases part of the excess is due to defective enumeration of women. A certain amount of polyandry is suspected to exist among the Jats of the eastern districts, but this has no apparent effect on our figures.

"In Kulu," writes Mr. Diack, "the figures for Hindus show 1,090 married women for every 1,000 married men, and for Buddhists an equal number of each. Among Hindus polygamy is more common than these figures seem to show, because polyandry is also practised, but it is the exception rather than the rule for a husband to have plurality of wives; the Kulu woman rules her husband and she likes to rule alone. It is a very common proceeding at a betrothal to bind the future bridegroom by a written agreement to the effect that he will not take another wife unless his first proves barren or becomes maimed. With regard to polyandry in Kulu, I venture to doubt the correctness of Mr. Anderson's opinion, quoted in paragraph 699 of the Census Report, that the custom is disappearing and the people are ashamed of it. It prevails in the localities* specified by Mr. Anderson and also in the Malana valley in Kulu, and the people are at no pains to disown the custom when questioned about it. The localities where it is most prevalent are curiously enough the most congested in Kulu tracts, where the grain produced is insufficient to afford food to the people, and into which a certain amount of corn has to be imported annually, so that the practice may owe its origin to prudential reasons. The rule of inheritance that has been proved by custom to govern the cases I have had to deal with in Kulu, is that of three or more brothers who possess one wife in common, the eldest is deemed the father of the first-born son, the second brother the father of the next-born, and so on, so much so that, even where there was strong reason to believe that the paternity was otherwise, this rule has been known to be adhered to. I have said that monogamy is the rule among Buddhists; this is the case in Spiti, but not in Láhul. In Spiti polyandry is not practised, except among the descendants of the monks of the one monastery in that valley which requires no vow of celibacy from its members, and these have adopted the custom admittedly for prudential reasons, because they are a landless class and find some difficulty in getting a living. In Láhul all the monks belong to the non-celibate sect, and to that reason is probably due the prevalence of polyandry there; the members of a family who enter a monastery remain in community with their eldest brother who stops at home and manages the estate. On the other hand, as I have remarked, it is not unusual in Láhul for a landowner to have more wives than one, while in Spiti monogamy is more strictly adhered to."

* Seoráj and part of Wazírí Rúpí.

176. Child marriage.—The average age of the husbands of the province is about 31·8, and that of the wives about 25·8.* The coresponding figures in England are 43·1 and 40·7. The great difference in the ages of the husbands and the wives here is partly the result of inequality at the time of marriage, and partly to the greater chance of life possessed by a husband than by a wife.

The lowness of the average age of living married persons in the Punjab, as compared with England, is due to some extent to the shortness of life in India, but the main cause is the earliness of marriage. The difference in this respect between the Punjab and other countries is very clearly indicated by the figures in the margin.

—	Proportion of married persons under 15 to every 10,000 persons married.	
	Males.	Females.
Punjab (1881)	355	847
Punjáb (1891)	436	1,006
India (1881)	534	1,454
Bengal (1881)	675	1,978
England	0	0

It will be seen from the map at page 217 that the practice of child marriage among girls prevails mainly in the east of the Punjab. It is primarily a Hindu practice, and is found most strongly developed in the districts where Hinduism is the prevailing religion; and in the province generally it is much more common among Hindus than among Musalmáns. But the early marriage of girls has now become a matter more of custom than religion; and the Musalmáns in Hindu districts are nearly as much addicted to it as the Hindus, while among Hindus in Musalmán districts it is almost as rare as among the Musalmáns. In fact the *mukláwa* is very little in vogue among Hindus anywhere in the extreme south and west of the province.

—	No. of married girls under 10 to every 10,000 girls under 10.
Hindu	477
Musalmán	186

—	No. of married girls under 10 to 10,000 girls under 10.	
	Karnál.	Sháhpur.
Hindu	919	147
Musalmán	824	38

The figures quoted a few lines above show that the practice, so far from decreasing, has considerably increased during the last ten years, and that whereas in 1881 three boys in every hundred were married before 15, there are now four married at that age; while the proportion for girls has risen in the same way from 8 to 10. But it must be remembered that our figures for children under 15 include all those who returned their age as 15, while the same figures for 1881 do not. It is not known to what extent this fact affects our results, but it very possibly alters their aspect altogether. It is not likely that any very serious alteration in the habits of the people in this respect can have taken place in either direction during the last ten years.

Our abstracts furnish material for a large amount of gossip about the ages of the married people in the province, but most that is worth listening to has been already detailed in the report of the last Census. In examining the figures it must be borne in mind (1) that the returns of female ages up to 25 are especially untrustworthy; (2) that the age returns throughout are, in consequence of the system under which they were recorded (see paragraph 155), scarcely

* In reality something higher, because the mean age of wives lies in the lustrum which includes the over-weighted item of 30 (compiled as 29).

capable of comparison with those of 1881; and (3) that the distinction of Sikhs and Hindus, especially among females, is probably to some extent confused.

177. Re-marriage.—The prevalance of restrictions on the re-marriage of widows may be guessed roughly from the proportion of women who are widows; and if this be taken as a guide, the widows of the Punjab, though under far more restraint as regards re-marriage than those of Europe, have greater liberty in this respect than those of most of the other provinces of India.

—	Number of widows to every 1,000 women.
Punjab (1891)	145
India (1881)	187
Bengal (1881)	215
N.-W. P. (1881)	171
England	76
France	102

The re-marriage of a widow, so long as she is re-married to the brother of her deceased husband, is not reprobated by any but the higher castes; but the re-marriage of a widow outside her caste is rare among all classes. The objection to the marriage of widows is mainly Hindu, and strict Hindu law, in fact, absolutely forbids it; but the proportion of widows even among Musalmáns is much higher than that established in Europe, and there is no doubt that the Musalmáns have imbibed a good deal of Hindu feeling in this respect. Our figures show that there is no very marked difference in the proportion of widows among Musalmáns and Hindus.

Presuming, as above, that the proportion of widows is a clue to restrictions placed on re-marriage, we find that re-marriage is commoner among widows than it was in 1881. This is very likely a fair enough deduction from the figures; and a certain portion, at any rate, of the difference in the proportions of widows at the two Censuses may be attributed to a gradual cessation of the old views on widow-marriage. While, however, 23 per cent. of the women over 15 remain widows, there is still room for improvement.

—	Percentage of women over 15 years of age who are widows.	
	1881.	1891.
All religions	24 8	23·2
Hindu	25·8	25 7
Musalmán	21 3	21·1

The widows in this country are generally understood to remain as such more from subjection to custom than from inclination; but (except among the Jains) a widower is, on the whole, supposed to be under no greater restrictions with regard to re-marriage in the Punjab than in Europe. Our figures, however, show not only that we have here 64 widowers to every thousand males, as against 34 in England or 53 in France, but also that the proportion of widowers and widows to the totals of their respective sexes is much the same in all these countries, so that it is more than doubtful whether we can look on the widower of this country as enjoying a freer choice than the widow, or on the widow as being appreciably more fettered than the widower.

Even among the children it will be noticed that, while 10 per thousand of the girls under 10 are widows, 8 per thousand of the boys under 10 are widowers. The proportion of widowers has slightly increased since 1881; men who have had one wife seem less inclined than before to try a second. I cannot profess to give any reason for this: but it will be noticed that the increase in the proportion of widowers is found almost entirely among the Musalmáns.

—	Proportion of widowers to every 1,000 males.	
	1891.	1881.
All religions	64	62
Hindus	70	70
Musalmáns	56	54

It is worth noticing that among the Jain males, who are allowed to marry once only, the proportion of widowers is 109 per mille. The proportion of widows among the Jains is also large (188 per mille), and shows that the restrictions on the re-marriage of females are more carefully observed among Jains than among ordinary Hindus.

178. **The fertility of married women.**—The average number of registered births for the years 1889 and 1890 in British territory was 747,727, and the number of married women in the same area between 15 and 45, which may be taken roughly as the reproductive age, is according to our tables 3,770,123. If therefore we set aside the consideration of illegitimate births and the notorious deficiency of the birth returns, we find an average annual fertility of 198 children to every 1,000 wives. The proportion in England for legitimate births was in 1881 286 births to 1,000 wives, so that even if the number of registered births in the Punjab is much understated, the fertility of the women is evidently much less than in England. The high birth rate of this country is therefore due to the universality of marriage rather than to the reproductiveness of the women. The sanitary returns for this province do not enable us to examine the ratio of births by religions, and such conclusions, as the Census figures would appear to warrant, have been noted in para. 163 above.

CHAPTER VII.

THE INFIRMITIES OF THE PEOPLE.*

INSANITY.

179. **Meaning of the figures.**—The figures for insanity in our returns are not based on professional opinion,and they do not represent the number of persons who would be classed as insane by medical experts. The head of each family was asked by the enumerator to state whether any of the persons in the family who had been enumerated were of unsound mind, and our returns embody the replies given. The vernacular word "*báwala*," which was employed in this form of question and answer, does not indicate any precise degree or nature of intellectual derangement, but is a vague term corresponding fairly well to our phrase of "unsound mind."

180. **Comparison with other Countries.**—The unprofessional origin and meaning of our figures render any detailed comparison with the returns of Europe, America, and Australia out of place. It is enough to note that, although the vagueness of the term used and the unscientific character of the authorities on whom we depend would of itself conduce to a larger return of insanity in an Indian province, the Punjab statistics like those of almost all parts of the Indian empire, show an extraordinarily small proportion of insanity among the people when compared with those of Western or Australian countries. And the main reason of this difference doubtless lies in the greater placidity of Oriental existence.

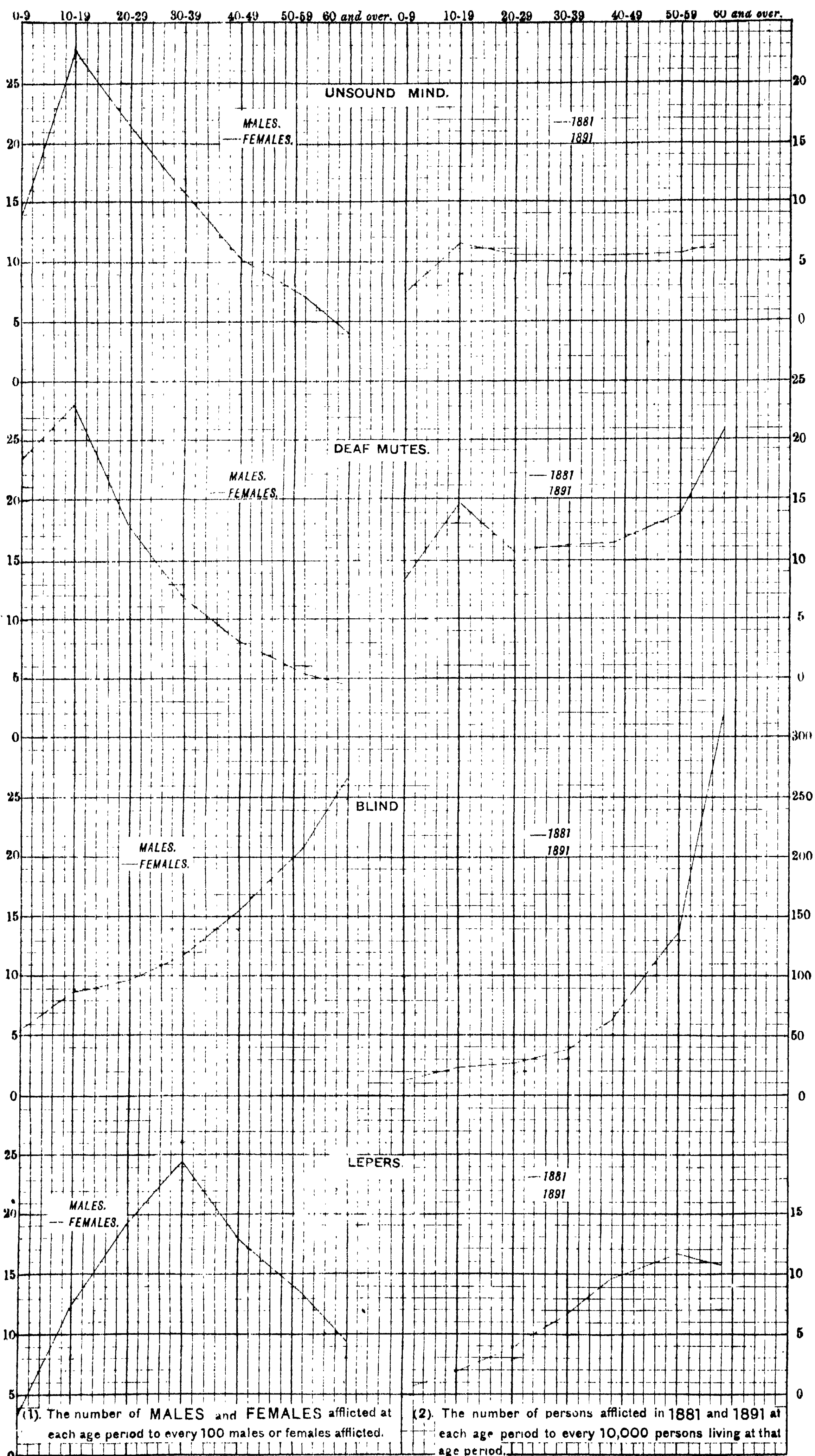
—	Number of persons of unsound mind in 10,000 of the population.	
	Male.	Female.
England and Wales	31	33
United States	35	32
Victoria	37	31
Punjab	4	2

181. **Comparison with the returns of 1881.**—The vernacular word adopted in 1881 and the manner in which the results were obtained were precisely the same as those employed on the present occasion; so that there should be no ground for distrusting a comparison of the results obtained at the two enumerations. And yet the comparison is a very startling one; for so far from increasing, as the rise of population and the improvement of enumeration would lead us to expect, the number of persons of unsound mind has decreased by 33 per cent. in the course of the ten years.

The difference is not due to any carelessness in abstraction, for the decrease is fairly constant over the whole province, at each age period, and in either sex. Nor is it easy to see why the enumeration should have been less trustworthy on the present than on the previous occasion. No general instructions were given to discriminate between different degrees of insanity. There is little or no reason why unsoundness of mind should be concealed, as it is a matter more of pity and even respect, than of shame, among the connections of the person afflicted; and there is no reason that I am aware of which would account for an increase of concealments on the present, as compared with the previous, Census.

I should not pretend to guarantee the perfect accuracy of our figures in every detail. For instance, the Civil Surgeon of Jhang assures me that though

* See Abstracts Nos. 42—50 at the end of this volume.



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our registers show only five insane persons in the Jhang-Maghiána Municipality, he knows himself of as many as 18 persons whom he would class under that category. But I believe, for the reasons which I have given above, that the figures for the districts, and still more the figures for the province at large, are very near the truth, and that they may, with a certain amount of confidence, be compared with those obtained in 1881.

182. **Causes of decrease of insanity.**—This involves our believing that the number of persons of unsound mind has in reality very largely decreased during the decade. This seems indeed to be the case, but it is not so clear why it should be so. Hunger and misery are said to be potent factors in the derangement of the mind; and if this be true, the singular freedom of the last ten years from famine and distress, bringing with it a considerable improvement in the circumstances of the poorest classes, will have stopped a good deal of incipient insanity. Possibly, too, the scientific treatment of the ailments, such as goitre and epilepsy, which appear to predispose to insanity, and the greater facilities given to the people, not only in the last ten, but in the last thirty or forty, years, for the early treatment of these complaints, is beginning to have an effect on the extent to which insanity prevails. The direct treatment of lunacy must in itself have had a considerable effect; for the number of persons actually cured, apart from those whose condition had been improved, in the asylums at Lahore and Delhi during the nine years following the last Census is not less than 500, and this itself goes some way to account for the difference of 3,609 in the figures for the beginning and end of the decade.

183. **Distribution of insanity by locality.**—In treating the figures by districts we have such small numbers to deal with that our inferences are necessarily somewhat uncertain. Some of those returned as insane are religious or semi-religious mendicants who wander of their own accord, or are sent by interested persons to beg, from district to district; and the presence or a lunatic asylum, or a dead saint or a living practitioner, who has a reputation fo- curing lunacy, will attract an abnormal number of insane persons to the district where such are to be found. The statistics at our disposal bear out, though with less distinctness, the inference made in 1881 that insanity was most prevalent in the western plains, less so in the hills and far less so, to an extraordinary degree, in the centre and east of the province. There would appear now to be a considerable amount of insanity also along the salt range through Jhelam, Rawalpindí and Bannú.

—	Number of persons of unsound mind in 10,000.
Hill Tracts	3·61
Submontane and Central	2·02
Eastern Plains	2·02
Western Plains	4·41
Salt Range Tract	3·46

It would appear from the Bombay returns of 1881 that the prevalence of insanity in the south-west of the Punjab, large as it is, is small compared with its prevalence in the adjoining province of Sind.

The distribution of this infirmity no doubt follows to some extent the distribution of goitre. The form of idiocy, known as cretinism, is constantly accompanied by goitre; and in parts of Ambála below the hills the same word (jaggar) is said to be applied to an imbecile and to a person afflicted with goitre. Goitre is found mainly in the hills and in the south-west, and it appears to be connected in some particular way with the Chenab river, being met with sometimes on one bank of the river and sometimes on another the whole way from Bajwát to Multán.

Mr. Ibbetson has suggested that the prevalence of insanity in the west may in some way be connected with the permission accorded by the Mahomedan custom of the west to marriage within closer degrees of relationship than in the east. It is possible, too, that the greater amount of insanity, generally of a religious type, which is found among Musalmáns, as compared with persons of other religions, may account in a general way for the greater prevalence of insanity in districts where Mahomedanism is strongest. There is doubtless a good deal to be said also for the contention put forward by the Civil Surgeon of Mozaffargarh that the insanity of the south-western districts is to a very large extent exotic, being attracted by the well-known shrines of the Multán and Muzaffargarh districts.

The decrease in the number of persons of unsound mind has been fairly evenly distributed through the province. If we count the Simla Hill States as one item we shall find an increase of insanity in Kalsia and Gurgáon only. In Kalsia the increase is a small one, from 32 to 38 souls, and may be purely temporary or casual; and in Gurgaon, though the increase is larger, *viz.*, from 27 to 82, the figures for 1881 were so very small in relation to the population that their accuracy may be suspected, and the proportion even after the present increase, *viz.*, 1 in 10,000, is lower than the average.

184. Insanity in the two sexes and at different periods of life.—Except in England and Scotland, insanity would appear to be more common among males than among females, and in the Punjab this is very markedly the case. There are four males insane to every ten thousand males in the country, whereas among ten thousand females only two are insane. Among every hundred of the insane, 67 are males and only 33 are females. The life of women in this country is among the upper classes one of considerable seclusion, and among the lower orders it is a life very monotonous in its tenor. The women's thoughts are limited to petty subjects, and their education is a by-word. Being women they are not dull; but being cut off from variety, they are not excitable. In childhood they are less indulged than the men; in youth they are more restrained from excesses; and in mature life they are less addicted to the intoxication of drugs or liquor. They are as a rule less exposed to hardship and hunger, and when they work out of doors, their work is less harassing than that of the men. These three—excitement, excess, and exposure—are the occasion of a very large part of the insanity in the world, and their comparative absence among women in this country accounts no doubt for the comparative immunity of the women from unsoundness of mind.

The figures show that the number of insane persons under five years old is extremely small. Insanity is rifest in early youth,—among women earlier, and among men later,—about the time of puberty, when the women commence child-bearing and the young men are most prone to excesses. Between twenty and forty the men indulge more in intoxicating drugs and are more liable to exposure and toil than the women; and there is a greater proportion of insanity among men during this period. Towards fifty, however, and from the change of life onwards, there is more insanity among women.

Owing to the different periods abstracted and the different method of recording the age, it is difficult to make a precise comparison between the ages of the insane as recorded at the beginning and the end of the last ten years. But the general tendency of the figures of the two sexes to rise and fall appears to have remained unaltered.

The proportion of males to females has not perceptibly changed in the ten years. As in 1881 the females were fewer everywhere, except in Kalsia and Lohárú, so now they are fewer everywhere (counting the Simla Hill States together) except in Pátaudí and Kalsia. I do not know why the proportion of insane females should continue to be so large in Kalsia.

185. **Distribution of Insanity by Caste.**—The examination of the castes affected by insanity seems to show that excitement is a stronger predisposing cause of the malady than exposure, for the proportion of insanity increases as we go up the scale of civilization. Among the vagrants the proportion is small; it is normal among the castes engaged in agriculture and handicrafts and religious professions, while in commercial circles it is strikingly large.

The highest ratios of insanity in particular castes are found among the Shekhs, Khojas, Dúmnas, and Malláhs. The Shekhs are, as a rule, Hindus of low castes who have embraced Islám, and nearly a half of those returned as insane are found in the Delhi district, where the type of Mahomadanism prevalent is peculiarly excitable. The Khojas are also Musalmán converts, engaged almost entirely in trade, in the south-west of the province; one-third of the Khojas who are insane have been returned from the Multán district. The Dúmnas are hill menials, and partake naturally of the insanity prevalent in the hills. The insane among the boatmen or Malláhs are found mainly in the Montgomery district. There is a good deal of insanity too among the Musalmán leather workers, the Mochis, mainly in the Gujrát district and its neighbourhood.

In most of the castes the number of insane is exceedingly small, and it is impossible to draw deductions except in the case of those castes where a moderately large number of persons have been returned as insane. The local distribution within each caste calls for no remark, as it appears fairly even, the numbers of insane being on the whole larger where the caste is more numerous, and *vice versâ*. I do not know, however, why so many Chúhras should be returned as insane from Lahore, so many Chamárs and Jhínwars from Ambála, or so many Juláhas from Ráwalpindí and Jhelam. Among the Jats no particular tribe seems to be specially affected; the greater number returned as insane are of the miscellaneous, indeterminate Jat groups, which we find in Multán and the Deraját.

In one respect these caste figures are curious—in respect of the relative prevalence of insanity in the two sexes. The figures quoted on the margin seem to indicate, though vaguely enough, a smaller proportion of insanity among the women of the richer and more sedentary classes, than in those castes where the women have either to help in manual work, or, if secluded, enjoy fewer comforts. At the same time the high proportion of female insanity returned among people so prejudiced as the Biloches and Saiads seems to show pretty plainly that the people at large have not any general tendency to conceal the presence of females of unsound mind.

Caste.	Percentage of females on total insane.	Caste.	Percentage of females on total insane.
Kumhár	44	Shekh	28
Saiad	42	Brahman	25
Biloch	41	Bania	25
Arain	38	Khatrí	15
Jhinwar	38		

DEAF-DUMBNESS.

186. **The data used.**—The figures in our tables represent the number of persons who are both deaf and dumb, and who have been both deaf and dumb

from birth. The phrase used in the instructions for enumeration (*gunga-bahra*) is one which should lead to no misunderstanding; and the enumerators were expressly enjoined not to enter persons who had become deaf-mutes *after* birth. The degree to which our figures can be trusted is shown clearly enough by an examination of the ages returned. If only congenital deaf-mutes had been entered, the figures for each successive age period should steadily decrease from the period of infancy to that of old age. Taking the decennial periods (and the necessity for taking them in preference to the quinquennial will be seen on referring to the remarks in Chapter V on the ages of the people) we find that, although there is a rise in the figures between the first and second decades (the reason for which will be noticed shortly), the numbers decrease with astonishing regularity from the age of 10 onwards, and bear remarkable testimony to the care with which congenital deaf-dumbness has been distinguished from deaf-dumbness contracted after birth.

Age period.	Number of deaf-mutes.	Percentage on total deaf-mutes.
0-9	5,375	22·1
10-19	6,755	27·7
20-29	4,611	18·9
30-39	3,014	12·4
40-49	1,948	7·9
50-59	1,497	6·1
60 and over	1,177	4·8

The figures moreover reassure us in respect of an important point, namely, the exclusion of persons who are deaf only, for deafness contracted subsequent to birth is of course frequent enough. As regards dumbness, there is no such difficulty, as dumbness is understood to be seldom other than congenital; and indeed in those stray cases in which persons had been entered in the schedules as dumb only without further specification, we presumed those persons to be congenitally deaf-mute, and recorded them as such.

187. Comparison with other countries and with the last Census.—The proportion of deaf-mutes in this province will be found, I think, to be slightly higher than the average of Indian provinces, and certainly higher than that of most civilized countries in the world. And this is what we should naturally expect, if, as appears to be the case, this infirmity is the outcome, generally speaking, of dirt and want and low living. It is perhaps worth noting that, in contrast to most European countries, no systematic effort has, so far as I know, been made anywhere in this province to alleviate the affliction of any part of the 24,369 deaf-mutes by teaching them to converse either by the lip or the hand. Charitable deaf and dumb asylums would be institutions quite in keeping with native theories on the relief of the afflicted, but none of the spare wealth of the rich portion of the community has as yet been turned in this direction.

	Number of deaf-mutes for every 10,000 of the population.	
	Males.	Females.
Punjab		
North-Western Provinces (1881)	8	
Sind (1881)	13	
India (1881)	11	
England and Wales	6	
United States	7	
Italy	6	

Our figures were obtained in exactly the same way as those entered in the tables of 1881, and from the age statistics (which I shall turn to presently) there appears every reason to suppose that our returns are, if anything, more accurate than those of the previous Census. The number of deaf-mutes has decreased by 5·9 per cent. in the ten years, and there are now only 10 deaf-mutes to every 10,000 of the population, as against 12 in 1881. It is difficult, in the case of an infirmity of this description, to ascribe the decrease to any specific cause, other than the general improvement in the standard of comfort among the people and the absence of any famine or prolonged drought during the last ten years.

188. Distribution by locality.—As in 1881, this infirmity is found far more prevalent in the hill tracts than elsewhere; but what the reason for this may be,—whether the disease is connected with the syphilis so prevalent in the hills, or with the effect on the ear of the rareness of the air in the higher altitudes, or with some other characteristic of the hill climate,—does not appear to be satisfactorily settled. The prevalence of deaf-dumbness in the south-west of the province has been supposed to be connected, like unsoundness of mind, in some way with the goitre which also prevails there. The freedom, at any rate, of the east of the province alike from insanity and from deaf-dumbness is remarkable, and the same tract is said to enjoy also a singular immunity from goitre.

—	Number of deaf-mutes to every 10,000 of the people.
Hill Tracts	33·4
Central and Submontane	8·0
Eastern Plains	5·4
Western Plains	9·4
Salt Range Tract	11·1

The decrease of deaf-dumbness in the Punjab at large is not reflected by any means evenly in all parts of the province. The differences, in fact, between the different tracts have become strangely accentuated. Those areas in which the infirmity is rifest display an increase in the number afflicted, and those which enjoy the greatest immunity from deaf-dumbness show the greatest decrease. It is possible that the mendicant, and, consequently, vagrant, character of the deaf-mutes as a whole may account partly for these differences. But the marked increase in all the north-western districts, except Kohát, may be due to a more complete enumeration. There is a singular increase too in Lahore (748 to 942), and in Muzaffargarh (396 to 562), which I cannot explain.

Tract.	Increase or decrease per cent. in number of deaf-mutes since 1881.
Salt Range Tract	+ 12·8
Hill Tracts	+ 4·4
Western Plains	— 5·6
Central and Submontane	— 18·3
Eastern Plains	— 33·2

189. Distribution by age.—I have noted above that the figures show a very regular decrease in each decennial period subsequent to the first, and have pointed out the confirmation afforded by this fact to the supposition that our figures represent congenital deaf-mutes only. The paucity of the numbers of children under ten years old who are returned as dea and dumb was noticed at the last Census also; and it is doutbless due partly to the real difficulty of ascertaining whether children of that age are in fact deaf and dumb, and partly to the natural reluctance of parents, especially before the child has been married or betrothed, to state publicly that it is deaf and dumb. The comparison made in the margin would imply that our returns for deaf-mutes under ten years of age are fuller and, therefore, probably more accurate than those of 1881, though possibly the fact that our figures include those returned as ten years old, while those of 1881 do not, may be held to account for part of the increase. In any case they show curiously that the tendency to withhold information is practically the same in the case of girls as of boys.

		Percentage of deaf-mutes at each age period on total deaf-mutes.	
		0—4	5—9
Total	1881	5·5	13·4
	1891	7·1	14·9
Males	1881	5·2	13·0
	1891	6·6	14·6
Females	1881	6·3	14·5
	1891	7·9	15·5

In 1881 the number of deaf-mutes returned as of 60 years of age and over exceeded the number returned as between 50 and 59 years of age, thus leading to the inference that a certain number of persons who were deaf from old age had

been erroneously included in the figures. If this be the correct inference, our figures must be more correct than those of 1881, for the number of deaf-mutes of 60 years of age and over, is now (as it probably should be) less than that of those between 50 and 59. But here again the difference in the age returns disturbs our conclusions.

190. Distribution by Sex.—If the deaf-muteness recorded is in all cases congenital the ratios observed at the commencement of life between male and female deaf-mutes should continue on the whole unchanged through life. The variations shown by our figures are extremely small and no greater than can be very well accounted for by the effect of the vagueness of the age return on the small numbers with which we are dealing. So far as they go they indicate a greater tendency to return females as deaf-mutes in youth, and males in early manhood; or it may be that there were more female deaf-mutes born in the last ten years and more males in the previous decade. But the figures are too small for any real inference.

There are 11 male deaf-mutes to every 10,000 males in the province and only 8 female deaf-mutes to every 10,000 females. The males who are afflicted constitute 63·7 per cent. of the total number of deaf-mutes, that is to say, they are slightly less numerous in proportion to the females than in 1881, when they constituted 64·7 per cent. of the total. The greater immunity of the female sex is, I believe, noticeable in almost every part of the globe, and there are some curious medical reasons given to account for it; but as the Punjab shows no peculiarity in this respect, it is not worth while discussing these.

The number of male deaf-mutes is greater than that of the females in every unit in our tables, except in the Jubbal State. It is noticeable, however, that the proportion of female deaf-mutes to the total is not constant throughout the province; but is greater in the hilly regions, where the infirmity itself is most strongly exhibited. I am not aware how this can be accounted for.

TRACT.	Number of female deaf-mutes to every 100 deaf-mutes.
Salt Range Tract	49
Hill Tracts	48
Central and Submontane	34
Eastern Plains	34
Western Plains	34

191. Distribution by Caste.—The enormous disproportion in the prevalence of deaf-dumbness in the hills and in the plains is reflected in the return of the castes afflicted. Those which bear the largest proportion of deaf-mutes—the Ghiraths, the Ráthís, the Thakars, the Dúmnas, the Dágís and the Kolís—are castes which are practically unknown, except in the Himalayas. The Áwáns and Gakkhars, among whom also the proportion of deaf-mutes is very considerable, are tribes mainly found in, and to the north of, the Salt Range. It would appear therefore that in the face of the great climatic and local influences at work it is impossible to specify, with any degree of certainty, the influence of caste upon the liability of the people to deaf-dumbness. Take the two most populous castes you can, the most widely distributed, the most opposite in customs and physique—take the Brahmans, and compare them with the Chamárs. The proportion of deaf-mutes in either caste is as nearly as possible the same; and the main characteristic of the returns in either case is that more than one-third of those afflicted are to be found in the Kángra district.

It is therefore true, generally speaking, to say that a person's being deaf-mute or not depends more on the country he lives in than on the class or caste to which he belongs. But it is not universally true. For instance, in the north-west of the province, the Patháns, and in the Himalayas the Kanets, enjoy a compara-

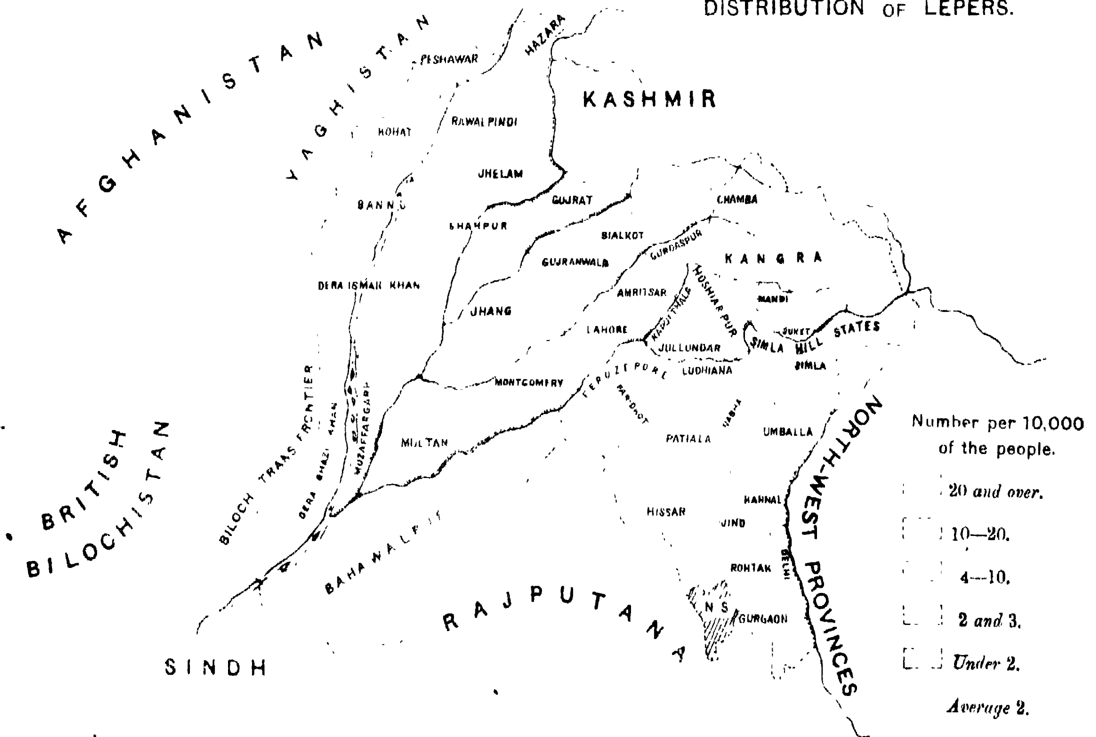
MAP OF THE PUNJAB
showing the local
DISTRIBUTION OF THE BLIND.

AFGHANISTAN
YAGHISTAN
PESHAWAR
HAZARA
KASHMIR
KOHAT
RAWALPINDI
JHELAM
BANNU
GUJRAT
SHAHPUR
CHAMBA
SIALKOT
GURDASPUR
KANGRA
GUJRANWALA
DERA ISMAIL KHAN
AMRITSAR
KAPURTHALA
HOSHIARPUR
MANDI
JHANG
LAHORE
JULLUNDAR
SUKET
SIMLA HILL STATES
SIMLA
MONTGOMERY
FEROZEPORE
LUDHIANA
FARIDKOT
NABHA
BRITISH BILOCHISTAN
BILOCH TRANS FRONTIER
DERA GHAZI KHAN
MUZAFFARGARH
MULTAN
PATIALA
UMBALLA
NORTH-WEST PROVINCES
HISSAR
KARNAL
JIND
BAHAWALPUR
ROHTAK
DELHI
RAJPUTANA
N S
GURGAON
SINDH

Number per 10,000 of the people.

50 *and over.*
40—49.
30—39.
20—29.
Under 20.

Average 34.





tive immunity amid other tribes and castes which suffer severely—an immunity which may, but which quite as probably may not, be due to the comparative vigour of the one, and the comparative sobriety and industry of the other.

Caste.	Number of female deaf-mutes to every 100 male deaf-mutes.	Caste.	Number of female deaf-mutes to every 100 male deaf-mutes.
Dhobí . .	93	Khatrí .	48
Dági and Kolí	84	Ráthí .	47
Chamár . .	74	Faqír .	45
Móchí . .	73	Sunár .	42
Kanet . .	73	Biloch .	42

I have examined the proportion of female deaf-mutes in each of the castes which return a considerable number of persons so afflicted, and I note the extreme cases in the margin, but I doubt if any safe deductions can be drawn from them.

BLINDNESS.

192. **Meaning of the figures.**—Our figures include only those persons who are totally blind and who are blind of both eyes. It is probable that some persons have been entered as blind who were not entirely deprived of sight, and it is not possible to estimate how far this may have been done. Our figures would imply that if done, it was at any rate done to a smaller extent than in 1881. As regards those blind of one eye, there is no chance of their having been entered, as the native word describing that form of affliction is different from that applied to persons blind of both eyes.

194. **Continued decrease and its causes.**—The statistics are of the same tenor, collected in the same way, and abstracted under the same arrangements, as in 1881. There was a distinct decrease in the proportion of blind persons returned between 1868 and 1881, and the decrease between 1881 and 1891—a decrease of no less than 26 per cent.—is still more marked. No one is ashamed of being blind or owning a blind relation, and the result of the greater care with which the blind are recorded at successive enumerations is all in favour of a decrease. As time goes on we are more careful not to enter persons whose eyes are partially affected and who only suffer from partial want of sight. But quite apart from this, a very large amount of the decrease in the number of blind persons returned must be ascribed to the steady continuance of the vaccine operations which have been carried on for some time past in this province, and to the consequent decrease of the small-pox which so often gives rise to blindness.

Year.	Number of blind persons to every 10,000 of the population.		
	Total.	Males.	Females.
1868 . .	57	61	54
1881 . .	51	48	54
1891 . .	35	34	37

There are no figures available as to the number of cases of small-pox that occur, but the returns of deaths from this disease—if they be considered any indication of its extent—have distinctly decreased. On the other hand, the return of vaccinations would indicate that about a quarter of the present population has been vaccinated during the last ten years. If the decrease in small-pox is the main cause of the decrease in blindness, another very potent cause of this decrease is the greater facility for eye-treatment in dispensaries and hospitals.

—	During the year		
	1868.	1881.	1890.
Number of vaccinations	217,924	466,880	595,134
Number of cases of eye disease treated in dispensaries, etc. .	...	90,820	233,673

which enables many cases to be taken in hand at an early stage and which probably has influenced the people to take greater care of their children's eyes. There are so many cases treated in hospitals and dispensaries which affect only the extent of seeing-power of the eyes, or which affect one eye only, and do not affect the total blindness or otherwise of the patient, that the figures for eye-operations cannot be said to bear directly on the decrease of blindness; but the great increase of cases treated may safely be taken as a general indication of the amount of opportunities given to the people by, and the amount of confidence placed by them in, the ameliorating treatment afforded by our system.

194. **Comparison with other countries and provinces.**—It is very commonly supposed that a main cause of blindness is the heat, dust and glare of tropical countries. And the fact that blindness is commoner in India than in the civilized countries of Europe, and that within India blindness is more prevalent in the hottest and dustiest of its larger sub-divisions, namely, in the Punjab and Sind than elsewhere, would appear at first sight to bear out the supposition. But it does not receive much support from an examination of the local distribution of the infirmity within the province.

Country.	Number of blind persons to every 10,000 of the population.	
	Males.	Females.
England and Wales	9	8
Italy	8	7
United States	10	9
India (1881)	23	25
Bengal (1881)	14	15
N.-W. Provinces (1881)	27	32
Sind (1881)	39	56
Punjab (1891)	34	37

195. **Local distribution of blindness.**—Putting aside, for a moment, the hilly parts of the province, the country is divided into three tracts—that which we call the central and submontane is the most fertile and free from sand; the eastern plains are perhaps less fertile and contain more sandy areas; while in the western plains, where the physical appearance of the country approaches nearest to that of Sind, there is very little cultivation, and the country is one almost unbroken expanse of treeless, dusty waste, and to a large extent mere sand. We should therefore expect the first tract to be freest from blindness, the second less so, and the third least of all. But our figures give us a precisely opposite story. In Jálandhar, Ludhiána and Hoshiárpur, large portions of which are cultivated like a garden, there are 42, 55 and 65 blind men to every 10,000 of the people; while in Dera Ismail Khán, Dera Ghází Khán and Baháwalpur, where the line of cultivation is mainly a thin strip along the riverside and the rest of the country is a howling expanse of dust and sand, the blind are 35, 31 or 29 to the 10,000.

Tract.	Number of blind persons to every 10,000 of the population.
Hill Tracts	15·0
Central and Submontane	41·1
Eastern Plains	34·8
Western Plains	32·7
Salt Range Tract	20·0

Those who are perfectly blind are not as a rule a migratory race, and the study of the distribution of blindness by locality should be of more value than that of the distribution of most other infirmities. The examination of the statistics would, however, need to be more detailed than I can make it. I give on the margin figures showing the relative prevalence of *deaths* from small-pox in different parts of the country; but without further explanation they do not appear to bear out any close connection between blindness and the disease.

	Deaths from small-pox, 1881-1890.	
	Total number.	Number per 1,000 of total population.
Hill Tracts	1,094	
Submontane and Central	45,809	
Eastern Plains	24,125	
Western Plains	17,937	
Salt Range Tract	21,197	
Total British Territory	110,162	

The decrease in the number of blind persons since 1881 has in the centre and north-west of the province been smaller than in the eastern hills, and much smaller than in the plains of the east and south-west. It is possible that the variations may be traced to some differences in the carrying out of the vaccination programme in different parts of the province, but this could only be verified by enquiries which I have not the time to undertake.

Tract.	Percentage of decrease in number of blind people.
Hill Tracts	28
Central and Submontane	17
Eastern Plains	39
Western Plains	34
Salt Range Tract	17

There has been a slight increase in the proportion of blind persons to the population in Kalsia and in one or two of the minor hill States; but elsewhere there is a diminution in all the returns. The decrease is considerable in Karnál, Delhi and Nábha, and most marked of all in Patiála.

196. Distribution by age.—As in 1881, blindness is found to be more frequent as age advances, and this is what we should expect; for, in addition to the persons who have been blinded by small-pox or accidents in middle life, the old are subject to the glaucoma which attacks the eyes in old age. It is in these later years that there is greater reason to doubt our figures, as it is among the old that partial blindness is more common and more likely to be wrongly entered as total blindness; and the large reduction since 1881 in the number of the very old who are returned as blind may be an indication of greater care in the returns of the present Census, though it may equally be the natural result of a decrease in the number of persons who become blind, unaccompanied by any alteration in their longevity.

197. Blindness in the two Sexes.—There is not in most countries any great difference between the proportion of males who are blind and of females who are blind. In India, generally speaking, the proportion of females is greater, while in western countries it is as a rule less. The relation of the sexes in this respect is very much the same in the Punjab as in India generally. It is noticeable however (and in this matter our returns agree exactly with those of 1881) that in the earlier part of life the males are more subject to blindness than the females, and it is only after forty years of age that it develops so seriously among the women. It may be that parents are less willing to bring forward their girls for vaccination than their boys. And probably the comparative rapidity with which the physical powers of women collapse in this country after middle age has its effect on the organs of sight. There are many and curious explanations which have been offered to account for the greater liability of the female sex to blindness. With some it may be due to the use of the stifling *burka* or heavy veil: with others to the smoke of the fires at which they spend the day cooking. The women too are much more confined than the men to dark and unwholesome rooms, and in parts of the country they are an almost perpetual state of mourning, which means under-feeding, excessive weeping and ostentatious squeezing of the eyes.

—	Number of blind to every 10,000 of the same sex.	
	Male.	Female.
Punjab (1891)	33	35
N.-W. Provinces (1881)	27	32
Sind (1881)	39	56
India (1881)	23	25
England and Wales (1881)	9	8
Italy	8	7
United States	10	9

The proportion of women affected is different in differents parts of the province, being highest in the west and north-west where there is the greatest hesitation regarding the submission of women to vaccination or medical treatment. In the north-west of the province the number of blind women is actually greater than that of the men.

Tract.	Number of blind females to every 100 blind persons.
Hill Tracts	48·6
Submontane and Central	46·4
Eastern Plains	47·2
Western Plains	49·6
Salt Range Tract	50·6

198. Distribution by Caste—Men and women.—I doubt if the figures for castes throw much light on the cause of the greater liability of women to blindness. The proportions are very close even in the provincial total, where the amount of blindness among males is actually greater than that among females, though the ratio to the total population of the sex is less, and the same is noticeable in the caste figures. The most important castes, in which the proportion of blind females is so large that their actual number exceeds that of the blind males, are the Áwáns, Biloches, Patháns, Máchhís, Telís, Kumhárs, and Chamárs. Out of these seven, the first four are mainly found in the western tract, where, as we have noticed above, the proportion of female blindness is largest. And among the others it will probably be found that the locality has more to do with blindness than the occupation or habits of the caste. For instance, while the blind females among the Chamárs are 12 per cent. more numerous than the blind males, the blind females of the Chúhras, who are equally ubiquitous and engaged in pursuits of an equally degrading character, are 8 per cent. fewer than the blind males. An exception to the general rule is found in the Khatrí caste, whose women are a finer race, better off, and less liable to exposure than those of most other castes, for among the Khatrís the proportion of women returned as blind is considerably smaller than the number of males. The Faqír castes too must be treated as exceptional, for a blind man is more likely to turn mendicant than a blind woman. Among these castes we find the number of blind men more than twice as great as that of the women; and it is curious to note that they are very largely to be found among the specified religious orders, and are not, as one might have supposed, mere unclassed beggars.

The caste figures again do not lend any support to the theory that the persons most exposed to glare and dust are those most liable to total blindness. The agriculturists, who work necessarily in the open air, away from shelter, in an atmosphere laden with dust and heat, are precisely the class which suffers least from want of sight. The low castes and the handicraftsmen are those who suffer most, and they are the classes whose condition is least cared for, and who, whether in cities or villages, are the most liable to infection from small-pox, and the most negligent of their children. The proportion of the blind among the so called "professional" group of castes is due to the inclusion in this group of the Faqírs, among whom blindness is proportionately more common than in any other caste—a fact which is due to blind men becoming devotees or mendicants and returning themselves as such by caste.

Class.	Number of blind to every 10,000 of the class.
Agricultural	29
Commercial	34
Vagrant	37
Professional	38
Artisan and Menial	40

The examination of the separate castes does not throw much light on the causes of blindness among the people. There is a great deal of blindness among the vagrant hunters, such as the Báwarias and Sánsís, and among the scaveng-

er caste. The small ratio of blindness among the Jains was noticed in 1881, but the Bhábras, who are the chief representative of this religion in the province, seem singularly liable to it. The proportion of blind is smallest among the Gíraths, Kanets, Ráthís, and Thakars of the Himalayas, and among the Gakkhars and Tanáolis of the north-west, where, as was noticed above, blindness was uncommon among the population in general.

There are no doubt professions in which the eyes are peculiarly liable to accidents and damage; but they do not seem in any general way to lead to total blindness. The blacksmith, for instance, with his forge, the goldsmith with his minute work and his eyes fixed on the charcoal fire; or the tailor with his needle and thread, are popularly supposed to be particularly liable to blindness, and yet our figures do not show the Lohárs, Sunárs, or Darzís to be at all abnormally blind. There is indeed a fairly large number of blind among the Kumhárs, which may possibly be traced to their work on the brick kilns, but the inference is a very uncertain one.

LEPROSY.

199. **The meaning of the data.**—In collecting the returns of lepers, our chief concern was to avoid including those persons who were afflicted, not with the serious form of the disease known as the true leprosy, but with mere leucoderma, or discolouration of the skin. It is said to be difficult for unprofessional men to distinguish the two complaints; but the natives have a separate name (*phúlbahrí*) for leucoderma, and commonly recognize that the two diseases are distinct. The enumerators were expressly warned not to enter as lepers persons suffering from *phúlbahrí*; and, though there can be no certainty that, in a matter requiring such careful discrimination, the returns are scientifically correct, yet there is reason to suppose that on the whole our figures relate to the true leprosy only. As to their value in other respects, I shall be speaking shortly.

—	Number of lepers to every 10,000 of the population.	
	Males.	Females.
Punjab (1891)	3	1
Sind (1881)	1	1
N.-W. Provinces (1881)	6	2
India (1881)	9	3
Bengal (1881)	12	4

200. **Comparison with other provinces.**—Leprosy appears to be less common in the Punjab than in most Indian provinces. And if we disregard the leprosy in the Himalayas, the figures for this province will be still more striking.

201. **Decrease since 1831, how far real.**—There has been a very marked decrease in the number of lepers returned at each successive census. The proportions for the last three enumerations are shown in the margin. The actual figures display a decrease of 36 per cent. in the number of lepers during the last ten years.

Year.	Number of lepers to every 10,000 of the population.	
	Males.	Females.
1868		
1881		
1891		

There is ground for believing that the decrease is to some extent a decrease on paper only. In the first place, although the same orders were given in 1881 as were given at this Census, to exclude cases of leucoderma, still the greater care which we believe to have been taken on this occasion, and the frequent and

widespread discussion of the leprosy question in the last two years, may have led enumerators to be more rigorous in the exclusion of false leprosy than they were ten years ago when the Census was new to them and leprosy had not been so publicly discussed. I am not sure to what extent we may suspect actual concealment of leprosy. In parts of the province at all events, and among the lower classes, the disease is well known. In some districts the people look on it with the greatest dread and segregate the lepers, and in others they pity and respect them and admit them to their society and feed with them ; but in either case the fact of the disease is public to all. At the same time, among the well-to-do, and more especially among the women of the well-to-do, there may have been some intentional concealment. In Kulu there is a marked discrepancy between the number of persons recorded in the Census as lepers and the number of persons who were stated to be such during a special enquiry made in 1889 into the connection between leprosy and syphilis. At the enquiry of 1889, 246 lepers were reported to have been found, whereas now the figure is only 166. It is not unlikely that the methods of the Census, being more accurate, give a more correct result, but it is also possible that there would be less concealment at the informal investigation, than in so public a matter as the Census. It is possible, too, though I have not seen this explanation given anywhere, that the enquiries regarding the proposed leper legislation two years ago may have led to a certain amount of unfounded apprehension regarding the compulsory segregation of lepers, and so have led to further concealment.

Thus the diminution in our returns may possibly be due partly to a too large return in 1881 and partly to a too small return in 1891. How far this is the case, or whether it is in fact the case at all, no one can say ; and in the absence of further knowledge it is reasonable to suppose that there has in fact been a decrease in the disease, not perhaps quite as great as the figures indicate, but still very considerable. Colonel Hutchinson, at any rate, writing from Gurdáspur, gives a concrete instance: "At Dinanagar, I remember, in 1868, there was a small colony of lepers outside the limits of the town ; they congregated there for mutual help and support ; and in 1890 I noticed the colony had nearly disappeared. The disease is undoubtedly on the decrease as far as this district is concerned."

Why it should have decreased is not so clear. When experts are so little agreed as to the origin of the disease, it would be rash to do more than suggest that, as in the case of other infirmities, the increasing prospertiy and comfort of the people has rendered them less liable to contract this complaint.

202. Local Distribution of Leprosy.—The intensity of leprosy in the hills, as compared with the plains, is most marked. Even in the districts immediately adjoining the hills from Ambála to Gujrát, the average is only 2·47 to every 10,000 persons, as against the enormous average of 15 which we find in the hills themselves. In the south-west the complaint is almost unknown; the comparatively large number found in Muzuffargarh is due to the shrine of Pír

Tracts.	Number of Lepers to every 10,000 of the Population.
Hill Tracts . . .	15
Submontane and Central .	2·5
Eastern Plains . . .	1·4
Western Plains . . .	·6
Salt Range Tract . . .	2·

Jahánian in that district, which has the reputation of curing leprosy. The figures *primâ facie* support the theory which connects leprosy with syphilis, for syphilis is far more common in the hills than elsewhere ; but there are historical difficulties in the way of this explanation. They will however support another theory which

connects leprosy with the nature of food eaten; for there is a greater consumption of pure wheat in the west, while in the centre of the province, mixed or inferior grains, and in the hills, rice and makki, enter far more largely than in the west into the common food of the people at large.*

The decrease in leprosy during the decade has been greatest in the districts where it is least rife, and *vice versâ*; and it is possible that this may be due to the more careful elimination of the false form of leprosy; for it is in the districts where leprosy is least common that the true would be less carefully distinguished from the false form of the disease. There is a slight increase in the proportion of lepers to the total population in Máler Kotla, Dújáná, and some of the Hill States; and the actual figures have slightly increased in Simla, Montgomery, Kapúrthala and elsewhere; but the numbers dealt with are too small to justify any sound inferences with regard to special cases such as these. The decrease is perhaps most marked in Delhi and Gujrát.

Tracts.	Decrease per cent. in number of lepers since 1881.
Hill Tracts	20·5
Central and Submontane	41·0
Eastern Plains	49·4
Western Plains	51·2
Salt Range Tract	29·9

In some districts the presence of leper asylums, with patients from all parts of the country, renders our returns misleading so far as the local distribution of lepers is concerned.

The figures in the margin show the extent to which our Census figures are affected by these asylums and also afford a test to their accuracy.

Districts containing asylums.	Number of patients at the close of the year 1890.	Number of lepers returned in the Census, February 1891.
Ambála	34	339
Jálandhar	91	209
Kángra	10	828
Amritsar	170	151
Siálkot	37	167
Ráwalpindi	50	325

It will be seen that our Census returns include all the asylum patients, except in the case of Amritsar; and the discrepancy in the case of Amritsar is greater than the figures at first sight indicate; for while the number of patients in the Taran Táran Asylum is 151, the lepers for that tahsil are returned as 70 males and 33 females only, and there are even in the cold weather a certain number of lepers in the town of Taran Táran outside the asylum. The asylum returns are for the 31st December 1890, or two months earlier than the Census, and it is believed that they include some women and children who without being lepers are inmates of the asylum; but on the whole it would appear that our returns in the tahsil are deficient.

203. **Ages of Lepers.**—Our figures would indicate, contrary to ordinary experience, that leprosy does not shorten life, but this is not so marked in our present returns as it was in 1881. The small proportion of children among lepers may imply that leprosy, even when inherited, does not develop or show itself till youth or middle age, or the greater prevalence of the disease in middle life may be taken as so far favouring the idea that leprosy is contagious. Experience in asylums is held by some persons to show that leprosy displays itself at a very early age among the children of lepers; but this may be the case only in the severer form, and it is these only that are, as a rule, under observation in asylums.

* See page 211 *et seq.* of the Punjab Famine Report, 1878-79, where details of the staple Foods of the people are given. It might be possible to establish therefrom a closer connection between the class of food (nitrogeneous or farinaceous) and the presence or absence of leprosy.

204. Leprosy in the two sexes.—The small proportion of female lepers as compared with the male is very remarkable. Among males three in ten thousand are lepers, while among females there is only one. The females among lepers are only 24 per cent. of the whole. There was a very similar disproportion observed in the figures of 1881. The decrease in leprosy among females during the ten years has been 31 per cent., while among males leprosy has decreased 37 per cent. This difference in the rate of diminution between the sexes militates somewhat against the idea that leprosy has been much concealed on this occasion, for the desire to conceal would probably show itself more markedly among the females, and thus produce a larger percentage of decrease among them than among the males. The females too bear a larger proportion to the total in precisely those parts of the province where the men are most jealous of giving information regarding their women.

TRACT.	Number of female lepers in every 100 lepers.
Hill Tracts	26·2
Central and Submontane	20·9
Eastern Plains	10·0
Western Plains	31·1
Salt Range Tract	30·7

The disease shows itself among women more than among men in the early part of life, and among men more than among women in later age. The same fact is noticeable in the returns of 1881, but the greater liability to leprosy among men appears to be deferred to a later period than formerly, which would imply that the chance of life among male lepers is improving. But both in the present returns and in those of 1881 there is observable a curious tendency for the very old to be more subject to leprosy among women than among men.

205. Distribution by Caste.—The distribution of leprosy by caste is a matter from which we should expect interesting results. The figures would *primâ facie* imply that leprosy was commonest among agriculturists and the religious classes, less common among the vagrants, artisans and menials, and rarest of all among the traders. So far at least the returns do not support the theory that the carrion-eating castes, who would be included among the vagrants and the menials, are in any way abnormally subject to leprosy ; nor do the figures for the particular tribes, such as the sweepers, the Sánsís, the Dhánaks and others, in any way bear out this idea.

—	Number of lepers to every 10,000 persons.
Agricultural	3
Professional (mainly religious)	3
Artisan and Village Menial	2
Vagrants	2
Commercial	1

Dividing the castes in a rough way into rich castes, castes moderately well off, and poor castes, I have got the results noted in the margin. They show that leprosy is most uncommon among the rich castes ; but the rich castes in the classification adopted form only 7 per cent. of the population.

CLASS.	Number of lepers to every 10,000 of the class.	Percentage of lepers in each class.
Rich	·85	2·4
Moderate	2·3	48·7
Poor	3·0	48·9
TOTAL	2·5	100·0

The value of the caste returns as they stand, however, is largely upset by the disproportionate prevalence of leprosy in the hills The result of this is that the castes which display the greatest proportion of leprosy—namely, the Ráthís, the Dúmnas, the Kanets, the Dágís and Kolis, the Ghíraths and the Thakars—are one and all hill castes, seldom or never found in the plains ; and the figures for castes such as the Brahman and the Chamár, which are found everywhere, include a large number of leprous persons who live in the hills. To examine there-

fore the caste returns with profit, the only sound method is to divide off the hill returns from those of the plains, and study the relative virulence of the disease among the various castes within the limits of each division. This would require some time and attention, but it could be done with the aid of the tables attached to this report. Looking, however, at the castes returned, which are seldom or never found away from the hills, it is difficult to discover any reason for the figures given. If we divided the six castes mentioned on the margin into groups according to their standing and means, we should put the Thakars and Ráthís in the first; the Ghírаths and Kanets in the second; and the Dágís, Kolís, and Dúmnas in the last or third. The figures, it will be seen, admit of no corresponding classification with regard to the prevalence of leprosy in these castes.

CASTE.	No. of lepers to every 10,000 of the caste.
Ráthí	24
Dumna	20
Kanet	18
Dágís and Kolis	17
Ghíraths	11
Thakars	10

The proportion of females afflicted shows considerable variations from caste to caste; but I doubt if any valuable inferences can be drawn from these variations. The proportion of females afflicted is abnormally low among the Brahmans and among the Arains, Rájpúts and Jats. Among the Ráthís there are only 13 female lepers to 100 males.

CHAPTER VIII.

THE EDUCATION OF THE PEOPLE.*

EDUCATION OF THE MEN.

(i) THOSE UNDER INSTRUCTION.

206. **Difficulties in the way of correct statistics.**—The only information as to the degree of education attained by the people that can be got from the Census returns is that which is based on the distinction between three classes of persons, *viz.*, those under instruction, those who are not under instruction but can read and write, and those who are not under instruction and cannot read or write. But even this amount of information is not, nor can be, given with precision. As regards the other two classes I shall speak presently; meantime I may notice the difficulties connected with the obtaining of statistics regarding the number of persons under instruction.

In the first place, most of the boys under instruction are able to read and write, and some are doubtless not a little proud of the fact; and though our rules expressly warned the supervising staff not to enter anybody as literate so long as he was under instruction, it is probable that here and there a boy was entered as literate when he should have been entered as learning. In the second place, the instruction given in the private educational institutions of the province is often of reading only, or of learning by rote, portions of the Qurán or Shástars, and although the matter was not brought prominently forward in our rules for the guidance of the enumerators, the heading of the column in the schedule for recording education distinctly described learners as persons who were "learning *to read and write.*" It was at one time proposed to specify definitely in the instructions that pupils in rote schools should not be entered in the schedule as learners, and, though this was thought a refinement likely to confuse the enumerators and was not in the end insisted on, the result brought about in cases where the enumerators carefully followed the schedule heading would be precisely the same as if the learners in rote schools had been expressly excluded. Then, thirdly, there was doubtless here and there a tendency on the part of enumerators themselves, generally brought up in public schools, to exclude persons learning in other than Government schools, and in doing this they would be somewhat encouraged by the fact that, in instructing them to record as learning all persons under instruction "either at home or at school or college," we used for "school" the vernacular word *Madrasa*, which is very often applied in a more or less exclusive way to Government schools as opposed to the *maktab* or *pátshála* which is not maintained by Government.

207. **No real decrease.**—I shall show presently the effect—the very serious effect—which the above considerations have had on our figures. I may mention at once, however, that though our Census returns show a decrease of 1·5 per cent. since 1881 in the number of males under instruction, there has, as a matter of fact, been no such decrease, but, as everybody knows, an increase in education during the decade. The number of students, year by year, in Government and aided schools has been known for some time past, but that of the students in indigenous schools was ascertained with accuracy for the first time

* See Abstracts 54 to 60 at the end of this volume.

in 1882; and if we compare the departmental return of scholars for 1883 with that for 1891, we observe that, though the number of scholars in indigenous schools has decreased by 18 per cent., that of the scholars in Government schools has increased 31 per cent., and the total net increase in the quantity of learners, quite apart from the quality of the education imparted, is 4·9 per cent. The number of scholars in Government schools, to which we chiefly look in gauging the progress of education, has increased in British territory at a rate nearly three times as fast as that of the increase of the male population.

	1883.	1891.
Male scholars in Government and aided schools	98,696	129,743
Male scholars in indigenous schools* . .	113,929	93,313
TOTAL MALES LEARNING	212,625	223,056

The departmental figures quoted above for 1891 are derived from two sources. The number of scholars in public institutions is compiled within the department: the figures relate to the end of the school-year next preceding the Census, and must be fairly correct. Those for the scholars in indigenous and private schools are for the most part prepared from returns furnished by patwárís; they relate to the period of the autumn harvest preceding the Census, and, though by no means so correct as the purely departmental returns, are not likely to bevery far wrong. The total number of learners in British teritory is, by our Census figures, 158,849, which, as will be seen by a reference to the returns quoted above, exceeds the number of scholars in Government and aided schools, but is less than the total number of scholars in schools of all kinds by a difference of 64,207. If we also take into consideration the number of persons educated at home we find that we have an extremely large deficit to account for.

208. Learners returned as literate.—It is not possible to say how much of this difference is due to the inclusion among the literate of persons who can read and write but are still at school. Of the 32,859 boys under 15 who have been returned as literate, a large number no doubt are correctly returned as such, being boys who have learnt to read and write, and who have been withdrawn from school at an early age. This number, however, which is 1·18 per cent. of the total number of boys between 5 and 14, and constitutes nearly 5 per cent. of the total number of the literate of all ages, seems to be too large to be wholly thus accounted for, and we shall no doubt be right in saying that a fair proportion of these boys has been wrongly returned as literate. It will be noticed too from the statistics given in Abstract 54 that the Census figures for the learning are slightly less than the departmental figures for public institutions alone in the six districts of Gurgáon, Delhi, Karnál, Simla, Amritsar and Gurdáspur, and, as in these cases our Census figures must almost certainly be wrong, it is reasonable to attribute the deficiency to the wrongful inclusion as literate of boys who are still at school.

209. Exclusion of boys not learning to read and write.—This however will account for only a part of the total deficiency. There can be no doubt as to the main factor in this deficiency. If we compare the figures district by district, we shall find that the difference between the Census figures and the total figures furnished by the Educational Department is most marked in the districts which lie towards the frontier; we shall find too that in the departmental returns these very districts show very markedly a larger proportion of scholars learning in private and indigenous schools. There are 47,078 male scholars in the rote schools alone, and there are numbers of others in schools where a very inconsider-

* The figures for 1883 include, while those for 1891 exclude, schools with less than six scholars each.

able amount of reading or writing is taught either by itself or in addition to the rote-learning. There would appear to be very little doubt that as a general rule these have been omitted in our returns.

This is indicated also by the proportions in which the learners are distributed among the various religions. The largest proportion is among the Jains, the next among the Sikhs and Hindus, and the smallest among the Musalmáns. This is in accordance with the known tendencies of the various religions, and the same sequence will be noticed later on with regard to the literate. But the main point worth remarking is that the proportion of Hindu (including Sikh) learners to Musalmán learners, as shown by the Census figures, is almost exactly that shown by the departmental returns to hold good as regards the pupils in Government and aided schools. And as by far the larger portion of the scholars in indigenous schools are known to be Musalmáns, this would imply that the greater number of the boys who are under instruction in indigenous schools have been omitted from the Census returns.

	Proportion of Male Learners in each Religion to	
	Total males of that religion.	Total male learners.
Hindu	1·58	51·1
Sikh	1·36	8·2
Hindu and Sikh	1·39	59·3
Jain	6·96	1·6
Musalmán	·95	38·2
All religions	1·27	100·0

A comparison of our figures with those of 1881 will show this still more clearly. It may be said to be a notorious fact that Mahomedan education in the Punjab, so far from having fallen back, has been increasing at a peculiarly rapid rate during the last ten years. The Departmental returns show that the number of Musalmán boys and girls in Government and aided schools has in this period risen from 39,368 to 54,114. And as we shall see further on, the Census statistics for the literate imply an increased rate of education among the Mahomedans. The immense falling-off in the number of Mahomedan learners—no less than 12·4 per cent.—which our Census returns indicate, must therefore relate to students other than those educated in Government institutions. And the educational statistics themselves bear this out, for since 1882 (the first year for which accurate figures for indigenous schools are available) the total number of Musulmáns under instruction in schools of all kinds has according to the department returns fallen from 146,980 to 128,879 or more than 14 per cent., and a large proportion of the decrease is in Musalmán pupils. Something more than 70 per cent. of the pupils in indigenous schools are Musalmán: and the omission of the learners in most of these schools has naturally had a greater effect on the figures for Mahomedans than on those relating to other religions.

	Variation since 1881 in the number of male learners.
Hindus and Sikhs	+ 4·9
Musalmán	— 12·4
All religions	— 1·5

210. Exclusion of boys learning in private schools.—It may therefore be taken for granted that our figures omit those who have learnt to read only, or to write only, or to do anything short of reading *and* writing: and that this, which in itself gives us the result which we wanted and figures which from one point of view are more valuable as a guide to the state of education in the province than the returns prepared in the Department, accounts for an extremely large proportion of the discrepancy between the Census and the departmental figures. But there are indications that is does not account for the whole difference.

In the first place we must make an exception as regards Peshâwar. The Census figures for learners in that district exceed the total of those returned in the educational tables as pupils in Government and in indigenous schools. It is possible that the departmental returns for indigenous schools in the Peshâwar district are incomplete; but there are indications that in Peshâwar our Census returns contain a larger number of indigenous students than elsewhere. For instance, the number of learners over 24 years of age, which in other districts are comparatively small, is, in Peshawar, no less than 429, and no doubt this figure includes many of those turbulent fanatics who hang about the mosques under pretence of studying theology and term themselves Tálib-ul-ilm or "Searchers after learning."

Then, again, if the deficiency in the Census figures were mainly caused by the omission of scholars in indigenous schools who were not omitted in 1881, we should expect to find the deficiency of our figures compared with those of 1881 most marked in the districts where indigenous schools were known to flourish most; whereas as a matter of fact there is a considerable increase in some of the districts where such schools are supposed to exist in large numbers and a considerable decrease in districts like Karnál and Gurdáspur where the proportion of indigenous schools is undoubtedly small. These variations are doubtless partly accounted for by the inaccuracy of the figures for 1881 which Mr. Ibbetson considered to be "less correct than any others except those for age;" but they also cast a shade of suspicion over our own returns.

The consideration of the figures by age periods again throws an unfavorable light on our present statistics for the learning. If education is progressing at all rapidly, the number of persons between 15 and 24 who are returned as literate should be at least no greater than the proportion of persons between 5 and 14 who are returned as learning, for the present literate of between 15 and 24 years of age represent the persons who were learning ten years ago. We have not the figures of 1881 by age periods, but by comparing the two periods for 1891 and assuming, as we may do, that all those learning are over 4 years of age, we find that the proportion of literate young men, so far from being less than the proportion of learning boys, is considerably greater. Even if we add to the latter the literate under 15, the figures will not be much altered, and as a matter of fact we ought to exclude a good number of the learners, namely, those who, though now learning, never do learn to read and write. Granting, as we must do from what I have said above, that there has been no real decrease in education, the phenomenon may be explained in various ways. There are a number of young men, more especially among the shop-keeping class, who are fortunate enough to be able to read and write without having ever learnt; in other words, they have picked up in the course of their work a certain knowledge of figures and accounts without having ever gone to school to learn. The large proportion of boy-learners to literate young men among Mahomedans may partly be accounted for by this, as the Musalmáns seldom belong to the shopkeeping class; but it may also be due to the return as literate of lads who have learnt only in Qurán schools, or it may reflect the real progress which has lately been made in Mahomedan education. Further, as has been noticed in para. 155 above, the figures for 0—14 include those

	Percentage of male learners 5—14.	Percentage of literate males 15—24.
All religions	4	8
Hindu .	6	12
Sikh .	5	10
Jain	27	66
Musalmán	3	4

who returned their age according to native methods as 15, while the period 15—24 include those who returned their age as 25; and the figures on the margin show how far more commonly 25 is returned in comparison to its immediate neighbours than 15 is, so that our age period 15—24 certainly includes more than the proper number of persons for a ten-year interval. Or, again, the figures may possibly indicate a better chance of life among young men who have been at school than among those who have not.

Age.	Number in each 10,000 males returning the age.
14	178
15	211
16	206
24	111
25	489
26	48

There is therefore a portion of the defect in the Census figures which cannot be due to the inclusion of learners among the literate or the exclusion of boys who are not learning to read and write. Part of this remaining defect is due to the wrongful exclusion in some cases of boys who are learning in private schools; and part—probably a considerable part—is unreal, and accounted for by the charge of the system of age returns.

211. Value of the Census Returns.—On the whole our figures for learners are probably in detail inaccurate enough. Taken in the gross, I fancy they represent roughly the number of persons learning to read and write; but they are so far superfluous that an estimate of this class of persons, which for practical purposes would have been as accurate as the Census returns, could probably have been made from departmental returns as they stood. In this province, where our departmental figures are very complete, we need scarcely again, I think, call on the Census agency to supply a return of persons under instruction.

(ii) THOSE ABLE TO READ AND WRITE.

212. Tendencies to exaggeration.—Our returns for the literate are liable to err on the side of exaggeration, and mainly for two reasons.

In the first place, although by right they should exclude all persons able to read and write who are still under tuition, we have seen above from the age statistics that there is reason to suspect that a certain number of boys under 15, at any rate, have been entered as literate though still learning. We could avoid this difficulty in future by taking statistics only for those able to read and write, without distinguishing learners from the rest. Our figures, as they stand, are in a sense misleading, for the student reading for his M.A. Examination appears as only learning, while the naked urchin who has been taken away from the primary school to look after his father's cattle may be returned as literate.

There is also of course a considerable likelihood of persons having been entered as literate whose acquirements scarcely entitle them to that name. Our rule was to enter as literate only persons who could both read and write, and we expressly refused to pass as being able to write men who could merely sign their names. But there are numbers of those returned as literate who can write only, as a Scotchman jokes, with difficulty. Many who say they can read, confine their talents to their own hand-writing. And there are many whose claims to be literate rest entirely on a knowledge of the shop-ledger. These, however, are difficulties inherent in any attempt to ascertain the numbers of those able to read and write; they are matters for individual judgment, and we must take our figures in this respect as we find them. It has been suggested that a return of the *character* written would give a better guide to the degree of education

attained; but, apart from the additional labour this would give in tabulation, the variety of terms employed and the loose way in which they are employed, would probably be very serious drawbacks to the value of such a return.

213. **General increase in literacy.**—The proportion of males who can read and write has increased 38·76 per cent. in the last ten years. The proportion able to read and write is now 5·89 per cent. of the whole, as against 4·73 per cent. in 1881. In Hazára and in the Mandí State the number of literate persons has more than doubled; the presence of a military force in the former tract and improved enumeration in both has doubtless something to say for the increase, but part of it must be real. Similarly in Hissár and Fírozpur a real increase is exaggerated by the addition to those districts since 1881 of portions of the extinct Sirsa district. The progress of 86 per cent. in the Delhi district is mainly in the city. Progress is also very marked in Farídkot and Dera Ghází Khán, and there is a considerable increase also in Gujrát, Sháhpur, Dera Ismail Khán, Baháwalpur and Kapúrthalla. In Simla, where the literate are largely immigrants from outside, the number increases, as one would expect, somewhat slowly; but the slow rate of increase in Rohtak and Gurgaon is worth noting. In Suket there has been a decrease.

214. **Greater increase in Villages than in Towns.**—The proportion of persons who can read and write is naturally greater in the towns than in the country.* But it is interesting to note that instruction in this respect is extending with greater rapidity in the country than in the towns. This implies, generally speaking, an expansion of education among a different class of people; but the caste returns, which will presently be examined, show this in greater detail. The greater proportion of increase in literacy in the country as compared with the towns is noticed in almost every district. In Hazára and Kohát the proportions are disturbed by the presence of troops on service who were counted as belonging to the urban population, and in Lahore and Delhi the attraction of the great towns, with their commercial and official openings, has caused a greater proportional increase of literacy in the townspeople; but in every other district the spread of literacy is greater in the villages than in the towns. In the Native States the comparative spread of rural education is not by any means so clearly marked; in Patiála, Jind, Nábha and Farídkot the proportion of the total population who can read and write is still increasing faster than the proportion of the rural population who can read and write; in other words, education has not yet fully spread from the towns to the country, or if it has, has not had time yet to show the effects of the development.

215. **The ages of the literate.**—The figures for the literate by age-periods which are given on the margin indicate apparently a defect in our figures similar to that noticed in the age periods of the learning. The proportion of the literate and learning between 15 and 25 to the total of that period should, if education is developing, exceed the proportion of the literate above 25 to the total of persons over 25; whereas our returns show that 9·92 per cent. of the persons of 25 years and over can read and write,

PERCENTAGE OF LITERATE MALES AT EACH AGE-PERIOD

	On total males of that age.	On total literate males.
5—14 .	1·18	4·9
15—24 .	8·37	27·8
25 and over	9·92	67·3

* In dealing with this subject in Abstract 58, I am compelled to give for 1881 the figures for the urban areas as then determined, which differ somewhat from those adopted in 1891. The average difference caused by the change of area in the total figures for the rural population is about one per cent., but the difference in the literate rural population would naturally be somewhat greater owing to the greater prevalence of literacy in towns. But the conclusions in the text are probably not affected.

while only 9·31 per cent. of the persons between 15 and 25 can read and write or are learning to do so. This may be due partly to the return as literate of persons who have picked up accounts work and the like late in life, or to the enormous popularity of the year 25 which appears as 24 in our returns; or possibly to a greater longevity on the part of the literate classes.

—	Percentage of males between 15 and 24 who are learning or literate.	Percentage of males over 24 who are literate.	Percentage of literate males who are over 24.
Hindus	13	16	68
Sikhs	11	13	71
Jains	69	74	65
Mahomedans	5	4	65
All Religions	9	10	67

The disproportion just referred to shows itself more markedly among the Hindus and Sikhs than among the Jains Among the Musalmáns the figures bear that relation to each other which we should naturally have expected in the case of all the religions.

216. Increase among Mahomedans.—The extent of literacy prevailing in the several religions is shown in the margin. The succession is the same as that observed in the figures for the learners quoted above, and the actual figures for learners among Musalmáns have for the reasons above given diminished. But a comparison of the ratios borne by the learners of each religion to the total number of learners with the ratios of the literate in each religion to the total literate, indicates a considerable increase of education in late years among the Mahomedans; for, although the number of literate Musalmáns is only 19·5 per cent. of the total number of literate, the number of Musalmán learners is 38·2 per cent. of the total learning. A comparison of our returns with those of 1881 shows this still more clearly, for while the number of Hindus and Sikhs who can read and write has increased 36·8 per cent., the number of literate Musalmáns has increased 46·9 per cent. The increase is found all over the province; it is less marked in Native States, but in British territory it is equally noticeable in the east and in the west. This increase, accompanied as it is by a corresponding increase in the proportion of boys really under education, is one of the most encouraging of the facts brought to light by our figures.

—	Percentage of Literate Males in each Religion	
	On total males of that religion.	On total literate males.
Hindus	9·4	65·7
Sikhs	7·9	10·4
Jains	47·8	1·4
Musalmáns	2·3	19·5
All Religions	5·9	100·0

—	Increase per cent. in the number of literate since 1881.
Hindus	31·9
Sikhs	80·2
Hindus and Sikhs	36 8
Jains	38·5
Musalmáns	46·9
All Religions	38·8

217. Literacy among the Sikhs.—From a reference to Abstract 59, it will be seen that, if we take into consideration the male population alone, the Sikhs possess a comparatively large proportion of literate members, not so large in the towns as the Hindus, but larger in the country, and in both town and country much larger than the Musalmáns. There is too a considerable increase in the proportion both of learners and literate since 1881, but the increase is much arger in the literate than in the learners. And the proportion of Sikh men between 15 and 24 years of age who are literate is larger than the proportion of Sikh boys under 15 who are learning, a fact which taken by itself points towards a falling-off in the rate of education. Moreover, the proportion of literate Sikhs to the total literate

—	Number of Sikh males in every 10,000.	
	Learning.	Literate.
1881	111	135
1891	471	784

population is 10·4 per cent., while that of the Sikh learners to all the learners is only 8·2 per cent. So that, although there is a very considerable increase of education among the Sikh population since 1881, the general tendency of our figures, so far as we can trust them, is to show that education is not now being carried on at quite the same *rate* as in the previous decade.* We get no help from the departmental returns in this matter, as they do not distinguish Hindus from Sikhs; and even if they did, we should be very uncertain as to whether the same meaning was to be applied to the word "Sikh" as in the Census Tables.

The effect of religion on education is shown in some ways most truly by comparing the proportion of literate in each religion not for the province at large or in big groups, but in separate castes. For instance, the figures quoted in the margin for certain tribes which profess more than one form of faith are interesting, so far as they show that in classes which contain a large proportion of Sikhs, such as the Jats, Kaláls, and Tarkháns, the Sikh element is the best educated, or nearly so. They also show very clearly how the better education of the Hindus is largely a matter of class, not of religion; the Hindus are well educated because the Brahmans, Khatrís, Aroras and other prominent Hindu castes are well educated; but in large castes, like the Jats and Rájpúts, which contain a very considerable Hindu element, the Hindus are either no better educated, or worse educated, than the Musalmáns of the same caste.

—	Percentage of Literate Males on total Males of the same Religion.		
	Musalmán.	Sikh.	Hindu.
Jat	·75	1·06	·47
Rájput	1·6	·09	1·6
Kalál	2·4	4·9	8·9
Tarkhán	·6	1·4	·8
Kumhár	·4	·09	·4

218. Literacy among Buddhists.—The following remarks are made by Mr. Diack, Assist. Commissioner, Kulu, regarding the state of education among the Buddhists of Láhul and Spiti:—

Among Budhists the proportion of educated persons continues very high, though it is lower now than in 1881, being 158 under instruction, and 1,089 able to read and write in each 10,000 males, compared with 213 and 1,293 in 1881. The present figures include in addition to the Budhists of Spiti those of Lahul, who were returned as Hindus and Budhists at last Census. For comparison, therefore, between the present and the previous returns the figures for Spiti and Láhul must be considered separately:—

—	Per 10,000 Males.	
	Learning.	Able to read and write.
Spiti	58	1,013
Láhul	344	1,354

In Spiti the proportion of literate appears to have diminished, but this result is probably due to the more accurate enumeration now obtained, both of the total population which is ascertained to be much larger than was estimated in 1881, and also of the educated, of whom smaller numbers have been returned than at last Census. The proportion of educated persons, however, still continues very high, and in Láhul it is still higher. Mr. Anderson was doubtful whether at the last Census a number of persons had not been returned as literate who were able to read only and not to write. This was probably the case, but only to a small extent, and I do not think that the present figures are open to suspicion. It must be remembered that nearly the whole of the male population of Spiti receives some education at the monasteries; the heir to the family estate goes, when a boy, to the ancestral cell with his younger brothers, who are to spend their lives there, and passes two or three winters there under instruction. Consequently, nearly every man can read, and the proportion who can write as well can scarcely be less than is now represented. Dur-

* It is probable however that Urdu-writing enumerators may in many cases have failed to enter as learners boys who were learning the Gurmukhi character, which is largely used by the Sikhs.

ing the progress of settlement operations in Spiti I was surprised to observe how readily most of the landowners were able to decipher the entries relating to their lands made in the Tibetan character in the statements of their holdings made over to them.

219. Literacy by Caste.—The figures have been now abstracted for the first time by caste, and the results are interesting.* The foreign races and their cognates, mainly Europeans and Eurasians, have, as one would have expected, the greatest proportion of literate persons in their ranks. Of the Europeans, 81·6 per cent. are educated, while of the Eurasians, who are more generally married, and have a larger proportion of children in the country, 60·4 per cent. are educated. The Jews, Armenians, and Pársís, of whom the two latter at least are almost entirely occupied in trade, are well educated. The Qazzilbásh too, a tribe of Afshár Turks from Khurasán, who are represented in the Punjab by influential colonies in Pesháwar and Lahore that have mostly immigrated from Kábul, show a comparatively high percentage of education, due to the position of their leaders and to their good connections in Persia and Afghanistan.

—	Percentage of Literate in the Class	
	On the total of the class.	On the total literate.
Agricultural	1·44	22·07
Professional	7·69	20·26
Commercial	19·78	44·05
Artisans, etc.	·88	8·60
Vagrants, etc.	·68	·36
Foreigners	43·53	3·80
All races	3·26	100

Among the natives of the country the commercial classes contain nearly a half of the total literate population. They have for some centuries almost monopolised the education of the country and still retain the foremost place. Twenty one per cent. of the Aroras, 22 per cent. of the Khatris, 23 per cent. of the Banias and Súds, and 25 per cent. of the Bhábras, can read and write. The three great trading castes, the Khatrís, the Banias, and the Aroras—contribute over 40 per cent. of the literate population. The degree of education in these higher trading classes seems to vary with the degree in which the caste is exclusively devoted to trade, the degree in which it adopts the higher walks of commerce, and the degree in which its main seats approach geographically the commercial centres of the North-West Provinces. The commercial population is mainly Hindu, and the Mahomedan commercial castes, such as the Paráchas and Khojas, who, as a whole, follow the lower forms of trade, are much behind the Hindu commercial castes in education. The extent of learning among the peddling and carrying communities, such as the Bhátias, Labánas, Banjáras, and the like, is naturally much inferior to that found in the higher trading circles.

In the professional class, which stands next in order of education, we have to deal with two different kinds of castes. The first are those which minister to the religious or social wants of the people—the Brahmans, Saiads, Faqírs, Mírásís and the like. Ten per cent. of the Brahmans are literate, and they represent 14 per cent. of the literacy in the province. The Saiads, who do not bear towards the Mahomedans the same exclusively religious position that the Brahmans do to the Hindus, show an educated percentage of 6 per cent. Among religious devotees 5 per cent. can read and write. A fair percentage of Bháts can do so, but the proportion of literate among the Mírásís and the Bharais is petty enough, and that among the mere minstrel and actor class smaller still. The miscellaneous class of Musalmáns with pretensions or hereditary claims to learning, who have been grouped together as Ulamá, show a literate percentage of 13 per cent.

* In dealing with the distribution by caste in this paragraph, I have ignored the presence of female education, and all the percentages quoted are on the whole caste, male and female.

Turning to the castes which compete with the trading classes in providing clerks and officials for Government and commercial employ, we find the Kaiaths, a foreign race of writers from Hindustán, very markedly possessed of education; 27 per cent. of their number can read and write, and of all the prominent castes in the province this is the best educated. Of the Muhiál Brahmans 16 per cent., and of the Bangálís 4 per cent., are literate, but this does not represent the true state of education among the clerks from Bengal; for on the one hand many of these are returned as Brahmans or under other castes, and on the other hand, many of the Bangálís of our returns are men of the vagrant caste of the same name.

Among the agricultural community one person in 65 can read and write, or 1·4 per cent., as against the 7·7 per cent. of the professional and 19·8 of the commercial classes. But the number of agriculturists is comparatively large, and the literate among them represent 22 per cent., or nearly a quarter of all the literate in the province. Of these one-half, or 11 per cent. of the whole number of literate, are Jats and Rájpúts, the main agricultural castes of the Punjab. The proportion of education is very marked in the Mahomedan tribes of the centre and north-west: 1·6 per cent. of the Khokhars, 1·2 per cent. of the Awáns, 2·8 per cent. of the Gakkhars, and 3 per cent of the Mughals can read and write. It is encouraging too to observe that nearly 2 per cent. of the Patháns in our territory are returned as able to read and write. That mixed assortment of Musulmáns who have been returned as Shekhs show a high degree of education, 3·8 per cent. of their number being educated: these men are found very largely in towns as well as in villages, and are only classed as agriculturists in our returns for want of a better classification. Shekh is not an uncommon title for a Musulmán to take who has raised himself from a low position by means of his education. The tribes who are best at agriculture are not by any means necessarily those who are best educated: the Sainís, it is true, show a considerable proportion, 1·5 per cent., who can read and write, and the Kambohs 1·2 per cent.; but of the Arians only ·7 per cent. and of the Málís only ·4 per cent. are literate. It will be noticed too that in the hills the Ráthís, Kanets and Thakars are all very much better educated than the Ghiraths. Among the lower castes—the artizans, the menials and the vagrants—not one in a hundred can read and write. The best education is found, as one would expect, among the higher artizans. The goldsmith, who is more allied to the commercial classes and is in fact a kind of inferior Arora, is well educated; and 7 goldsmiths in a hundred can read and write. Of the Kaláls 9 per cent. can read and write, but this figure is reached by the inclusion among Kaláls of that large branch which is occupied in clerks' work, Government service and the like, and who have nothing to do with distilling. The cotton stamper, or Chhímba, is well educated. So, as a rule, is the dyer, or Lílárí, and carpenter, or Tarkhán; and also, though to a less extent, the blacksmith or Lohár. The proportion of Kashmírís who can read and write is comparatively great—much greater than that of the Juláhas, or weavers of this country.

And so we can go on making an interesting comparison between the various crafts. The proportions for each of the principal castes will be found in Abstract 60 and the actual figures in Abstract 61. By the time we get to the lower menials and the vagrant tribes the proportion of literate persons becomes very insignificant; but it is noticeable that in almost all these tribes there will be found some few who can read and write, when twenty or thirty years ago such attainments were in all probability absolutely unknown. There is not much to boast

of as long as only one Chamár in 700, or one Chúhra in 500 or (*horresco referens !*) one Dhának in 2,800 can read and write; but there is something of encouragement in knowing that reading and writing are not absolutely unknown even among Changars, Sánsís, Hárnís, Mahtams, Báwarias, and other such castes, some of which we are too apt to look on as irrecoverably illiterate.

220. Knowledge of English.—The returns of the present Census also show for the first time the extent to which the English language is known among the people. All persons entered as literate were required to state the language they knew best, and to mention English, if they knew English as well as that language. In abstracting, however, we only took out the number of those knowing English. There is of course no possible check on the accuracy of each person's reply on this point, nor is there anything to indicate the extent to which each person knew English; but there is no reason to suppose that our figures are over- or under-stated; and, as they stand, they are interesting and valuable.

Of the 45,446 persons returned as knowing English, 26,172 are Europeans or Eurasians. Among this class the point of interest is to ascertain the number that do *not* know English. The deficiencies among the British are probably mere errors due to private schedules being improperly filled up. Among the literate European foreigners in the country, 47 are according to our returns in the unfortunate position of not knowing English. Sixty literate Eurasians are returned as ignorant of English, and I am informed that there are reasons for looking on this melancholy return as not other than true. But speaking generally, our figures show that of 27,113 literate European and Eurasians in the country, 26,172 knew English, and we may assume that practically all the literate Europeans and Eurasians are acquainted with English.

Putting aside from consideration the European and Eurasian population, there are 19,274 persons knowing English, that is to say, about 8 persons in 10,000, or 1 in 1,300. The number seems small when compared with the extent to which English is taught. There were 10,500 Natives learning English in 1881 and 19,000 in 1891 according to the returns of the Educational Department; and a considerably higher number of persons must have been taught English in the last generation than that now returned as knowing the language. But most of these are taught the merest rudiments and forget the little they have learnt very soon after they leave school. It is probable that our returns indicate fairly closely the number of men who may be said to know the language sufficiently to read an ordinary book and carry on with fair fluency a conversation in the language. The number of men who know English in the sense of having received a thorough English education is of course very much smaller than that of those shown in our returns as knowing English.

221. Castes of those knowing English.—The examination of the figures showing the castes of those who are returned as knowing English is interesting. It would appear that 1 Native Christian in every 10 knows English, but the figures for Native Christians may possibly be exaggerated. Among the other classes of the community the order followed is the same as that observed above with regard to literacy, that is to say, that the commercial classes are most advanced; then come the professional, then the

	Percentage of those knowing English	
	On total of the class.	On the total natives knowing English.
Agriculturists .	·03	22
Professional . .	·2	23
Commercial . .	·38	37
Artisan and Menial	·02	8
Native Christian .	10 4	10

agricultural, and then the artisans and menials. The number of vagrants knowing English is inappreciable. But though the classes are ranged in the same order with reference to their knowledge of English, as with reference to their ability to read and write, the one accomplishment is not found in exactly the same proportions as the other, and the variations are worth observing. The commercial classes, though more generally literate, have fewer persons knowing English among them in proportion to the literate than any of the other three classes noted in the margin; and this would support the view mentioned above in paragraph 212 that a large number of the petty traders have returned themselves as literate who have not been educated to understand anything beyond the merest business routine. As in the case of mere ability to read and write, we shall find a very marked superiority as regards English education among the Bhábras, and a marked relative inferiority among the Aroras. But the Khatris, of whom a very normal number are able to read and write, are further forward than any other of the commercial castes in their knowledge of English. The Bhábras and Aroras are almost exclusively given up to commerce and shop-keeping, whereas the Khatrís appear in many walks of life, and not a few of them are clerks and writers in Government offices, where a knowledge of English is more necessary than in ordinary commercial business.

—	Percentage of English-knowing or literate in each class.
Agricultural	2·3
Professional	2·6
Commercial	1·9
Artisan and Menial	2·0

The castes which seek employment under Government or in the purlieus of the law, where a knowledge of English is becoming daily more indispensable, are, as one would expect, the most conspicuous in knowledge of English. The foremost of all are the Káiath clerks from down country, of whom more than 5 per cent. are acquainted with English. After the Kaiath, *longo sed proximus intervallo*, comes the Khatrí and Muhiál, then the Súd and Kalál, and, lastly, the Shekh and the Brahman, who belong to large and wide-spread castes, occupied in many different walks outside the offices and the courts.

—	Number per thousand knowing English.
Káiath	51
Khatri	9
Muhiál	9
Sud	6
Kalál	6
Shekh	3
Brahman	2

The knowledge of English among the agricultural castes is, as our figures show, very much below that of the commercial and professional classes, and our returns are exaggerated by the inclusion as agriculturalists of the Shekhs and Mughals, who are largely inhabitants of towns. Putting these apart, the proportion of English-knowing persons is, just as the proportion of literate is, very marked among the Mahomedan tribes beyond the Salt Range, more especially among the Gakkhars, Khokars, and Patháns. There is also a fair proportion among the Jats, and a larger proportion among the Rájpúts, who know English. In the other castes the figures are too small to be reasonably dealt with.

So too are the numbers among the artisans, menials, and others. The Kaláls—or at any rate the branch of them who are not engaged in distilling—are not properly to be classed as artisans, and have been noticed above. The Sunárs and Chhímbas, whose superiority in literary education we noticed above, maintain it in the knowledge of English; but among the remaining castes the numbers of English-knowing persons are generally very insignificant.

(iii) THE ILLITERATE.

222. Comparison with other Provinces and Countries.—The figures for the illiterate are of course only the residue after subtracting the number of literate and learning from the total population, so that they give no new information. The only reason why I notice them here is that they form the best basis for a comparison of the education in this province with that in other provinces and other parts of the world. The picture presented on the margin is not flattering to our Province; but though we have started late, there is reason to hope that we may overtake some of the more forward provinces as the years go on.

—	Number of illiterate males per 1,000 males.
North-West Provinces (1881)	942
Punjab (1881)	937
Punjab (1891)	927
Bengal (1881)	913
India (1881)	909
Bombay (1881)	888
Madras (1881)	862
Portugal	750
Italy	623
Lower Burma (1881)	539
Ireland	446
New Zealand	252
England	(not known)

FEMALE EDUCATION.

(i) LEARNERS.

223 The meaning of the figures.—The discrepancies between our return for learners and those of the Education Department are shown on the margin, and there were even greater discrepancies in 1881. There are several *primâ facie* reasons for distrusting the completeness of any figures for female learners which are obtained at a Census. In the first place there is the general hesitation which people have in stating any facts regarding their zanánas. Then there is the feeling that writing is not an accomplishment proper for women of reputable character. But I am not sure that these considerations have much influence in this province, and in some classes of families at least the tendency would be to exaggerate the education of the female members. A more serious ground of distrust would be that, owing to the number of girls at school being so few, the enumerators on their rounds would often omit to ask the head of the household whether the girls were at school, and would, as frequently as not, assume that all the girls in the family were to be entered as illiterate. It is worth noticing also that more than half the girls entered in the educational returns learning in Government and aided schools are of 7 years of age and under; so that their age as well as their sex would tempt the enumerator to make no enquiries regarding their education.

—	NUMBER OF FEMALE LEARNERS.			
	BY DEPARTMENTAL RETURNS.			By Census returns.
	Government and Aided Schools.	Private Schools.	TOTAL.	
Hindus and Sikhs	4,294	1,136	5,430	1,956
Musalmáns	3,918	10,715	14,633	3,942
All religions	10,658	11,999	22,657	8,209

The differences noted in the margin above are, however, mainly attributable to other causes, and when examined are not so startling as they appear at first sight to be. On the one hand, few, if any, of the 11,999 girls who are said to be

learning in private schools are learning to read and write, while our Census returns include only those who are learning to read and write. At the same time there are a certain number in the aided and Government schools who are little more than rote scholars. Taking this into consideration there is little to object to in our figures for Musalmáns. On the other hand, the enumerators were mainly Urdu writers, and education in this province is rightly or wrongly considered be almost exclusively confined to Urdu, so that a part of the very large number of Hindu and Sikh girls who are studying in Gurmukhi alone may very probably have been left out of account, and this supposition is supported by the facts that our figures are singularly deficient in the Central or Sikh districts, where female education is notoriously strongest. As a return of girls learning to read and write Urdu, our figures are probably fairly correct.

Whatever the cause of the discrepancy between the Census and the Departmental returns may be, it would appear to be less operative now than it was in 1881, for the Census figures of 1891 approach nearer to the Departmental figures for Government and aided schools; and there is an increase of 35 per cent. in the Census figures since 1881, as against an increase of 7·3 per cent. in the Departmental figures for Government and aided schools. The figures of the Department for Government and aided schools are probably nearly correct; but the figures supplied in the educational returns for private scholars fluctuate violently from year to year, and are apparently not so trustworthy.

(ii) FEMALES ABLE TO READ AND WRITE.

224. **Value of the figures.**—There may have been, as in the case of the learners, a certain amount of neglect in the enumeration of literate women; but there is no reason to suppose that their numbers have been in any way intentionally concealed. Our figures show that one woman in every 577, or, omitting Christians, one in 770 can read and write, and that one woman can read and write for every 40 men that can do the same. And the general impression thus given is that the numbers have been exaggerated. It would be a mistake to test them by a presumed outturn of literate females based on the Departmental returns for learners; for, as already noted, more than half of these learners are under 8 years of age, and from the fact that in 1890 only 726 girls out of 9,012 learning in primary schools went up for the lower primary examination, we may conclude that a very large proportion of girls in Government and aided schools never learn to read and write. It is not improbable that, as in the case of the literate males, our figures, especially towards the frontier, include a certain number of persons who have learnt the Qurán by heart only, and cannot read and write.

225. **The main results shown.**—The number of literate women is, as would be expected, far larger in the town than in the country. They are found in largest numbers in the Simla district, where a fair number of them are Europeans. Putting aside Simla and excluding the Christian population we find the largest proportion of literate females in Pesháwar (where they are probably mostly Persians and Kábulis), and after that in Ráwalpindí, Delhi, Lahore and Amritsar. As already noted, the numbers in the frontier districts are probably swelled by the inclusion of women who know only the Qurán by rote.

The gradual breaking down of the prejudice (if there is any) against return, ing the women as literate would cause a certain, though probably only a slight artificial increase in our figures since 1881. Setting this aside, we find that the

number of literate women has during the decade more than doubled. The rate of increase has, according to our returns, been most rapid in Nábha, Hazára, and Gujrát, but very marked also in Sháhpur, Gurgáon, Kapúrthalla, Jind and Jhelam. These results bear no ascertained relation to the facts as understood in the Education Department.

The number of literate females is larger among the Hindus and Sikhs than among the Musalmáns, and the increase since 1881 has been greater among the former than the latter. The proportion of Christians able to read and write has fallen from 43 to 33 per cent., but this is due mainly to the large additions of comparatively uneducated women to the Christian community since 1881.

—	Number of literate females	
	In 1881.	In 1891.
All Religions	9,269	20,206
Christians	3,601	5,185
Hindus and Sikhs	2,904	8,709
Jains	26	171
Musalmáns	2,707	6,009

If we grant the equal value of the figures for literate and learning, we can estimate progress as we did for males by an examination of the ages. From these it would appear that education was stationary or progressing, except among the Sikhs; but if we hold, as we probably may, that the figures for the literate are in excess while those for the learning are deficient, our age returns would probably indicate a development in all the religions, and not least among the Sikhs, among whom the figures for learning are especially deficient owing probably to the exclusion of the Gurmukhi learners.

—	Percentage of females.	
	Literate and learning 5—14 to total girls aged 5—14.	Literate 15—24 to total females aged 15—24.
All Religions	·4	·3
Hindu	·2	·2
Sikh	·3	·5
Jain	1·0	1·0
Musalmán	·3	·2

226. The Castes of Literate Females.—As among the population at large (paragraph 219) so among the females the highest proportion of literate members is found among the commercial castes, and the other classes of the community follow in the same order. The highest proportion in individual castes are found among castes which we have classed as professional, such as the Káyaths (6·82 per cent.), and the Ulamá (2·16 per cent.), but education is more general among women of the commercial castes, among which are the Arora (·57 per cent.), Bania (·26 per cent.), and Khatrí (·73 per cent.). Numerically speaking the Aroras contribute more educated females (1,763) than any one native caste, though the Khatrís (1,452) and the Jats (1,423) are not far behind. The foreign races, including the Europeans, of course contribute the largest proportion of literate females among the population, *viz.*, 26·2 per cent., but after them we find the Aroras giving 8 7 per cent., the Khatrís 7·2 per cent., and the Jats 7 per cent. The proportions of education among females in different centres will be found generally to correspond fairly closely with those already noted for males; and the general rule is that the education of the females follows—but unfortunately at a great distance—that of the males.

—	Percentage of literate to total females in the class.	Number of literate females.
Agricultural	·1	5,809
Professional	·35	3,428
Commercial	·48	4,045
Artisans, etc.	·041	1,500
Vagrants, etc.	·036	76

The chief centres of female education, as shown by our returns, are Lahore and Peshäwar, though, in the case of the latter, Musalmán education very often

means little more than a slight knowledge of the Qurán. The castes which have the greatest number of educated females in the Lahore district are the Aroras (102), Banias (114), Brahmans (105), Jats (50), Kashmírís (52), Khatrís (130), Patháns (56), Saiads (68), and Shekhs (121). In Peshávar the most literate caste are the Aroras (379), Khatrís (73), Patháns (322), and Saiads (80). The enterprise of the trading classes of the frontier is perhaps nowhere better shown than in these returns.

227. **Knowledge of English.**—The figures for female English education are perhaps the most melancholy of the many melancholy statistics which the present Census has brought forward. Of the 4,890 women who are returned as knowing English, 3,575 are Europeans, 602 are Eurasians, 6 Armenians, 595 Native Christians, 6 Jewesses, and 29 Pársís, leaving only 143 unconverted native females in possession of a knowledge of English. And even this is considered by those who know best to be a gross exaggeration! The numbers are largest in Lahore, where 49 non-Christian native women are entered as knowing English. Fifteen of these are returned as Shekhs, 23 as Khatrís, and the rest are Aroras, Rájpúts, Brahmans, Bangálís, Káyaths, etc. In Ráwalpindí there are (excluding the Pársis) only 5, and in Ambála (excluding Jewesses and Pársís) only 10, non-Christian females who know English. In the whole of the Native States of the Province the returns (excluding Christians, Jewesses, and Pársís) show only 1 Faqírni and 1 Ráthí who know English, and even these entries look extremely doubtful. The castes in the province at large who return most English-knowing women are noted in the margin. Of the numbers returned, 49 are of the agricultural, 37 of the professional, 49 of the commercial, and 8 of the artizan classes. Some of the Chúhra women who attend on European ladies as domestic servants, know colloquial English fairly well, but, not being literate, they have not been returned in the Census as knowing English.

Jats .	6
Rájputs	10
Shekhs	19
Patháns	8
Brahmans	13
Saiads	1
Káyaths	8
Aroras	[illegible]
Khatrís	

(iii) ILLITERATE FEMALES.

228. **Comparison.**—If the numbers of the learning and the literate in our returns are in error, those for the illiterate must be also in error; but the error will in any case be very small in comparison to the total number of the illiterate. The figures given in our tables are compared in the margin with those of the other provinces and countries, which were brought into comparison with the Punjab in respect of the figures for males in paragraph 222 above.

	Number of illiterate females in every 1,000 females.
North-Western Provinces (1881)	998
Punjab (1881) . . .	998
Punjab (1891) . . .	997·5
Bengal (1881) . . .	997
India (1881) . . .	996
Bombay (1881) . . .	993
Madras (1881) .	991
Lower Burma (1881)	964
Portugal . .	892
Italy . . .	764
Ireland . .	499
New Zealand .	275
England . .	(Unknown.)

CHAPTER IX.

THE LANGUAGES OF THE PEOPLE.*

229. **The value of the returns.**—The returns of language are generally valued for the insight they give into the nationalities among the people enumerated or the nationalities which have immigrated into the area under Census. But in the present Census we have a direct return of castes and a direct return of birthplaces, which show more clearly than any language returns can do the races and immigration of the people, and beyond acting as a check on the above returns the main use of our language figures is to show—and this very imperfectly—the spread or decrease of the various vernaculars in use. The results might be of some value from an educational point of view; though, even if the indications they gave were fairly correct, it would be idle to expect any marked changes to be shown in the short interval of ten years which lies between the two enumerations. The remarks I shall make in this chapter will be confined to a short discussion, firstly, of the general character of each of the more common languages; secondly, of the varieties or dialects which have in our returns been included in each of these languages; and thirdly, of the trustworthiness of the results indicated and the conclusions that may be drawn from them.

The chief difficulty lies in the matter of names. The orders to the enumerators were that the mother-tongue of each person should be entered under the name applied to it by that person, and supervising officers were fiercely cautioned against substituting names of their own. But the peasant as little knows that he is talking Panjábí or Hindí as M. Jourdain knew he was talking prose; and it would be very difficult to get any definite answer from him without a certain degree of prompting. The question is whether such prompting should be officially recognized, or whether the official notification of the name under which the language of the district is to be returned is not a greater evil than that which it is intended to cure. That such official notifications are given out by local officers in spite of all instructions is obvious. In Karnal, for instance, Hindí and Urdu were under orders entered as Hindustání; in Rájanpur the common dialect of the people was under orders entered as Jatkí; and the large prevalence of entries of Marwárí in Nárnaul, Hindí in Lohárú, and Panjábí and Hindí in Baháwalpur, which will be noticed later, show clearly enough that the enumerators were working under some general orders on the subject. Mr. Younghusband, Deputy Commissioner of Dera Ghází Khán, writes strongly in favour of some system by which, when different words are applied to the same language, one should by authority be selected and the people asked "Is your mother-tongue such and such a language, and if not, what is it?" I think myself that in following such a prescription we should be ill of the medicine as we were before of the disease, but am not myself prepared to recommend any way out of the difficulty other than that of omitting the language returns altogether as being untrustworthy and unnecessary.

230. **Hindustání-Hindí.**—Europeans, when speaking of the language commonly used in the North-West Provinces and in the south-east of the Punjab,

* See Abstracts Nos. 51 to 53 at the end of the volume.

MAP OF THE PUNJAB

showing the

PREVALENT LANGUAGE IN EACH TAHSIL

- *Hindustani-Hindi*
- *Panjabi*
- *Pahari*
- *Jatki (Multani or Hindki)*
- *Pashtu*

YAGHISTAN

KASHMIR

CHINESE EMPIRE

NORTH-WEST PROVINCES

BILOCH TRANS-FRONTIER

BRITISH BILOCHISTAN

BIKANIR

SINDH

JAISALMIR

RAJPUTANA

70° 74° 78°

32° 28°

Scale—1 Inch = 80 Miles

100 50 0 100



Litho. T. C. Press, Roorkee.—No. 1588a

generally make a more or less marked distinction between Hindustání or Urdú on the one hand, and Hindí on the other. The former names are given to the form of the language which contains a larger admixture of Persian phraseology and which is written in Persian characters, while the latter is applied to that variety of the tongue of which Brij Bhásha is the literary type, and which is written in the Deva Nágrí character. Natives of education make much the same distinction between the names, but not with the same decisiveness as we do. They are apt to give a wider significance to Hindustání, and to include in it the rustic forms of speech which we should class as Hindí, and they will apply the term Hindí to dialects such as Panjábí or Jatkí, which we look upon as distinct in type from the linguistic basis common to Hindustání and Hindí. This view is, for instance, adopted by Baron Hügel, who in his travels talks of two chuprásís "having my name engraved in Hindustání *and* Persian on their breast-plates;" where, as the Hindustání and Persian characters are identical, the former word must apply to the Nágrí or Hindí method of writing. Among the less educated classes of the native community, of course, the terms are used with a still greater intermixture of meaning; but there is, perhaps, a general suspicion among them that it is more elegant to say that one talks Hindustání than to say one talks Hindí. Hindustání, too, is the form of the language commonly taught in our schools: and the result of this is that many a man who never dreams of using anything but Punjábí or Hindí in addressing his equals or inferiors will address his superiors in Hindustání and write in the Persian character. Such men have doubtless very frequently returned their mother-tongue as Hindustání or Urdú. Quite apart, therefore, from the fact that the dialects indicated by the two terms do in practice run into each other by imperceptible degrees, the Census returns can give no real clue to the respective prevalence of Hindustání or Urdú on the one hand, and of Hindí on the other. The distribution of the figures actually returned under the three heads illustrates the difficulty very clearly. A very large proportion of the people in each of the south-eastern districts has been returned as speaking Hindustání, although the bulk of the peasantry in those tracts notoriously speak what we should describe as Hindí. It is most improbable too that, in our sense of the words, the mother-tongue of 20,000 people in Lahore should, as the returns pretend, be Hindustání. The greater number of the persons in Lahore who have so returned their language may be conversant with the Hindustání which we recognize as such; but very few of them really talk it in their homes. Then, again, towards the western frontier, the term Hindí is, like Hindkí or Hindko, applied to the language of the country, whatever that may be, in contradistinction to the language of outside races, such as the Patháns or Bilochis. It is impossible in each case to ascertain how many of the persons in these tracts who returned their tongue as Hindí may speak the Hindí of the Brij-Bhásha type, and how many may speak a local dialect which they return as Hindí. I have ventured to re-classify the figures for the districts marginally noted, and have classed all the Hindí returns in the north-west as Panjábí, and all in the south-west as Jatkí. In doing so, I must be in the main right, as the numbers of persons who speak the Hindí of the south-east must in the west bear an infinitesimal proportion to the number who have returned their mother speech as Hindí.

Hindustání	3,575,699
Urdú	27,448
Hindí	537,483

Hindí N. W. (Panjábí).

Ráwalpindí	1,676
Hazára	12,500
Peshávar	1,000
Kohát	1,171

Hindí S. E. (Jatki).

Bannú	11,016
Dera Ismail Khán	1,14,357
Dera Ghází Khán	476,51
Bahάwalpúr	1,39,571

A re-classification of this nature helps to bring our figures for the larger groups which I have termed Hindustání-Hindí more into conformity with facts;

but for the reasons I have given above, our language returns give us no true indication of the extent to which the Hindustání-Urdú speech is used in relation to the Hindí form of the language; and even if the returns of 1881 did not, as they do, omit to show any distinction between Hindustání and Hindí, the uncertainty in the meaning of the term used would preclude us from ascertaining the relative progress of the two dialects during the last ten years. It is a matter of some interest to know how far the more refined form of the language is ousting the rural Hindí from common use among the people; but this is a point on which our statistics will not avail us. The degree in which the Hindustání-Hindí group of dialects is invading the Panjábí or Bágrí groups is to a certain extent indicated by our figures; and I shall return to this point presently.

Meantime let us look at the other returns which have been classed under the head "Hindustání-Hindí." Foremost among these is Púrbia, a distinct dialect used by the low caste immigrants from Oudh and its neighbourhood, who are chiefly to be found in and about our garrison towns. This language has been returned from every district in the province, but the greater number of Púrbia speakers are, as might be expected, in districts where there are, or have been, British cantonments. The total number returned as speaking Púrbia has increased remarkably—81 per cent.—in the last ten years. The increase is doubtless in part real, for the number of immigrants from Oudh alone has increased by 32 per cent.; but the term Púrbia is not applied, in this province at least, so definitely to the particular dialect abovementioned as to render any further inference safe. Almost any low caste immigrant from the North-West Provinces is known vulgarly as a Púrbia; and the language he talks would in the same way be regarded as the Púrbia language. Some of the district figures under this head show large variations from those of 1881, which cannot be explained except by supposing a variation in the application of the name of the language.

Púrbia is the only one of the Hindustání-Hindí dialects returned at the present Census in which the figures denote anything of value. In the other cases either the names do not denote real dialects, or the figures returned for real dialects are misleading. Rohtakí, Dehlí, Riwárí-kí, Mainpurí, Bandelkhandí, Jagdispurí, Jhánsí, Talwandí, Jainpurí, Farrukhábádí and Murádábádí are names given here and there, mostly in the south-east of the province, to languages spoken in the places in question; and they could each no doubt be classed under one or other of the dialects into which philologists divide the Hindustání-Hindí language; but the wider terms Hindí, Hindustání, etc., have been so largely returned that the figures given by any such classification would be ludicrously incomplete. In the same way, those people who live in the tract known as the Des, Bángar, or Hariána, which stretches across the east of Hissár and the west of Rohtak, have returned their language as the language of the country they live in, though it differs little or nothing from the ordinary rural Hindí. And, similarly, more than a hundred thousand persons in Jind described their language as Nágrí, meaning thereby the ordinary Hindí which is written in the Nágrí character. On the other hand, we have 1,867 persons in various districts returning Brij-bhásha, a true dialect, which is taken by philologists as the type of the modern literary, or high, Hindí; but the name is a common one in the mouths of the people, and it is not improbable that it has been entered in some cases by a semi-educated enumerator as representing his description of a peasant's ordinary Hindí, while in other cases the same name would be returned by

	Jind.	Hissár
Khádírí	1,070	13
Deswalí	.	51,559
Hariána	43,418	132

literary purists as being the language of the Mathra district which they were trying to live up to. Jaipurí, which is recognized by philologists as a true variety of Hindí, is a form of the language which has been influenced by the neighbouring Bágrí or Marwárí dialects of Rajpútán. The Jaipúrí country is known in the south-east of the Punjáb as the Dakhnád, and the language of Jaipúr as Dakhní or Dakhnandí. I have included 2,604 persons who returned this language in Hissár under the Hindustání-Hindí group; but there are 411 others in different districts and States of the province who have returned the same tongue and whom, in default of better information, I have considered to be speakers of Maráthí. The language of the Meos, in the south of Gurgáon, appears in our returns as Mewáti, and that of the Ahírs, which is more particularly the language of the tract round Narnaul, Kanaund, and Riwári, appears as Ahírwatí; but these names denote forms of speech which differ little, if at all, from the ordinary Hindí of the south-east of the province.

Tanáwarí, returned by 7 persons in Hazára, is doubtless Tanáwalí, and should have been classed with Panjábí. *Dádrí* returned by 12 persons, also in Hazára, may be a misspelling for Dárdí, the language of the Dárds. *Párdí* is said to mean the language spoken the other side (pár) of the Jamna: it has been returned from Hissár only. *Gursen* or Ugar-sen (also returned from Hissár) is said to refer to the name of a tract lying around Ríwárí and Gurgaon. *Narok* is stated to be the name of a tribe of Rájpúts towards Jodhpur. *Khádrí* returned from Jind, means the language of the riverain, and I have presumed this to refer to the Jamna riverain where the language is Hindí, and not to the Satlaj riverain, where Panjábí is spoken. Regarding *Tarrarwatti*, *Kelog*, *Kándhí*, *Kalelí*, *Narrat*, and *Hardoi* I have no information; the last named was returned in the Pind-dádan Khán tahsil of the Jhelam district, the rest in the Hissár district.

231. **Bágrí.**—Bágrí may from one point of view be looked on as a dialect of Hindí, on the same footing as Jaipurí or Kanaují; from another as a separate language, on the same footing as Panjábí. For the purposes of our tables the latter view has been taken. The original type of Bágrí appears to be the language of Jodhpúr or Márwár. The language fades by imperceptible degrees into the Hindí and Panjábí which lie to the north and east of it, and we may be correct in saying that no pure Bágrí is to be found in the Punjab at all, except possibly in parts of the south-west of Sírsa. The language is talked mainly by immigrants from Rájpútána, and has, in the Hissár direction at least, been probably more influenced by the neighbouring Hindí than the Hindí by it, and the local authorities are of opinion that many persons have in the present Census returned their language as Bágrí who should more properly have returned Hindí. If a line has to be drawn to indicate the boundaries of the Bágrí language it would run from Fázilka through Abohar to Sírsa, and then by Fattahábád and Hissár to Hánsí. Many villages in Hissár, however, which lie west of this line have returned their language as Hindí, while others further from the Bágar have returned theirs as Bágrí; and in the Lohárú state 98 per cent. of the people are returned as speaking Hindí, while in the Nárnaul iláqa of Patiála, which is further to the south and east the prevalent language is given as Márwárí.

The persons shown as speaking Bágrí in our tables includes those who have immigrated into Hissár from the Shekhawattí tract, west of Lohárú, and have given their language as Shekhawattí; also a number of immigrants from Bíkánír, mostly in the Multán district, who have returned Bíkáníri as their language.

	Márwári speakers.
Patiála	1,17,422
Baháwalpúr	6,145
Hissár	5,170

Those returned as speaking Márwárí are found mostly in Patiála, Baháwalpúr and Hissár, but Márwárí is a term applied in the province at large to any trader from Rajputána, and persons speaking Márwárí have been returned from almost every district.

The figures under Bágrí require some slight modification. Málwáí should doubtless have gone with Panjábí, and 11 persons returned in Muzaffargarh as talking Registání are probably Jatkí speakers. I have also included by mistake some persons who gave as their language "Bángar-kí-bolí," who should have been regarded as speakers of Hindí; but a similar error was made in 1881, so that our comparisons cannot be much affected by it.

—	Málwáí speakers.
Patiála	2,061
Jind	2,405
Fírozpur	61

The increase in the number of persons speaking Bágrí, displayed by a comparison of the figures of 1891 with those of 1881, is most alarming. The general increase in the province is nearly 100 per cent.* In Hissár they have trebled: in Patiála doubled. There are represented to be 260,000 more persons speaking Bágri than in 1881. We know, however, as a matter of fact that a large number of people were ordered in 1881 to return their language as Hindustání when they should have given it as Bágrí; and we have good authority for saying that a number of people in 1891 gave their language as Bágrí when it would have been more properly described as Hindí. In the Native states too everything points to a wholesale pre-arrangement of the returns, for Márwárí is returned on this occasion to an abnormal extent from Nárnaul, and Rájputání, which was a favourite return in Jind and Patiála at the last Census, finds no place at all in our present returns. The immigration from the Bágrí-speaking countries is known to have slackened, and it is notorious that the immigrants, who do come into the Punjab, do not adhere by any means obstinately to their old customs and dialect. The Bágrí is a mere broad *patois* compared to Hindí and Panjábí, and experience elsewhere renders it most improbable that with improved communications and extending education such a dialect should take the place of its more refined neighbours. So far, therefore, from admitting that the Bágri speakers have doubled in the last ten years, Mr. Fagan, the Settlement Officer of Hissár, refuses to believe that the Bágrí has spread at all. The conclusion is most disrespectful to our figures, but the considerations I have mentioned above will, I believe, justify our setting aside altogether the evidence of the returns on this point and trusting to local experience only.

232. **Panjábí.**—The Panjábi language is spoken by about three-fifths of the people of this province. The acknowledged type of the language is the speech of Amritsar and the Mánjha; but the variations in the pronunciation and vocabulary which are found in almost every tahsil of the province are exceedingly numerous. The subject of these variations has been very little studied, and we are not in a position to mark off distinct dialects of the language with any certainty. In the south the Musalmán Pacchádas of Hissár along the banks of the Gaggar speak a form of Panjábí which may probably be looked on as a dialect quite distinct from the form of speech used by the Sikh Jats of the same neighbourhood. It is, like Panjábí proper, marked by its short vowel sounds; but it is distinguished from it by the still greater prevalence of nasal sounds and a slight admixture of Bágrí and Hindí words. The Pacchádas are also said to be known locally as Ráth (ruthless), and a certain number have returned their language as Ráthí or Ráth-kí-bolí.† This dialect appears in our returns in the Hissár district only,

Pacchádí	36,136
Ráthí	354

* After including Rájpútání as Bagrí in the figures for 1881.

† Mr. Fagan gives this explanation of the term, and the Ráthis are, according to Mr. Coldstream, a branch of the Pacchádas (*Punjab Notes and Queries*, ii 161); but Ráth is also the name applied to a large tract of country round Ulwar and Nárnaul (see *Punjab Notes and Queries*, i 370).

and even there probably a great many persons who really speak the Pacchádí form of Panjábí returned Panjábí as their language.

There is also a distinctly recognized dialect known as Potwárí, which is spoken in the Potwár tract of the Jhelam and Ráwalpindí districts. And we should probably be correct in considering as a distinct dialect the form of the language called Hindkí or Hindko or Hindí spoken on the borderland where Panjábí meets Pashtú. Cháchí, the language of the Chach ilaqa, in the Attock tahsil, and Awánkárí, a name sometimes given on the frontier to the speech of the immigrant Awáns from Jhelam and Ráwalpindí, probably represent an intermediate stage between the Potwárí and the Hindkí. The variation of speech called Ghebí-bolí, from the Gheba tribe, and spoken in the west of the Ráwalpindi district, differs slightly from the Potwárí spoken in the east of the same district. The language, however, of the country between the Gujrát and Peshávar districts was very largely returned as Panjábí, and the figures on the margin give no indication of the real strength of the several dialects.

Potwárí	592
Cháchí	2,559
Awánkarí	595
Ghebi	4
Hindkí or Hindko	1,80,592
Hindí (in N. W.)	16,347

The Pacchádí, Potwárí and Hindko are the only three dialects of the language which we can at present point to as fairly well recognized by the people themselves. Some other names were returned in the Census schedules, such as Fírozpúrí, Jhandiálí, Jhelamí, Jhangwálí, Láhorí, Amritsarí and Sháhpurí which probably indicate nothing more than the birth-places of the few scattered individuals who returned them. In the south-west of the province the word *Obe* is applied to the country lying to the east, and the language *Obíchar* has been returned by 192 persons in Multán and Bahávalpur. Pacchmí, in the same way, which is returned by 52 persons in Simla, merely means "the language of the west." Twenty-six persons in Jhelam gave their mother tongue as Sanskrit, but as there are no persons in this province who can be said to talk Sanskrit from the cradle, these 26 persons have been classed with the Panjábí speakers. Sixty-eight persons in Dera Ismail Khán, and 11 in Dera Ghází Khán returned their language as Chanáwarí, the language of the Chenáb valley; it is a little difficult to say whether these were rightly classed as speaking Panjábí or whether they should not more properly have been counted as Jatkí speakers.

233. **Jatkí**—Jatkí or Multání is the language of the lower Indus valley in this province. From its prevalence in the Deraját it is also called Derawál and from contrast to the Pashtú or Bilochí speakers of the hills it is commonly termed Hindí or Hindko or Hindkí. It is sometimes also called Bahávalpúrí from its use in Bahávalpúr.

I have entered the language as Jatkí mainly on the ground that officials have got accustomed to this name from its use in the report of 1881; but the term was used in the schedules only in the Dera Ghází Khán district and there only by a limited number of the people. (Jatkí was returned by 23 persons from Híssár and Rohtak also, but this probably means merely the local "Jats' language," *i.e.* Panjábí or Hindí, which is quite a separate matter.) The term Multání was confined almost entirely to Multán and Muzaffargarh, while the favourite term on the whole Deraját frontier was Hindkí. Hindí, Hindko and Hindkí are terms much confused by the people. Hindkí is more commonly applied to the Jatkí language now under consideration, while Hindko is more frequently used for the Panjábí dialect spoken on the northern part of the Indus. I have drawn an arbitrary line between the Bannú and Kohát districts, and have classed all entries of Hindí, Hindko, or Hindkí to the south of that line with Jatkí, and all

such entries to the north of that line with Panjábí. I cannot ascertain, however, what course was pursued in 1881 as to the classification of the various terms returned in the Deraját for Jatkí, and the figures themselves do, by no amount of torturing, disclose the process adopted. I content myself therefore with noting from the numbers returned in the tables as speaking Jatkí, the proportion of the Jatkí-speaking population at the two enumerations. The figures give no clue to the real facts, and only show that some different system of classification of the items must have been adopted in 1881. The returns for Baháwalpúr would seem to imply that some general orders had been given at the present Census for the return of the indigenous language of that state as Panjábí or Hindí instead of Jatkí, for the Punjábí speakers of this Census are nearly six times as numerous as in 1881, while the Jatkí speakers have fallen to a quarter of the previous figure.

Number per 10,000 speaking Jatkí in	1881.	1891.
Bannu . .		2,542
Dera Ismáil Khán	2,060	8,305
Dera Ghází Khán	8,928	8,966
Muzuffargarh .	9,779	9,672
Multán . .	6,296	8,309
Baháwalpur .	8,421	2,147
TOTAL PROVINCE	707	756

234. Dialects of Vagrants.—These are a miscellaneous assortment of tongues returned by some of the trading or gypsy tribes of the province. The Labánas are the carrying class, the Ods are vagrant navvies, the Sánsís and Báwarias are wandering hunters, the Dhed is a kind of Chamár, and the Marijhas are a gypsy tribe from Rájpútána. The Odkí and Labánkí languages are said to be a kind of Márwárí, and Maríjhí is possibly something of the same kind. The figures for Maríjhí are all from Baháwalpúr. The Sánsí is a thieves' argot, but the Báwaria is said to be a separate dialect, spoken openly enough. The figures given in our returns are of no value. The Dheds and Maríjhas did not return their language as Dhedí and Maríjhí in 1881; and the number of speakers of the Sánsí dialect must have been greatly understated at both enumerations. The Báwaria and Labánkí returns were in 1891 mostly from Lahore, while in 1881 the Labánkí was returned almost entirely from Multán and Muzaffargarh. Under Odkí I have included Odíchar and Odkí Multání, and more than half the number returned as speaking these languages were enumerated in Dera Ghází Khán.

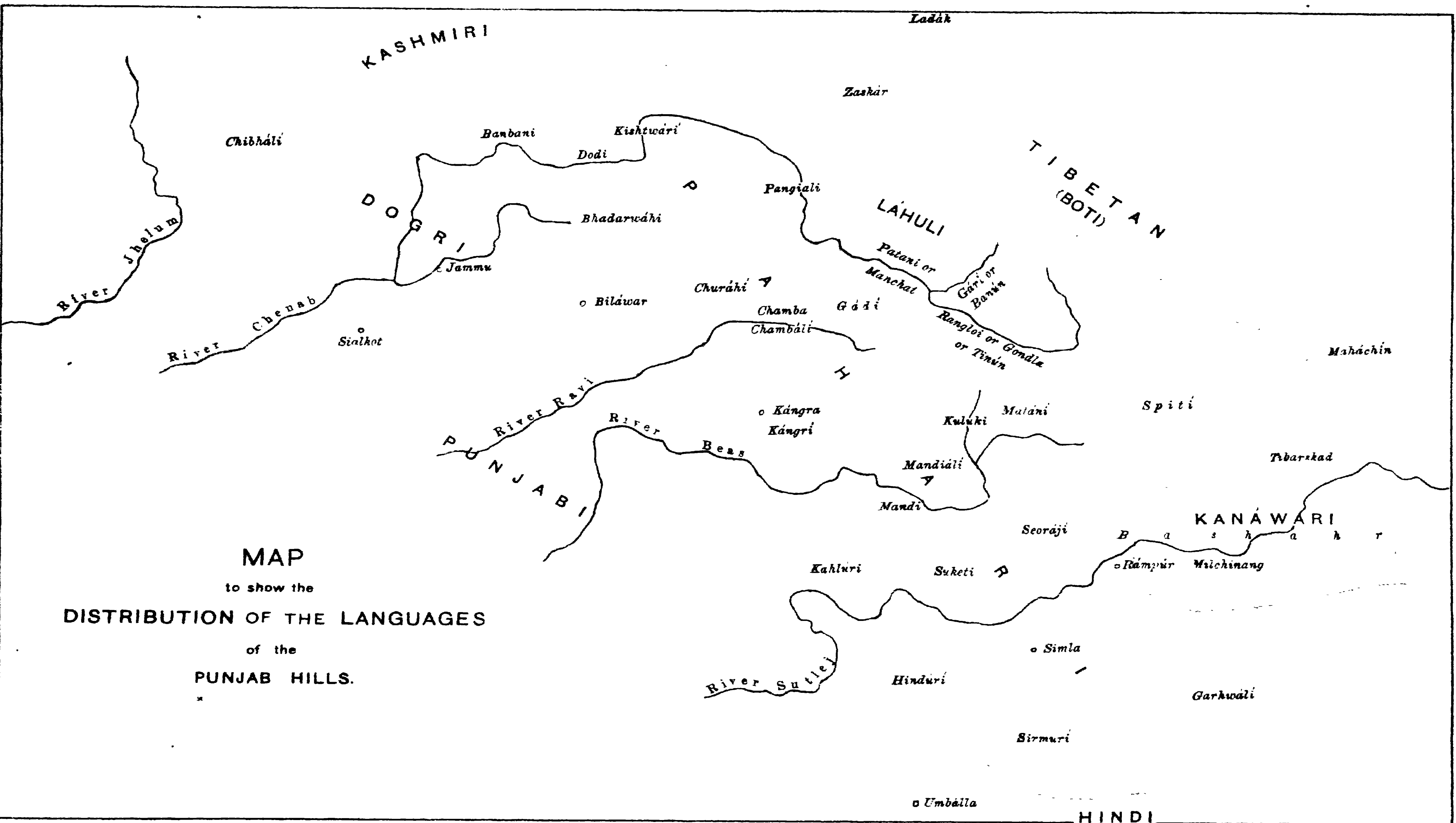
—	1881.	1891.
Labánkí	3,280	3,359
Odkí	1,498	1,933
Sansí	34	128
Báwaria	67	5,070
Dhedhi	...	45
Thalai	75	.
Maríjhí	...	2,002

In 1881 no less than 17,696 persons, mostly in Hazára, returned their language as Gujarí, or the language of the hill herdsmen or shepherds. At the present Census only 138 persons, in Chamba, have given this as their mother tongue. The Gujars of Hazára may have been returned as speaking Panjábí or Hindkí, but as the Gujar language is more akin to what we know as Hindí, it is not improbable that the 2,500 persons in Hazára who have returned Hindí as their language are mostly, if not all, Gujars.

The Labánkí is said to be spoken mainly by the *women* of the tribe, but our figures lend no countenance to this supposition, for they show more men than women speaking Labánkí.

Labánkí speakers		
	Males .	1,734
	Females .	1,625

235. Dogrí.—This is properly the language spoken by the Dogras of Jammu and its immediate neighbourhood, but the Chhibhálí language spoken in the hilly tract round Púnch and Rájauti, between the Jhelam, Pindí and Hazára districts on the west, and the Kashmír valley, on the east, is stated by



KASHMIRI
Ladák
Zaskár
Chibháli
Banbani
Kishtwári
Dodi
DOGRI
PAHARI
Pangiali
Bhadarwáhi
LÁHULI
TIBETAN
(BOTI)
Patani or
Manchat
Gári or
Bunán
Ranglot or Gondla
or Tinún
Jammu
Bilawar
Churáhi
Chamba
Chambáli
Gádi
River Jhelum
River Chenab
Sialkot
River Ravi
PUNJABI
River Beas
Kangra
Kángri
Kuluki
Maláni
Spiti
Maháchin
Tibarskad
Mandiáli
Mandi
Seoráji
KANÁWARI
Bashahr
Rámpúr
Milchinang
Kahluri
Suketi
Simla
Hinduri
Garhwáli
Sirmuri
Umbálla
HINDI
River Sutlej
MAP
to show the
DISTRIBUTION OF THE LANGUAGES
of the
PUNJAB HILLS.
Litho. T. C. Press Roorkee, —No. 1891-E

Drew, in his "Jummu and Kashmír Territories," to be a form of Dogrí, just as Potwári is of Panjábí. Six persons in Kángra have returned their language as "Jammu," and nine persons in Chamba have returned theirs as Biláurí from Biláwar, a town in the low hills to the east of Jammu. These are of course Dogrí speakers in the true sense of the word, and it is plain that our returns, generally speaking, refer to this original form of Dogrí, for the numbers returned from Kángra, Gurdáspur and Siálkot are large, while those from Gujrát, Jhelam, Ráwalpindí and Hazára are quite inconsiderable. The Chhibhálí speakers of the districts along the west of the Jhelam have apparently for the most part entered themselves, as they did in 1881, as speaking Panjábí.

	Dogrí speakers
Chamba	2,920
Kángra	384
Gurdaspur	99
Sialkot	1,013
Gujrat	22
Jhelam	42
Pindí	44
Hazara	25
Lahore	170
Dera Ismail Khán	245

In 1881 the figures for Chambálí were included in those for Dogrí. Such authorities, however, as I have consulted are unanimous in protesting against this classification. Dr. Hutchison, of the Chamba Medical Mission, says that the language of Chamba should be classed with Pahárí, and is "quite distinct from Dogrí in many respects." Mr. O'Brien, from Kángra, says: "From the talk of the Chamba people who come here and from the Mission translations and reading-book this language (Chambálí) is Pahárí." This agrees with what Drew writes about the boundaries of Dogrí, and may, I think, be accepted as correct. Bhadarwáhí too, which was included in 1881 as Dogrí, is, according to Drew, certainly not Dogrí, but an intermediate language between Pahárí and Kashmírí.

Excluding, therefore, the persons returning Chambálí and Bhadarwáhí, the figures for the Dogrí language at the two enumerations are as shown in the margin. The Dogrí speakers of the Native states are mostly in Chamba, and their increase there (2,080 to 2,920) is nothing abnormal. The large increase of Dogrí in British territory is only partly real. In the old Amritsar division, comprising the districts of Amritsar, Siálkot and Gurdáspúr, the Dogrí returns were in 1881 obviously mixed up with those for Pahárí, for not a single person in that division is represented as speaking Dogrí, while now 2,027, or 58 per cent. of the Dogrí-speaking population of the Punjab, are to be found in the same districts. In the other districts the rise is from 940 to 1,212, the increase being chiefly in Kángra. The Dogrí returns in Dera Ismáil Khán and Lahore are especially numerous from the presence of the Dogra or semi-Dogra regiments.

Dogri speakers.	1881	1891
Native states	2,559	3,186
British territory	949	3,239
Total	3,508	6,425

236. Pahárí.—This name has been given to the group of languages that lie between the Dogrí and Panjábí on the one hand, and the Tibetan or semi-Tibetan family of languages on the other. There are several gentlemen in the province who have a peculiarly accurate knowledge of the Pahárí of one part or other of the long tract thus indicated, but unfortunately none who have a general knowledge of the whole Pahárí-speaking area. The language, however, appears to divide itself roughly into five groups, the dialects of each group being more or less akin to each other in pronunciation or vocabulary or both, and distinct from those of other groups. Bearing in mind the extremely tentative nature of such a sub-division, we might divide the Pahárí language as follows: (1) the Chamba dialects. These are four in number, *viz.*. the Chambiálí of the neigh-

bourhood of Chamba itself; the Gaddí or Barmorí of the upper Rávi valley; the Churáhí of the northern portion of the State in the basin of the Rávi; and the Pangiálí of Pángí.* With these we might class the tongues returned in our schedules as Bhadarwáhí, Gujarí and Kishtwárí, though these are not pure Pahárí, but rather are intermediate between Pahári and Kashmírí. (2) The Kángrí dialects, spoken in Kángra proper, and more or less corrupted, by their proximity to Dogrí and Panjábí. The language of Kahlúr would appear to belong to this group. Mr. Coldstream says that it "closely approaches, if it is not identical with, the Kángra Panjábí, with its peculiar musical intonation and soft endings." (3) The Kulu dialects, namely, those spoken in the Kulu valley on the upper Biás and in the eastern part of the Mandí state. This group includes the Kulu-kí-bolí or Kolí, the Kolí Kángrí and the Mandíalí or Mandí-kí-bolí of our returns. (4) The dialects of the Satlaj valley. These are, Mr. Diack says, practically the same as those of the group just mentioned, for "although a large number of words are used in the Beás valley which are not used in the Sutlej valley, and *vice versâ*, and some of the post-positions, etc., are different, the dialects do not differ much more than the Panjábí spoken in the eastern part of a plains districts differs from that spoken in the western half." If, however, we group the dialect separately, we should include under this head the Sarájí, Suketí, Rámpúrí, Kotgarhí, Baghátí, Hindúrí and Sarmorí of our returns. (5) The Garhwálí, which is the dialect of Garhwál in the North-West Provinces.

Besides the languages above mentioned, our returns from Chamba give us "Balastaní," which may be a mis-spelling for Baltistání or Baltí, in which case it represents a Turanian form of speech. A small number of persons—nine altogether—in Ambála have returned their language as Pahárí-Katochí, Pahárí-Mankúrí, and Pahári-Sárí: the first of these has doubtless some reference to the Rájpút Katoch family which used to rule in Kángra, but I have not been able to discover the meaning of the other two terms. The 12 persons returning Dráwarí and Orisí were enumerated in Kulu, but were probably wrongly classed as Pahárí speakers.

Our classification on this occasion is much the same as that adopted in 1881, but, as noted in the last paragraph, we must add to the figures of 1881 the figures for Bhadarwáhí and Chambálí before we can make comparisons and add the 1881 figures for Pangíálí which were not classed in 1881 as Pahárí. The language as a whole shows an increase of 2½ per cent., but there are now only 61 persons per 1,000 speaking Pahárí, as against 65 in 1881. The increase in Kángra is accounted for by the doubtful character of the language towards the western portion of the district, where the people may describe their language equally well as Pahárí or Panjábí, and did, in 1881, describe it far more freely as Panjábí. Mr. O'Brien, the Deputy Commissioner, considers even the present figures for Panjábí to be greatly in excess of the truth. The enormous differences in Siálkot and Gurdáspur may be explained partly as in Kángra, but are probably mainly due to the carelessness with which the figures were compiled in the Amritsar division in 1881, to which allusion has been made in the last paragraph.

PAHÁRI SPEAKERS.

	1881.	1891.
Chamba	109,017	115,503
Kángra proper	619,468	605,472
Kulu Sub division		103,560
Simla Hill States	387,276	413,909
Mandí	146,080	165,351
Suket	51,778	52,184
Gurdáspúr	81,282	209
Siálkot	22,463	7
Elsewhere	67,361	668,720
TOTAL	1,484,725	1,523,073

* The above classification is based on information kindly furnished by Dr. Hutchison; but the Rev. W. [illegible]er, quoted at page xi of Dr. Weitbrecht's "Descriptive Catalogue of Urdu Christian Literature," adds a fifth dialect [illegible]tí.

237. The Turanian Dialects.—These dialects are of three classes, *viz.* (1) the original Botí or Tibetan, used in Spití, in the upper part of Láhul and in the parts of Tibet adjoining the Punjab. In this may be included the language talked by immigrants from Ladákh and Zaskár and the eastern part of Tibet which is known to the people as Chín or Maháchín. I have added the figures for Banetí, Bhatanií and Bhotání, which seem to be meant for the same language. The persons who returned their language as Chíní, and who have been entered in our tables as speakers of Chinese, are probably as a rule talkers of Tibetan; but their number is insignificant; (2) the language of Kanáwar or Upper Bashahr. With this should probably be included a few persons returning their languages as Bashahrí, who are classed in our returns as Paharí speakers; (3) the languages spoken in Láhul. These, again, may be divided into three classes, *viz.*, (*a*) the Gárí or Banún, spoken on the lower Bhága, (*b*) the Rangloi or Gondla or Tinún, spoken on the Chandra, and (*c*) the Patani or Manchat, spoken on the unites Chandrabhága. Under this last may be included a miscellaneous set of name, returned from Láhul, such as Sakha, Swángla, Sarángla, Lohárí, Chahn, etc.

The Kanauria and Láhulí languages are said to be akin to each other and distinct from Tibetan, but their affinities are more with the Turanian than with the Aryan languages of the Upper Himaláyas. Mr. Diack, Assistant Commissioner of Kulu, who has devoted considerable attention to the subject of these languages, writes as follows :—

"The affinity between Rangloi. Gárí, and also Pataní, on the one hand, and Kanáurí, the dialect of part of Bashahr on the other, has been established by the researches of Mr. Jaeschke and Mr. Heyde, of the Moravian Mission, who have also ascertained that these are dialects not of Tibetan, but of a language distinct from it. On the Sutlej, as on the Chenab, the people speaking these dialects form a wedge of population squeezed between a Hindí-speaking population below and a Tibetan-speaking race above. It is curious that a dialect similar to these survives in the Beas valley also. namely 'Kanaishí,' the language spoken in the lofty and isolated Malána glen which is described at pages 32 and 33 of the *Kulu Gazetteer*. Comparisons between the vocabulary and grammatical forms of Kanaishí and those of the Láhul dialects has brought to light but few points of similarity, though the fact that the people of Malána are able to understand to some small extent the dialects of Láhul shows that the languages are akin. I have lately, however, been favoured by Mr. Minniken, Deputy Conservator of Forests, with a list of words of the Kanáwarí dialect, and the identity of many of these with Kanaishí words is most striking. There can be no doubt that the Malána dialect belongs to some group, as those of Láhul and Kanáwar, and is more closely related to the Sutlej than to the Chenab variety.* Whether the group, with its members so peculiarly disposed as they are in the valleys of the three great rivers and so completely isolated, that it is rare for a person speaking one of them to come in contact with a person speaking another, is a survival, and if so, of what it is a survival, are questions of great interest but difficult of solution. It is to be regretted that the number of Kanaishí-speaking persons has not been recorded"

The figures for the two Censuses are compared in the margin. The increase of Láhulí speakers is not real, because 4,400 persons in the Pálampur tahsíl who returned their language as Gádí, are probably Gaddís, whose language should have been classed as Pahárí, and kept quite separate from the Gárí or Gáhrí of the Bhága valley in Láhul, with which it has been confused in our returns. The spread of the pure Tibetan in the higher Himalayas which

		Láhuli.	Kanauria.	Tibetí.
Láhul	1881	5,779	...	41
	1891	4,756	...	1,212
Spití	1881	...	...	2,861
	1891	12	4	3,493
Chamba	1881	1,085	...	421
	1891	1,387	...	367
Bashahr	1881	...	12,209	871
	1891	...	9,036	280
Elsewhere	1881	14	...	806
	1891	4,407	12	...
TOTAL	1881	6,878	12,209	5,000
	1891	10,562	9,052	7,501

* See *Punjab Notes and Queries*, i. 376, 471, 554, 806, 879, and 958.

is shown by our figures, is borne out by local observation. It has been noticed for some time past that though the Brahmanical forms of religion are gradually ousting the Buddhistic, the Tibetan form of speech has curiously enough been advancing in the opposite direction and has been supplanting the less purely Turanian dialects of those localities. Probably this is due to the fact that the Tibetan has a written character, which some at least of the indigenous languages do not possess.

238. **Pashtú.**—This is the language of the Patháns on the North-Western frontier. Our figures include returns of Afghánistání or Afghání, the language of the Afgháns; Kohistání or the language of the hills; Yaghistání or the language of Yághistán, the "rebel country" lying between British territory and that of the Amír of Kábul; Khurásáni or the language of Khurásán, a term usually applied by natives of India to Afghánistán; Kohátí and Bájaurí, the languages of Kohát and Bájaur; Pathání or the speech of the Patháns; Afrídí, the speech of the Pathán tribe of that name; and Urmurí and Degání, names taken from the semi-Pathán tribes, bearing those names. I have also included Kábulí-Pashtú and Pesháwarí; the latter may refer to the Hindko dialect spoken by the Hindu population in Pesháwar, but more probably it means Pashtú.

The names above mentioned are as a rule synonyms for Pashtú, and do not refer to different dialects of the language. There are two clearly marked varieties of Pashtú, the Pesháwar dialect of the north and the softer variety of the south; but the difference is mainly one of the pronunciation of certain letters, and the vocabularies of the two varieties only differ slightly, while the construction of the language can scarcely be said to differ at all. These varieties are not marked in our returns.

The figures show an increase of 154,035, or 17 per cent., in the total Pashtú-speaking population; and an increase from 3·98 per cent. to 4·21 per cent. in the proportion of the population speaking this language. The increase is very largely found in Pesháwar, where 104,475 more persons are returned as talking Pashtú than in 1881; and the increase there appears to be real, for it is not due more than partly to the increase (by 20,197 persons) of immigration from beyond the border or to the ordinary rate of increase of population in the district, which would still leave 50,167 persons in the difference to be accounted for. The remaining increase (29,970) is due either to the adoption of the language by persons who did not speak it before, or the greater comparative rapidity with which the Pashtú-speaking part of the population have increased.

That as a whole there is no real increase in the use of Pashtú, in the sense that the language is ousting others, appears plain from the fact that the proportion of Pashtú speakers is less than it was in all the frontier districts, except in Pesháwar and in Hazára, where the increase is insignificant. As a language spoken by the indigenous population of these districts, it is, I believe, considered by most frontier officers to be giving place to the neighbouring Hindkí.

The Pashtú language is very easily distinguished from its neighbours, and our figures are not, therefore, troubled by the confusion we have found in most of the other native languages. There is, however, a considerable nondescript population of Jats, Awáns and others which can talk both Hindkí and Pashtú, and of these even Jats will sometimes return their mother tongue as Pashtú, so that we must allow a margin for error in the use of this language as well as in that of the others.

239. **Balúchí.**—The proportion of persons speaking Balúchí or Bilochí to the whole population is infinitesimal, only 14 in 10,000, including the Biloch tribes enumerated beyond the frontier, and only 11 in 10,000 within the limits of the province. In Dera Ghází Khán, where it is most prevalent, only 7 per cent.

of the people use it. The Biloches themselves, unless belonging to one or other of the organized *Tumans*, are as a rule quite ignorant of it, and only 8 per cent. of the Biloches or so-called Biloches in the province can talk their native language. It has generally been considered to be a matter of notoriety that the language is fast decreasing, but our figures for the province show no decrease and those for Derá Ghází Khán show a slight increase in the proportion of Bilochí speakers.

240. The relative strength of the several languages of the Punjab.—The figures in the margin show a state of things which we should not have expected, namely, an extension of the minor dialects and languages, such as Jatkí, Bágrí, and Pashtú at the expense of the more widely extended Panjábi and Hindí.

Number of persons per 10,000 speaking	In 1881.	In 1891.
Hindustání-Hindí	1,782	1,709
Bágrí	124	220
Panjábí	6,259	6,211
Jatkí	707	756
Pahárí	654	606
Baluchí	11	11
Pashtu	398	421

The figures, however, can scarcely be looked upon with confidence except perhaps in the case of Pashtú and Balúchi. In the case of the other languages the comparison is confused by (1) the facts that most of the dialects named merge by such slow degrees into the Panjábí or Hindí, and that the peasant who makes the returns very often is unable to state what language he is talking, and hence too the officials in charge of the enumeration are apt to prescribe names for the dialects over large tracts of country which do not correspond with the names adopted ten years ago, and (2) the different manner in which the various special or local names returned have been classified under the larger groups at the two enumerations, and the doubt in some cases as to the exact classification followed in 1881. From the former of these causes the number of Bágrí speakers, and from the latter the number of Jatkí speakers, appears much larger in comparison with the figures of 1881 than the facts in any way warrant. There seems no doubt whatever that Panjábí and Hindí are holding their own against the smaller dialects. The question that interests us most is whether the Hindí, more especially in its refined form of Hindustání or Urdu, is to any degree pushing back the Panjábí, and even here our materials are so rough that the figures at our disposal indicate no real result. The proportion of Panjábí to Hindí-speaking people in the districts and states along the borderland of the two languages has, according to our tables, considerably increased, but the figures (see the margin) are their own condemnation, and no amount of consideration can reconstitute the proportion properly.

—	Number of Panjábí speaking persons to every 100 persons speaking Hindí.	
	1881.	1891.
Ambála	51	49
Karnál	4	6
Hissár	13	58
Jind	36	25
Nábha	37	309
Patiála	982	3,170
TOTAL OF THE ABOVE	97	102

If we look at the number of books published in the several characters, we get a clearer idea of the relative importance of the Punjab vernaculars from an educational point of view. From them it appears that Urdu and Panjábí are between them driving out the exotics of the country. A decrease in Arabic, Persian, Pashtú and Sanskrit works is perhaps what we should have expected, but there is a very remarkable decline in the quantity of Hindí literature issued, which though doubtless due particularly to

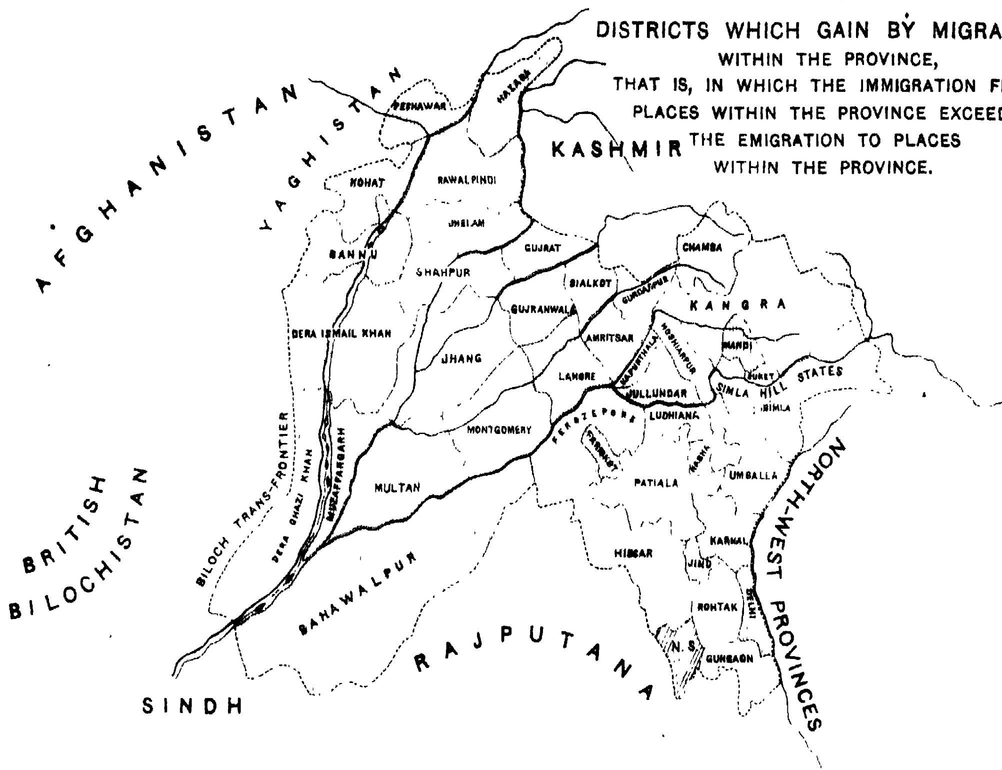
—	Percentage of books published in each language in the Punjab.	
	1875-1880	1881-1890.
Urdu	45·1	45·3
Hindí	13·3	9·5
Panjábí	14·0	20·6
Sindhí	1·0	1·0
Jatkí	...	...
Kashmiri	...	...
Pashtu	1·4	1·0
Sanskrit	2·0	1·5
Arabic	5·7	5·0
Persian	6·8	4·6
English	4·2	4·3
Takri and Márwari	...	...
Polyglot	7·4	7·2
TOTAL	100·0	100·0

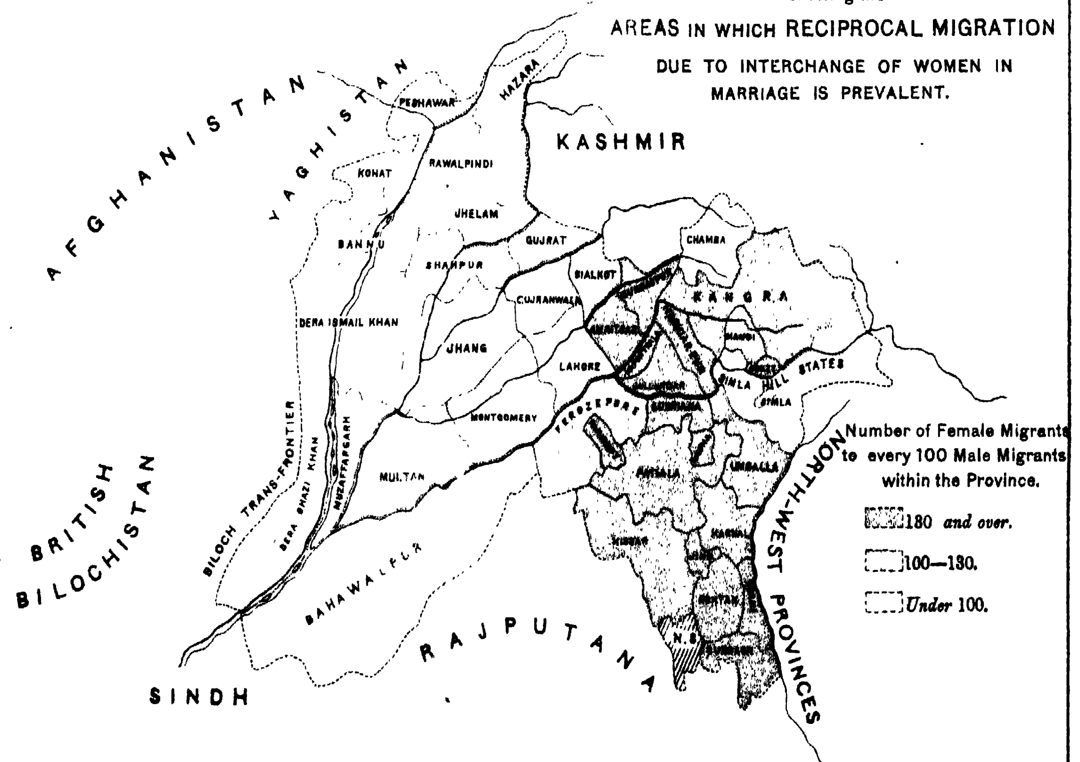
the encouragement given of late years by our school system to Gurmukhí, may very probably be sign of the gradual disappearance of the Nágrí form of literature.

241. **Languages other than those of the Punjab.**—Only one or two of these require detailed consideration. Bengali is spoken almost exclusively by clerks from Bengal, Guzrátí by Pársí traders, Nepalese by the Gurkha soldiers, and English by the European community. The figures for Sindhí speakers in Baháwalpur have risen from 2,384 in 1881 to 21,564 in 1891, but I doubt if any change of language is indicated; the name has probably been used in most instances as an equivalent to Jatkí, and in fact the languages in Baháwalpur seem to have been considerably mismanaged on this occasion.

The figures for Persian have risen slightly; the Persian speakers are mainly found in the Pesháwar district, where foreigners from the Persian-speaking countries are numerous both as travellers and residents; there are also the Qizalbáshes and others in Lahore, and the establishments of exiled Afghán princes at Ráwalpindí, Amritsar and Ludhiána who continue to speak Persian in their homes. The only very marked variation since 1881 is at Ráwalpindí, where the difference is due to the presence of Sirdár Ayub Khán, who has resided there since his arrival in India three or four years ago.

There is a decrease since 1881 of 21,119 persons speaking Kashmírí, and the difference is doubtless due to the rush of immigrants in 1878—1880 and to the neglect of the language by Kashmírí settlers of the second or third generation. The decrease of immigration from Kashmír will be noticed in the next chapter.





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CHAPTER X.

THE MIGRATIONS OF THE PEOPLE.

242. Types of Migration.—"Migration," says Mr. Ibbetson, "may be roughly referred to four different types :—

"I. *Temporary*, due to a local failure of grass, or even of food, driving the people to seek the one or the other in more favoured districts; to a temporary demand for labour on public works or for transport purposes attracting a large number of labourers to a particular locality, and the like.

"II. *Periodic*, due to the changing seasons which drive men to and fro between the cool mountains and the warm valleys and plains, or from the scorched up steppes to the grassy river banks and lower hills and which send them forth for purposes of carriage, trade, and so forth.

"III. *Permanent*, where overcrowding or distress on the one hand, or physical or political advantages on the other, drive away from one district and attract to another people who settle down permanently on the land

"IV. *Reciprocal*, where, in the absence of any local attractions to induce movements from either quarter, persons pass from one district to another, and are replaced by others moving in the opposite direction. This form is largely peculiar to the east of the province, and will presently be discussed."

These four types can in great measure be distinguished by the varying proportion of the sexes among the migrants, the males being largely in excess in temporary and less so as a rule in periodic migration, the proportion being fairly normal in permanent migration, while in reciprocal migration the females greatly predominate. But of course each type shades off into all the others; indeed it may often be said to produce them, for people will more readily settle temporarily or permanently where friends and connections have preceded them; two or more types are generally present side by side; and the proportion of the sexes can only be taken as a very rough indication of the general nature of the migration, and of the type which prevails most largely."

We have specimens of each type in the province. The migration from Kashmír which was recorded in the figures of 1881 had the appearance of a temporary movement caused by famine and misgovernment. The greater part of the Pathán immigration from beyond the western border is periodic, and the immigrants return to their hills at the end of the cold weather. The immigration into Hissár and Fírozpur, again, is very largely permanent; the men are settling down with their families on their new lands without any intention of returning to their old homes. These three types are common enough and found in most countries; but the fourth or reciprocal form of migration is one which, if not peculiar to this country, is at least more strongly marked in it than elsewhere.

243. Reciprocal Migration.—There is of course reciprocal migration of an ordinary kind always going on between any two adjoining tracts, but the term has been specially applied to that migration of women which is occasioned

by the marriage customs obtaining in the east or most Hinduized part of the province. According to these customs the man must of course marry within his own caste, but he is forbidden to marry girls from any sub-division of the caste with which he is already through his father or mother closely connected, and as he generally is living in the midst of villages inhabited by the clan or tribe to which his father belongs, he must go further afield for his bride. Custom too forbids a marriage with a village which is in actual or close proximity to his own, so the bride may not come from any of them. And the idea has so far developed that the respectability of the marriage is gauged more or less by the distance from which the bride is brought. The result of these regulations and feelings is that the brides are generally sought from a reasonable distance. And speaking very roughly, for the purely administrative boundaries of districts have no appreciable effect on the custom, the brides may be said to be sought, not within, but beyond the borders of, the district in which the intending bridegroom lives.

Our returns illustrate the prevalence of this form of migration very markedly. The immigration from adjacent states and districts in the North-west Provinces, Rajputána and Sind into adjacent districts or states of the Punjab was specially ascertained in abstracting the results of the Census, and we have been able in Abstract 81 to give the figures for immigration from adjacent districts or states not only within but also outside the province. It will be seen from the statement on the margin how largely the female immigration from adjacent districts exceeds the male, and how the proportion of male immigration increases as the source of the immigration recedes.

	Number of males per 100 of both sexes.
Born in the district or state of enumeration	56
Born in adjacent districts or states	37
Born elsewhere in the Punjab	57
Born elsewhere outside the Punjab	62

We could get a fairly precise idea of the tract in which this form of migration prevails by comparing the proportion of females among the migrants for each district. As there are no figures available by districts for emigration to places outside the province, we are compelled to omit these emigrants from our calculations, and thus unduly disturb the returns for the Jumna districts, but the proportion of females among the emigrants to other parts of the Punjab, and the immigrants from other parts of the Punjab, for any district, will give a fair idea of the extent of reciprocal migration prevailing in that district. The results of a calculation of this kind are given in Abstract No. 80 and the map opposite.

From this it will be seen how very different the habits of the east of the province are in this respect from those of the west. Except in Mandi where a temporary influx of forest coolies disturbs the figures, the practice of reciprocal migration obtains markedly all over the Eastern Punjab, and decreases gradually as we go west. Owing to the opening up of communications and more especially owing to the construction of railways, the excess of female migration is on the increase almost everywhere. In Gujránwála there is a slight decrease in the proportion of female migrants compared with 1881 on account of the large number of workmen on the Chenab Canal head-works, and a similar decrease in Gujrát is doubtless due to the fluctuations of Kashmírí migration. In Hazára, Kohát and Dera Ismail Khán the proportion has also decreased owing to the movements of troops. But the normal tendency both in the east and the west is for women to be sought in marriage from localities farther from home than before.

244. The indigenous population of each district.—I do not propose to linger over the details of intermigration between one part of the province and another. These details are full of interest and will repay careful study from persons interested in any one particular district or state. I have supplied very full materials for an investigation of this sort in the abstracts attached to this report. The results, however, are mainly of local importance, and the influence of migration on the increase or decrease of population is small in proportion to the causes that work on the birth and death rates.

The figures in Abstract 77 show the proportion of the population in each district which is indigenous, which is only another way of showing the proportion borne by the immigrants to the total population. It was pointed out in 1881 that the western districts were less subject to immigration than those in the east, and that this was not by any means entirely due to the influence of reciprocal migration, but that the difference was observed in the male immigrants also and could be accounted for by the physical characteristics of the country and the ethnological differences of the people. The same general features are noticeable in our present returns. We still find Simla flooded with immigrants, and a large proportion of immigration into Delhi, Lahore, and Fírozpur, which in the two former cases is largely into the cities. We still find a very small proportion of outsiders in Hazára, Gujrát and Kángra; and Jhang still remains the least tempting district of all to the outside world.

The districts, as a rule, show an increase in the proportion of immigration since 1881. Delhi however with its unhealthy rural tracts, and Amritsar with its unhealthy city and crowded villages, contain now a smaller proportion of outsiders than they did. The opening of the Sind-Ságar railway has drawn away traffic from Jhang, and the Sidhnai canal has drawn away cultivators; the district has no counterbalancing attractions, its cultivation is crowded, and the indigenous population now bears an even higher proportion to the total than it did in 1881. The rush of immigration from Kashmír into the adjoining districts of our territory in 1878 and the following years having now subsided, there is an increase in the proportion of the indigenous population of the districts along the Kashmír border.

Thirteen per cent. of the population were born in districts or states outside those in which they were enumerated, as against 12 per cent. so born in 1881. But this little difference indicates a very considerable development of intercourse between one district and another, and it is impossible to over-estimate the influence of this never-ceasing interchange of population from district to district, which the increase of security and wealth and business is accelerating from year to year and which is only very inadequately reflected in our returns.

245. The submontane districts.—The migration figures throw some light on certain matters of administrative importance in connection with the crowded districts of the submontane. It has been noticed already how these districts, already known to be densely packed in 1881, have been increasing in population at an abnormal rate; and our returns show that the density of the population in these fertile districts has been no bar to immigration and no very marked incentive to emigration. Putting aside for the present the Siálkot and Gurdáspur districts, where the enormous temporary immigration from Kashmír after the famine distorts the figures for 1881, we find that the emigration and immigration for Hoshiárpur, Jálandhar, and Amritsar recorded at the two Censuses compares as in the margin. In other

—	Figures for Hoshiarpur, Jalandhar, and Amritsar.	
	Immigrants from other parts of the Punjab.	Emigrants to others parts of the Punjab.
1881	259,264	321,896
1891	319,139	377,951

words, the immigration into these three districts has increased 23 per cent., while the emigration has increased only 17 per cent. It is worth while too to notice the large excess of females among the immigrants in Jálandhar and Amritsar, as compared with the excess of females among the emigrants from those districts. It is noteworthy too that the proportion of female emigrants to female immigrants is markedly decreasing, while the proportion of male emigrants to male immigrants is increasing. I have only worked out the figures for Jálandhar and Amritsar, but probably the same results would be found in some of the neighbouring districts and states; they imply that there is a vacuum in the female population of these districts, which requires special female immigration to fill up. A reference to my remarks in paragraphs 170-172 above may give a clue to the cause of this vacuum.

	Number of Females to every 100 Males	
	Among immigrants from other parts of the province.	Among emigrants to other parts of the province.
Jalandhar	191	149
Amritsar	162	129

—	Number of Emigrants to places within the Province to every 100 Immigrants from places within the Province.			
	Males.		Females.	
	1881.	1891.	1881.	1891.
Jálandhar . .	94	108	92	85
Amritsar . .	73	145	94	86

246. Hissar and Fírozpur.—The only other wave of emigration which demands our attention is that tending towards Hissár and Fírozpur. A good deal of this is from Native territory both within and outside the province; but it will be convenient to notice here the general character of this migration. Mr. Fagan, after pointing out that our figures show a considerable slackening of the immigration into Sírsa and a still greater slackening of that into Hissár proper, goes on to say:—

"It is now necessary to consider the character of the immigration as being either temporary, reciprocal or permanent. The first noticeable point in the figures is that at the present time the percentage of females among the immigrants far exceeds the similar percentage both in the case of total population, indigenous and immigrant, and also in the case of indigenous population alone. The latter perhaps fairly represents the normal distribution by sexes under normal conditinos, so that it follows that the percentage of females among the present number of immigrants into the district largely exceeds the normal.

"Now turning to the figures for 1881, we find that the percentage of females among the total immigrants returned in that year was 44·7, against 57·27 in 1891; the percentages for total population, indigenous and immigrant, and for indigenous population alone being respectively 46·00 and 46·35 per cent.

"The percentage of females in 1881 among immigrants was, therefore, if anything, below normal, and the immigration up to that time had been evidently permanent, with, perhaps, a wave of temporary immigration just before 1881.

"Thus, between 1881 and 1891 the character of the immigration into Hissar would appear to have changed in character largely from one which was for the most part permanent to one which is largely reciprocal.

"The fact of the change may be perhaps even more strikingly exhibited in the following way: the total number of immigrants returned has increased during the last decade by 34,416; and all these without serious error may be considered to have entered the district within that period; of the above number no less than 33,894, or 98·48 per cent., are females, thus showing clearly that nearly the whole of the present immigration is reciprocal.

"The change may be accounted for thus. Of the total immigrants now returned, those who entered this district up to 1881 were for the most part new settlers and colonists who brought their wives and womenfolk with them, and thus up to that time the propor-

tion of males and females was fairly normal; these colonists have now for many years permanently settled down, and not unnaturally the unmarried immigrants and the sons born to immigrants in this district who have grown up have taken wives from among the women of their original home.

"It is of course not the case that immigrants from all parts show an excess of females; this is only true uniformly in regard to the tracts from which the district was settled, that is, from which there has been a previous heavy permanent immigration.

"The remarkable change in the character of the immigration noticed above is a further proof that the flow has slackened, and that what is now taking place is not so much a part of the previous enormous permanent immigration as a consequence of it."

In fact, the real immigration into Hissar proper is now ceasing, that into Sirsa will probably show the same symptoms before very long, and the immigration into Fírozpur, at present very largely a permanent immigration of males, will, after another ten or twenty years probably settle, as that into Hissar has done, into the purely reciprocal type.

MIGRATION WITHIN THE PROVINCE BETWEEN BRITISH TERRITORY AND NATIVE STATES.

247. General tendencies.—The movement between British territory and the Native States within the province presents a curious contrast to that recorded in 1881. At the last Census it was observed that the general tendency was to desert British districts for the neighbouring Native States, and that the States of the province had gained 20,047 persons by this movement. The figures of the present Census show that the tendency now is to leave the Feudatory States and migrate into British territory, and that the net gain to our districts from migration has been 6,482.

The change of the tide is entirely in the east and in the hills. To Baháwalpur the emigration from British territory is assuming larger proportions than ever; but in the hills the net movement from British territory, which was very conspicuous in 1881, has been reduced to almost nothing; and in the eastern plains the population gained from the Feudatory States has increased twelvefold. Neither in the hills nor in the eastern plains has there been any decrease in the emigration from British into Native territory: rather the contrary. But the immigration from Native territory into British districts has increased very markedly.

The examination of the figures by sexes reveals still further peculiarities. There still is, as in 1881, though to a smaller extent, a larger number of males leaving British territory for the hill states than of males leaving hill states for British territory. But in place of the large gain in females by the hill states which was observed in 1881, we now find a still larger gain in females on the part of the British districts. In the plains of the east, where we formerly had greatly the advantage in the migration of males, the interchange is now almost equalized; and the migration of women, which in 1881 was in favour of the Native States, is now very much more largely in our favour. In other words, there is a considerable increase in male immigration from the eastern plains states, and in female immigration from both the hill states and the states of the eastern plains.

248. The Hill States.—As regards the hill states there is not much to be said. There are more males who go into the states from British territory than females, and more females come from the states to British territory than males. The most noticeable exceptions are Bilâspur and Nálagarh, into which there is a greater female than male immigration, and Chamba and Bághal, which

send out more men than women. Both the immigration and the emigration, both of males and of females, has largely increased since 1881, but the increase of immigration to British territory is very marked, more especially that of the women. The immigration is mainly in Kángra, Ambála and Hoshiárpur, and the proportion of women immigrating into these districts from the hills exceeds that of the men. From Simla to the hill states both emigration and immigration is mainly male. A large part of the movement between the hill states and British territory is due to the exchange of women, but part of it is caused by marriages for sums paid down, and part by the elopements so common in the hills. In all these the movement would appear to be mainly away from the states and towards British territory. The male emigration is mainly of shepherds and coolies.

249. **The States of the Eastern plains.**—As regards the plain states the general tendency of the tide of emigration is in the same direction as in 1881. There is still, as there was then, an excess on emigration from the thickly populated districts of the submontane to the wide plains of the states which lie to the south, and there is still a continuous movement from those states to the newly settled wastes of Hissár and Sírsa and the canal lands of Fírozpur. There has been no decrease in the numbers of those who emigrate into native territory from the north and east, or in those who emigrate thither from the west and south; and these states have as a whole the same attractions for outsiders that they had ten years ago. But there has been a very marked development in the immigration from native territory to the Ambála, Ludhiána, Jálandhar and Hoshiárpur districts, and an increase in the already enormous immigration into Hissár and Fírozpur.

From the large proportion of females among both immigrants and emigrants it is obvious that a good deal of the movement is reciprocal. The proportion of females is larger, however, among immigrants from the states than among emigrants to them, and there is an excess immigration from the states of 25,255 females. A large part of the excess is found in the Rohtak, Hissár and Ludhiána districts, but it is most conspicuous of all in Fírozpur. The proportion of females among the immigrants into Rohtak and Ludhiána is much larger than among those who come into Hissár and Fírozpur; and the inference is that while the immigration into the two former districts is almost wholly reciprocal, that into the latter two districts is still largely, though not so largely as before, a pioneer movement of men who have come for the purposes of colonizing but have not yet been fully accompanied by the women. There is reason, as I have noted above, to believe that the immigration into Hissár proper generally is slackening and has reached nearer the perfectly reciprocal stage, than the more recent movement into Sírsa and Fírozpur. In the movements between the states and the northern districts the proportions of the sexes does not lead to any such inferences.

250. **Baháwalpur.**—The movement between Baháwalpur and British territory has developed largely in both directions. There was a marked change in the administration of the State in 1866, when the introduction of a British Superintendent brought with it a great improvement in security and a large development of irrigation from inundation canals; and Mr. Ibbetson, writing in 1881, ascribes the large increase of immigration into Baháwalpur to the period succeeding 1866. Our present figures bear this out so far that they show a continuance of the immigration into the Nawáb's territory, but the accompanying increase of emigration forbids us to infer that the emigration recorded in 1881 necessarily

related for the most part to a period anterior to 1866. The source of the immigration into the state is, as in 1881, most marked; for while the influx from the districts on the west and south-west of the state is more than met by the immigration into those districts from the state, the number of persons immigrating into Baháwalpur from the districts to the north, and more especially from Montgomery is far in excess of the number emigrating from Bahwalpur into those districts.

IMMIGRATION FROM OUTSIDE THE PROVINCE.

251. Miscellaneous Immigration.—The immigration from outside the province is almost entirely confined to four countries: the North-West Provinces on the east, Rajputána on the south, Kashmír on the north, and Afghánistán and Independent Territory on the west. The immigration from these countries makes up 92 per cent. of the total immigration into the province. The traders of Amritsar and Delhi have agents in all parts of the world, and the Panjábí enlists as a soldier or a policeman in many different quarters from Africa to Honkong, so that it is not surprising to find a good many out-of-the-way places represented in our birth-place table. The Panjábí occasionally too has to go to the Andamans against his will, and the number of children imported from that unpromising cradle has unfortunately increased not a little. The men born in Nepal are the Gurkhas in our army: those born in Bengal are largely clerks, and the number has decreased somewhat since 1881.

	Percentage of immigration on total immigration from outside the province.
North-West Provinces and Oudh	33·5
Rajputána	28·2
Kashmír	11·8
Afghánistán and Independent Territory	18·5
TOTAL .	92·0

The apparent immigration from China is probably in excess of the truth for the word "Chín" is used in a vague way to express all parts of the Chinese Empire, and more especially Tibet. Since the settlement of British power in Quetta, the immigration from Bilúchistán has greatly slackened: that from Persia, on the contrary, would appear to have increased. There is a slight falling off too in the immigration from Bombay and the Central Provinces which was probably to a large extent an immigration of traders, writers and religious men, whose services are less required as the province develops the same material from its own native resources. The immigrants from Sind are mainly in the south of the province, and in the mercantile centres of Lahore, Amritsar, Ráwalpindí and Pesháwar. The male immigration is generally speaking in excess of the female, but not more so in the further than in the nearer tracts of the province, from which it would appear that the Aroras and others who come into our territory for trade, generally bring their wives and families with them. The immigration from Sind would appear to have increased, but the figures for 1881 are somewhat uncertain. In abstract 68 will be found the figures showing the immigration into Baháwalpur and Dera Ghází Khán from the adjoining districts of Shikárpur and Jacobábád and the State of Khairpur; the excess of males is marked throughout, and contrasts very pointedly with the proportions noticed below with regard to the North-West Provinces, where interchange of wives is the common practice.

252. Immigration from the North-Western Provinces and Oudh.—The immigration from Oudh and the North-Western Provinces constitutes more than a third of the total immigration from outside the province. Our border marches with that of the North-Western Provinces for a very consider-

able distance, and, as the difference of province is no bar to the mutual intercourse of the people living on the opposite banks of the Jumna, we naturally find a large part of the immigration to be into the districts of this province which adjoin the North-Western Provinces. The character of the immigration from adjoining districts is the same as that from adjoining districts of the Punjab, that is to say, that it is very largely due to intermarriage. The number of females who have immigrated from adjacent districts of the one province to adjacent districts of the other is more than double the number of the men; in the rest of the Punjab there are only 64 women to every hundred men; and from Oudh, which nowhere touches our boundary, there are only 39 women to each hundred men. And the further we move westwards in the Punjab, the larger does the proportion of male immigrants to females become. The followers and servants in our cantonments are very largely from the North-West Provinces, and the immigration from those provinces will be found specially marked in districts where there is or has been a large cantonment. A certain proportion too is attracted to the large towns, such as Amritsar and Delhi, by trade.

Immigration	Males.	Females.
From adjoining Districts and States of the North-Western Provinces into adjoining Districts and States of the Punjab	31,207	64,094
From other Districts and States of the North-Western Provinces into the Punjab	73,669	46,854
From Oudh	21,318	8,663

The number of persons in the Punjab who were born in the North-Western Provinces and Oudh has decreased 6 per cent. since 1881. There are no figures available for 1881 which would show whether the decrease was in the immigration from adjoining districts only; but it will be noticed that the immigration from the North-West Provinces generally has decreased in those districts where a cantonment formed the main or only inducement to immigration, and it may be concluded that the first generation of camp followers who swarmed into the Punjab after annexation are being replaced more by children born in the country than by a fresh stock from their original homes. In districts where there is no cantonment or where there are counter-attractions in the form of trade centres. there appears as a rule no corresponding diminution of immigration. The falling off in the Delhi district is entirely in females, and is doubtless due to the unfortunate condition of the rural population which would discourage persons from sending their daughters to marry in the district.

253. **Immigration from Rájpútána.**—The immigration from Bhartpur and Alwar into Gurgáon, and from Alwar and Jaipur into Báwal and Nárnaul is, judging from the large excess of females, mainly due to intermarriage. That from Bíkanír and Jaisalmír into Bah※walpur, where the exogamous customs of the east do not prevail, is mainly real immigration in which the proportion of males to females is normal. The immigration into Híssár and the south of Fírozpur partakes of both characters.

The number of persons in the province who were born in Rájpútána has decreased by 10·6 per cent. since 1881. The falling off is mainly due to the stopping of the immigration by which the Bágar tracts were colonized, and is also partly accounted for by the fact that in 1881 a number of persons had come in from Rájpútána to escape from the prevailing distress. It will

—	Immigration from Rájpútána into the Hissar and Fíroz-pur Districts.	
	Males.	Females.
1881	64,149	40,074
1891	38,041	39,108

be observed that the figures for females are almost stationary, while those for males have largely decreased; the first generation of colonists is dying off, the women have been immigrating in larger numbers to the new homes; they now exceed the number of male immigrants; and probably by the next Census the ordinary reciprocal migration will alone be discernible. In most of the other districts and states which draw any considerable number of immigrants from Ráj-pútána the figures are stationary or nearly so. The distress in the Delhi district has caused a decrease of immigrants of both sexes; in Gurgáon, though the return of the temporary immigrants of 1881 has caused a general decrease, the improving prosperity of the district has increased the immigration of females. There is a considerable increase in Karnál, which I cannot account for, but which appears to be temporary in its nature.

254. **Immigration from Kashmír Territory.**—The number of persons enumerated in the Punjab who were born in Kashmír has fallen from 111,775 to 87,545, or 23 per cent., and the decrease is very strongly marked in all the districts where immigration from Kashmír attains any considerable proportions, as, for instance, in Amritsar, Gurdáspur, Siálkot, Gujrát, Jhelam, Ráwalpindí and Hazára. Immigration from the State to British territory was forbidden previous to the famine of 1878, and where free migration was then permitted, a vast number of persons took the opportunity to escape, not only from the scarcity, but also from the misgovernment, which prevailed in Kashmír. This great rush of strangers introduces a special factor into our conclusions regarding immigration from Kashmír, which we do not find in the case of countries which have supplied immigrants in a fairly continuous stream.

A temporary migration in search of food will generally be found to consist almost entirely of males; and the immigration of 1878-81 from Kashmir, containing as it did 52·2 per cent. of males, may be said to belong in a sense to the temporary class of immigrations. The excess of males is, however, very small, and the large number of females among the immigrants in the districts adjoining the Kashmir boundary was, in 1881, explained by the suggestion that many of the male immigrants left their wives in those districts while proceeding further into the province themselves in search of a living. However this may be, the number of women immigrants was not by any means as small as would be expected in an ordinary exodus of persons in search of employment, and since 1881 the proportion of women has increased from 47·8 to 55·1 per cent., from which we may conclude that the immigration is now of the permanent or reciprocal type, and that, although individual men may have returned since 1881 to Kashmír, the decrease in the number of persons born in Kashmír is not to be attributed to any large return of immigrant *families* to the mother-country.

Of those who are entered as born in Kashmír territory only, a very moderate proportion are natives of the Kashmír Valley, the rest being immigrants from Jammu and the outer hills which adjoin British territory, and the immigration is far greater in Siálkot and Gurdáspur, which adjoin Jammu, than in Ráwalpindí, Jhelam and Gujrát, to which exiles from the Kashmír Valley would most naturally go. Of those who have come originally from the valley a certain proportion no doubt have entered their mother-tongue as Panjábí, or Pahárí, through error, and the number of those who have returned

	Immigrants from Kashmír.
Ráwalpindí	9,435
Jhelam .	5,765
Gujrat .	10,101
Siálkot .	20,653
Gurdáspur	16,815

their language as Kashmírí will not represent fully the immigration from Kashmír proper. The figures as they stand, however, show that not more than 32·5 per cent. of the immigrants are Kashmírí-speakers. Their numbers have decreased some 42 per cent. since 1881, and represent a smaller percentage of the immigration;—results, which may be due equally to the return of immigrants, or to their settling and entering their own and their childrens' language as that of their adopted country.* The fact too that the proportion of females among the Kashmírí-speaking community has risen from 40·9 to 43·9 per cent. is consistent both with the supposition that a number of Kashmírí males have returned to their homes, and with the supposition that they have settled down and have been joined by their women from Kashmír.

The returns of Kashmírí speakers probably give, as I have said, an insufficient indication of the number of settlers who have come from the valley, even in recent times. The figures for those who are entered as Kashmírí by caste, on the other hand, would appear to have a somewhat extended application. In the Punjab the term is applied to almost any Musalmán from the territories of the Maharája, and both from this cause and from the fact that the term applies quite correctly to the long settled communities of true Kashmírís which are found in various parts of the province, the Kashmírís by caste far outnumber either the Kashmírí speakers or the Kashmír-born. It will be noticed moreover that while the latter two classes have seriously decreased, the former has increased by over 25 per cent.

—	Number.		Percentage of females.	
	1881.	1891.	1881.	1891.
Kashmírí by caste .	170,020	225,307	46·1	51·6
Born in Kashmír .	111,775	87,545	47·8	55·1
Mother-tongue Kashmírí	49,534	28,415	40·9	43·9

The Kashmírís have in fact increased in almost every district, except Amritsar, and their decrease in Amritsar, where they have been settled for several generations, is less likely to be due to emigration from that district than to the excessive mortality in the Amritsar town, of which they constitute the poorest and most squalid inhabitants. In the other districts, more especially along the Kashmír frontier, the number of Kashmírís has enormously increased, and as the decrease of the Kashmír-born forbids us to attribute the increase to immigration, the conclusion is that the colonists of 1878-81 have as a rule settled down in the district to which they immigrated and have multiplied, and forgotten their original homes. The increase in the proportion of women amongst them indicates further the settled nature of their colonization.

Abstract No. 83.

The general conclusion which may, I think, be drawn from our figures is that there was a great rush of immigrants from Kashmír just before the last Census, and that the greater part of these immigrants have remained and settled in British territory rather than return to Kashmír. There is of course a good deal of mutual migration between Kashmír and the Punjab, and the excess of females both among immigrants and emigrants shows the reciprocal or matrimonial character which the migration is assuming, but at present we are not sufficiently far removed from the influx

	Persons.	Females.
Emigration to Kashmír .	66,106	34,467
Immigrants from Kashmír .	87,545	48,182

* The decrease in the number of Kashmírí speakers is somewhat misleading, as the greater part of it is due to the mortality (to be enumerated later on) among the long settled Kashmírís of Amritsar who appear in 1881 to have returned Kashmírí freely as their mother-tongue.

of 1878-80 to judge of the normal conditions of migration between the two countries.

255. Immigration from Afghánistán and Independent Territory.—In the popular maps of the period Afghánistán is generally represented as a country which extends from Persia on the west and is coterminous with the Punjab on the east. The boundaries of the Punjab do not, however, as a matter of fact, adjoin the boundaries of the country politically known as Afghánistán, which is ruled by the Amir of Kábul; but the Punjab is separated from that country by a tract more or less well defined, which is generally called Independent Territory in official language, and Yághistán by the nations of the frontier.* In the Census of 1881, which was taken during the progress of the Kábul War, no distinction was made between the two classes of territory, but since the war, we have been able to make, in a manner more or less rough, the distinction above referred to between Afghánistán proper and Independent Territory. The enumerators at the present Census were, therefore, directed that "when persons have been born in foreign tracts near the western frontier of the Punjab, which are not under any settled Government, *e.g.*, which are not under the Governments of Afghánistán, Irán, Chitrál, Bokhára, or Russia, their birthplace should be entered as Yághistán."

As we get further from the frontier the two tracts are less carefully distinguished in ordinary language, and the term Yághistán is probably in less common use south of the Kurram than to the north. There might doubtless be instances here and there of tribesmen from the country under the Amír refusing to admit their dependence; but the general tendency on the part of the enumerators was to use the word Afghánistán in too wide a sense. The distinction is one of some importance, and it has, I believe, been observed with fair accuracy in our returns. The figures on the margin at any rate show that in the districts of Hazára, Peshávar and Kohát a very full proportion of immigrants from Independent Territory have been shown; that in Peshávar, which is separate only by a few miles from the Amír's country along the Kábul river, and which lies on the main trade route from Kábul to the east, the proportion of persons born under the Amír's jurisdiction is larger than in Hazára or Kohát; that in Bannú, which lies on the Kurram route from Khost and on the Dáwar route from Ghazní, and where also the term Yághistán is probably not so commonly used, the proportion of persons born in Yághistán is smaller; and that in Dera Ismail Khán and Dera Ghází Khán, where the Pathán population consists mostly of Pawindas, whose main home is in the Amír's Territory to the east of Ghazni, the proportion of persons born in Yághistán is quite insignificant.

Districts.	Proportion of Immigrants from Afghánistán who were born	
	In the Amír's Territory.	In Independent Territory.
Ráwal Pindí	86	14
Hazára	22	78
Peshávar	32	68
Kohát	19	81
Bannú	42	58
Dera Ismail Khán	81	19
Dera Gházi Khán	87	13

The fact that the Census is taken in the winter causes a very large exaggeration of the number of persons returned as immigrants from over the border, and as pointed out in the report for 1881, the results would be very different if a Census were taken in the summer months, when the Hazára coolies, the Ghilzai graziers, the Pawinda traders and all the vast number of Afgháns, who come down to the plains for the winter only, have returned to their native

* Circumstances are gradually altering the scope of the terms used.

hills. This, however, will not affect our comparisons with the figures of 1881, when the Census was taken at the same time of year as in 1891.

In making the comparison it must be remembered that in 1881 there was an enormous temporary immigration from beyond the border on account of the famine and distress in the hills, the demand for labour in connection with the war, the preparation of the railway to Peshâwar and the road to Thal, and the excavation of the Swat canal. There were no corresponding special inducements to immigrate on the present occasion, so that where we find a small increase in the figures as we do in Bannú, Kohát and Hazára, it really represents a much more substantial increase of immigration; while in Peshâwar where so much of the labour was accumulated in 1881 and where yet we find a very large increase in the present figures, the development of immigration represented must be something quite out of the common. The number of immigrants in Peshâwar from beyond the border is now 56 per cent. greater than it was in 1881, in spite of the great temporary inducements to immigrate which then prevailed. This implies that the district has now greater attractions than before either for the periodic immigrants or for permanent settlers on the soil or for both. The improvement in the security of the valley and the development of trade and the facility of intercourse by means of the railway would develop the immigration of the periodic type. This is largely from Afghán territory, and the immigrants of this type are chiefly winter labourers and Mohmand carriers (Kúchís). The latter bring their families with them, but the former come single; hence the number of females in the immigration from Afghánistán is barely half as large as of the males. The immigration from Independent Territory is also largely that of temporary labourers, but probably a very considerable part of this immigration has been attracted by the extension of cultivation on the formerly waste lands of Hashtnagar and Mardán which are now irrigated by the Swat canal. The labourers come almost always single, and even the cultivators very frequently leave their families behind them and only temporarily visit their canal hamlets, so that there is nothing surprising in finding that the number of male immigrants from Independent Territory almost doubles that of the females.

Almost the whole immigration from Asia outside India is from Afghánistán and Independent Territory, and the figures in Abstract 69 may be taken as roughly indicating the manner in which this immigration is distributed between the country and the towns. It is only in Ráwalpindí and Peshâwar that we find any considerable immigration into the towns. In Ráwalpindí three-quarters of the immigrants are found in towns and cantonments; in Peshâwar less than a quarter. More than three-quarters of the immigration into Peshâwar, and almost all that into Hazára and Kohát is into the rural tracts.

In 1881 22 persons were recorded as being born in Afghán-Turkistán, and 43 in Turkistán. The returns of "Turkistán" as a birth-place were on this occasion considered to refer to Afghán territory and are included in the tables with Afghánistán; there were only 37 in number altogether.

EMIGRATION.

256. Emigration from the Punjab to other parts of India.—Information regarding the total emigration from the province is necessarily somewhat deficient, as a large portion of it is to states and countries, more especially Afghánistán, for which we can obtain no statistics of emigration. Our figures are,

however, fuller than those of 1881, from the fact that we have now returns of Punjab emigration to Kashmír and British Baluchistán. The total increase in emigration (54 per cent.) shown by our tables will, if these countries be excluded, be reduced to 20·7 per cent., which may be taken as representing fairly accurately the actual increase in emigration that has taken place.

The emigration to *Kashmír*, representing 15·7 per cent. of the total recorded emigration, is mostly an emigration of females, and as the females also exceed the males among the immigrants we may look on the migration between Kashmir and this province as mainly of the reciprocal or matrimonial type. The facts that immigration has decreased and that the emigration is only 76 per cent. of the immigration, are due very largely to the large influx of Kashmíris in 1878-80, which still disturbs our returns.

British Balúchistán now receives 12,807 persons from the Punjab, but these are almost entirely soldiers or persons connected with the army or administration, as is shown by the large percentage (88 per cent.) of males among the emigrants. The remarkable efflux of Panjábís to *Sind* was noticed at the last Census; and it was accounted for partly by the existence of large railway works in that province in 1881 and partly by the natural advantages of Sind over the neighbouring State of Baháwalpur, from which the emigration mainly took place. It would appear, however, from our present returns that, in spite of the completion of the railway works referred to, the migration between the Punjab and Sind is still very largely of the temporary or experimental kind; for although the total emigration has slightly decreased, the proportion of males among the emigrants, already high, has increased from 70 to 72 per cent.; and the emigration is probably, like the immigration, by no means confined to the districts adjoining our frontier. The emigration to *Bombay* proper has increased largely though by no means so fast as the immigration from Bombay.

The immigration from *Rájpútána* is as remarkable a feature as the emigragration to Sind. The emigration to the Rájpútána States is only 47 per cent. of the immigration recorded therefrom; a part of the disproportion, however, is due to the large influx of settlers from Rájpútána which took place when the districts of Hissár and Sírsa were first developed, and which has not yet ceased to affect our figures; and the small proportion of males both among emigrants and immigrants points to the more settled nature of the migration now prevalent. It is perhaps a little remarkable to find that the proportion of females among the emigrants is larger than among the immigrants, but the difference is far less marked than in 1881. The emigration to the *North-West Provinces* and *Oudh* constitute 34 per cent. of the whole, out of which 2·4 per cent. is to Oudh. The immigration from the crowded districts of Oudh bears, as one might have expected, a far larger proportion to the emigration to Oudh, than the immigration from the North-West Provinces does to the emigration thereto. The proportion of the sexes among the emigrants in either case is almost exactly the same as among the immigrants, and the migration between the Jumna districts of the Punjab and the Doáb in the North-Western Provinces is almost entirely of the reciprocal type.

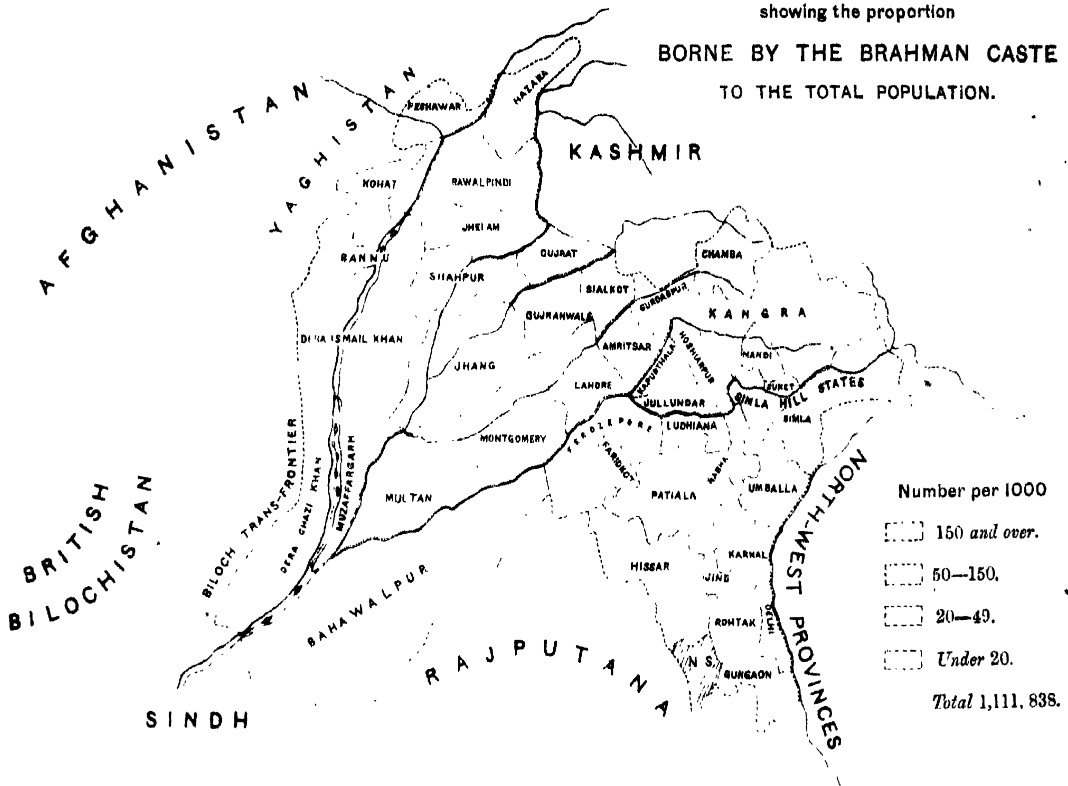
The emigration to *Central India* and *Bengal* has increased considerably, and in either case largely exceeds the immigration from those tracts. This emigration is almost exclusively one of males, and is doubtless for the most part dependent on the quartering of troops. In *Burma*, where the Panjábís bear so high a proportion among both regular troops and the police, the proportion of males among them is 93 per cent. There is also a certain amount of emigra-

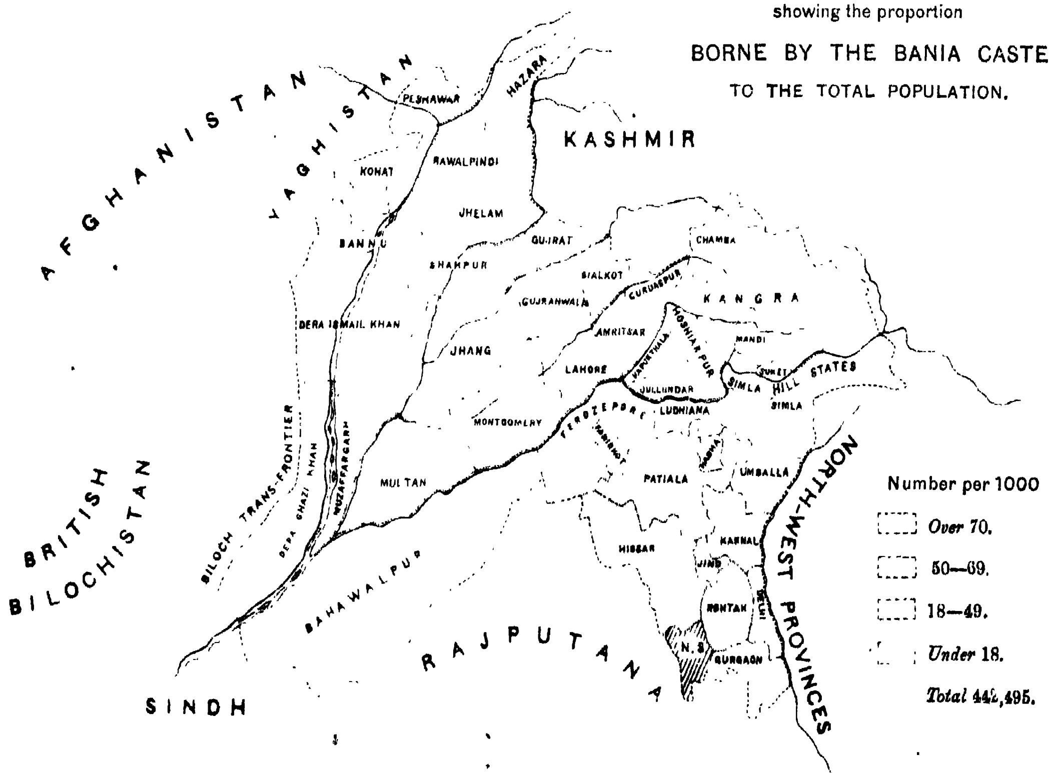
tion of soldiers and police to the Straits, Hongkong and East Africa, but though remarkable in its way, this form of emigration is probably not very large. The emigration of coolies from the Punjab to the great labour colonies beyond the seas is quite inconsiderable.

257. Effect of migration on the population of the Province.—It was noted in paragraph 22 above that the question of the effect of migration on the numbers of the population would be considered later. It is impossible to make an absolutely certain estimate on this point, as we have not got the figures for emigration to certain countries, such as Afghánistán, which can give us no figures: but it may, I think, be presumed that the immigration from outside India is in excess of the emigration to outside India. This is doubtless the case as regards Afghánistán and England, and we have no reason to suppose that it is not the case with extra-Indian countries at large. As regards Indian areas, the immigration is 319,011 in excess of the emigration, and we shall probably be somewhere near the mark if we put the total excess of immigrants at about 400,000, or 1·6 per cent. of the population.

As the migration between the Punjab and countries outside India has not varied much since 1881, it will be best in comparing our figures with those of the previous Census, to deal with Indian areas only; and from the statistics relating to these we observe that the excess of immigration over emigration in 1881 was 480,762 against 319,011 in 1891. Even allowing for the emigration to Kashmír and British Balúchistán, which was not recorded in 1881, the net immigration entered at the last Census exceeds that entered in the present Census by 82,838 persons. Immigration in fact has decreased 4·7 per cent., while emigration (excluding Kashmír and British Balúchistán) has increased 20·7 per cent.

I do not understand, however, that in ascertaining how far migration has affected the increase of the population at large, the figures just quoted need be taken into consideration at all. We have merely to consider the result on the total population recorded in 1881 of *subsequent* migration; and allowing for the fact that some two-thirds of the migrants now recorded were alive in 1881, and that perhaps one-half of them were similarly recorded as migrants in that year, we may at a rough venture estimate the total net increase due to immigration at ·8 of the population, or at 7·5 per cent. of the total increase. This is, however, little more than a guess.





Lith. T. C. Press Roorkee,—No. 1586-1

CHAPTER XI.

THE CASTES, TRIBES, AND RACES OF THE PEOPLE.*

258. **The method of tabulation adopted.**—The system followed in tabulating the castes returned in the schedules has been already described in paragraph 84 of my "Preliminary note." It amounted to this: that we assumed the list of castes shown in the last Census report to be very nearly complete, and that we required every entry in the schedule to be tabulated under one or other of the caste-names of the last Census report, only exceptional cases, where no information was forthcoming, being held over for further enquiry. The result was of course a certain amount of rather rough tabulation, but I believe the system to be the most practical one available. The object of the remarks in the following paragraphs is to explain with a certain amount of detail the principles I followed. I know that I must have been in very many instances wrong in my classifications, but I believe myself to have been very generally correct, and I hold that the extra amount of correctness procured by further enquiry would not have been worth the delay and expense caused thereby.

No one who has not gone into it himself has any idea of the extraordinary difficulty attending the whole subject. The caste and sub-caste are of course returned correctly in a vast majority of cases, but this still leaves room for an immense number of vagaries, which causes the whole difficulty of tabulation. Not only is the sub-caste returned in place of the caste,† but the sub-caste may be returned without any indication of a caste: or a religion or sect may be returned as a caste with or without a sub-caste; or the name returned as a caste may be the name of an occupation; or caste-names may appear both as caste and sub-caste: or no caste or sub-caste at all may be returned: or in fact every kind of confusion must be expected. And the orders on the classification must, as a rule, be given without delay, a reference to the original schedules or an enquiry from the local authorities being a luxury in which one can only occasionally indulge without greatly impeding the work.

The Superintendent must make up his mind to go through the District Caste Lists in vernacular. This of course saves him the extra chance of error, which is entailed in transliteration. But by the time the list comes to him there is already considerable opening for mistakes. The individual undergoing enumeration often mispronounces his caste-name; the enumerator often misspells it, even when properly pronounced; the abstractor may transcribe the enumerator's spelling after a fashion of his own, and the clerk who prepares the caste list may have further improved on the abstractor. All this is, however, of course inevitable; it must be accepted as part of the risks in a large enterprise like this. And yet there are pitfalls not a few, as will be seen plenty of times in this chapter. A Bedí for instance (with a soft *d*) is a man of a saintly family, while a Bedí (with a hard *d*) is a thing of naught, whom we have to class with the Kanjars. Some of the errors are obviously misreadings, such as Banária for Niária, Jarádí for Kharádí, and so forth, which a slight knowledge of Urdu writ-

* See Abstracts 83—87 at the end of this Volume.
† Here as elsewhere in this report, I have used these names to signify respectively the main caste or tribe, and the subdivision of that caste or tribe, whether this be a primary or secondary subdivision.

ing may help us to put right. Others are records of varieties in pronunciation, such as Chamiár for Chamár, Bhand for Bhánd, etc., which we have to deal with partly by guess-work and partly from experience. It is curious to note the spelling of the caste-names in the schedules in such instances as *Aghwan*, *Banyan*, etc., which approximate more nearly to the antiquated spelling of our old travellers than to the accepted transliterations of to-day.

259. **The disposal of doubtful cases.**—In his report on the Census of 1881, Mr. Ibbetson has recorded the results of a very full and scientific enquiry into the castes of the Province, and this record has been taken by me almost invariably as gospel. But it can only be a partial help in a matter involving such detailed knowledge as the tabulation of castes involves. Even the detailed Lists of castes, tribes, and clans were, for reasons which I have given on pages 50—51 above, of very little use to me. Not unfrequently a sub-caste, regarding the classification of which we were in doubt, would be recorded in 1881 as a sub-caste, say, of the Rájpúts, whereas my Tahsildárs with local knowledge would assert that it was a sub-caste of the Áwáns or Mughals. There was no general rule for such cases; in some instances I should doubt the value of the Tahsildár's opinion, in others I should unhesitatingly prefer it to the evidence of last Census. One's own knowledge on points of caste is limited enough, but there are aspects of the question in which native subordinates are even more likely to commit errors than one is oneself, and it is essential to leave them no final voice in any matter of this kind. Proposals were made to me to class a number of Purbia castes in Pesháwar as Khatrís; to include the menial Dosádhs as Sádhs or holy men; to class the Dhúnd tribe as Jain ascetics (Dhúndhias); to identify Madrásís with Eurasians, and so forth.

The caste lists showed us, besides the caste, the sub-caste and the religion returned. The religion often served as a useful guide; for instance, an entry of "caste and sub-caste Gil, religion Lálbegí," would show that the persons in question were not Gil Jats, but Gil Chúhras, and they would be classed as Chúhras. But where the caste was, say, Brahman or Khatrí, and the religion Musalmán, we retained the entry in tabulation, instead of altering it to *Shekh* or *Khoja*. The proximity of the sect and religion columns to those for caste and sub-caste led however to a number of wrong entries. You would find, for instance, "religion Hindu, sect Arora: caste Mangí, sub-caste Koshál," or the entries would be confused by some equally ingenious permutation. And often a man thought it enough to tell you he was a Sunni, or a Sikh, or a Shia, and left it to you to guess his caste according to circumstances.

Even, however, when the Caste and sub-caste columns were free from intrusion on the part of names which should be elsewhere, the sub-caste would very frequently be where the caste should be, and *vice versâ*, or there were sub-castes in both columns. The following detailed remarks on the separate castes will show how these vagaries were dealt with in each case. I note here, however, two general rules regarding the classification of castes, which I have not thought necessary to repeat in each case. They are—

(*i*) that when the name returned in the caste column is not recognized, or is recognized to be the name of a sub-caste, and the name in the sub-caste column is recognized as that of a caste, the caste shown in our tables is that bearing the name entered in the sub-caste column, *e.g.*, Bagíál, Gakkhar is classed as Gakkhar; Parhár, Jat as Jat and so forth.

(*ii*) that where the caste returned is one of some status, and the sub-caste returned bears the name of a caste of little or no status, the presumption generally is that a man of little or no status has carelessly or falsely returned a higher caste than he is entitled to, and that his real caste is that bearing the name which he has returned as his sub-caste. An entry of Rájpút, Mochí would thus be classed as Mochí; Mughal, Telí as Telí and so on.

Where again both columns of the schedule contained the names of sub-castes or one name repeated, and the names were not at once recognized, we were able sometimes to get help from other entries made in the same district; for instance, if we were puzzled by the entry "Bálí" and the same list showed us an entry "Bálí, Áwán," we should be justified in presuming that the former entry also related to an Áwán.

The versatility of the Punjab caste names may be fully illustrated by such specimens of our returns as Khokhar, Awán (M); Khokhar, Anand (H); Khokhar, Qutbsháhí (M); Khokhar, Kashmírí (M); Khokhar, Khatrí (H); Khokhar, Lálbegí (Chúhra); Khokhar, Parácha, (M); Khokhar-Parácha, Khokhar (M); Rájpút Khokhar (M); Rájpút, Chauhán-Khokhar, etc. The following notes give an idea of the way in which I regulated my caste classification; the rules are not authoritative and in many cases are doubtless wrong, but they show the procedure actually adopted. A curious enquirer, on turning to the index of names of castes and sub-castes, published at the end of Volume III of this report, may find entries which contradict what I have stated below; mistakes of this kind are inevitable in such large undertakings as the tabulation of all the returns of a province and the preparation of lists of all the caste names and sub-caste names returned.

260. Detailed notes on the system of tabulation.—The following detailed remarks will be of use not only as a guide to the next Superintendent, who has to tabulate castes in this province, but also to show in each case as clearly as possible the exact limits included by our caste figures at the present Census. The figures in italics after the name of a caste refer to the paragraph of the Report of 1881, in which the caste is described.

Agarí. *638.* Synonym Agír. (Salt-workers).

Aherí. *576.* Herí. Aheria. Ahárí. (Hunters and fowlers. In Nábha they are said to be cultivators, soldiers and Ahlkárs).

Ahír. *493.* I have included Jat, Ahír; though this may possibly be a mistake for Jat, Her. Gwálbansí returned as a caste may generally be presumed to be Ahír. So may Purbia, Hír. In compilation I have added Dhana and Gwála; Gwála is also returned as Gwálí; and Gadorwál and Golaria (Peshawar) have been counted as Gwála. Gwálpá, a caste returned in 1881 to the number of 582, mostly in districts under the hills and said to be Tibetans, was presumed to be a misspelling for Gwála, though this is doubtful. The numbers returned were, H. 29, S. 13, M. 48.

Arab. *500.* Arabí. This should be restricted as far as possible to real Arabs, and should not include persons who profess a fanciful Arab descent. Pathán, Arab, for instance, is included under Pathán; and Arabí, Qureshí is included under Shekh.

Aráín. *485.* Arái, Aráni, Ráin. The spelling in Fírozpur, Jálandhar and the east of the province is almost universally Ráin. Bhatti, Aráin, Rajpút, Aráin, etc., have been counted as Aráin. So also

Gulfarosh; Chachar; Mahar; Ladan and Athora. In Muzaffargarh we get "Jat, Aráin-Kamboh," which has been classed as Aráin. But Kamboh, Aráin has been entered as Kamboh. Bhoi, Phulkájí and Phúljarí which were separately tabulated, have in compilation been included in Aráin. I have kept the Aráins separate from the Málís and Bágbháns, though, these three terms are in parts of the country practically synonymous.

Arorá. 543. Misspelt Ora, also Rora, but in the latter case the sub-castes have to be observed, to make sure that the caste is not Ror. Kirár in the west of the Province and generally, except in Gurdáspur and Kángra, was taken to mean Arora, except when the sub-caste indicated that it referred to a Súd or Bania or Khatrí; so also Hindkí when these were Hindus; also Shikárpuria. An entry of Kasera in Muzaffargarh was also so treated. Khatrí, Arora, has been classed under Arora; also all Hindus whose caste has been shown as Uttáradhí or Dakhní or whose caste is not well known, and these have been shown as sub-castes, *e.g.*, Choja, Dakhna; Sachdeo, Uttaradhí, etc. An entry of Sikh in Khusháb has been counted as Arora, Aroras being the most prominent caste of Sikhs there. Also a number of unknown names recognized by the Tahsildárs or shown in the classified caste list of 1881 to be sub-castes of the Aroras. In compilation we included Chauda (H. 1, M. 8); Dang (H. 4, S. 4, M. 20), Dhagá (M. 72) Garíjá (H. 18, M. 44) and Kándí (H. 9, M. 75). The number of Musalmáns among these, however, seems to show that they are not really Aroras.

Attár. 563a. Include Gándhí (druggists, perfumers, etc.).

Áwán 465. Spelt also Awánr and Háwán. Is often entered as a sub-caste. In such cases if the caste returned appears to be really a sub-caste of Áwán, the entry is treated as Áwán, *e.g.*, Bholi, Awán; Jajwál, Awán, etc. If the caste returned is some well-known and distinct caste or sub-caste, the entry of Áwán is ignored; for instance, Gondal Áwán is treated as Rájpút, Gondal; Biloch, Áwán as Biloch. An exception is made in the case of Jat and Rájpút: Jat, Áwán, for instance, been counted as Áwán, not Jat, the word Jat being presumed to be used in a general way for cultivator, and Rájpút in a similar case being in all probability a false addition, the real caste being Áwán. Awán, Kashmírí is counted as Kashmírí, the entry being probably made by a Kashmírí living among Awáns. Menial castes are often returned as sub-castes of Áwán, *e.g.*, Áwán, Dhobí; Áwán, Hajjám, etc.; and in these cases, although they may possibly represent Awáns who carry on menial occupations, it was thought better to presume that the menials living among the Awáns had returned themselves wrongly as Áwáns. In Pesháwar a certain number of entries of Panjábí or of Musalmán with doubtful castes were classed as Áwáns: and in the Pesháwar division generally all entries of Hindkí or Hindwál (Musalmáns) were so classed. (The Hindwál in Hazára are, however, apparently a sub-caste of Ta-

náolis.) Also a good many unknown names, entered as castes, mostly in the Pindí district, were recognized by the Tahsíldárs as Áwán sub-castes. In compilation we added Taráorí (H. 5, M. 906) or Tarorí (also Pathán, Taráorí) mostly from Hazára, who are said to be Awáns by origin.

Baddún. *594.* Baddú: Badarú.

Bághbán. *485.* Bághwán: Bághbání, also Mihr, and Phuláti; see also under Aráin and Málí.

Bahrúpia. *529.* Barúpia: Borupia (actors and mimics). The men returned in Sialkot and Gujrat in 1881 are said to have been really Mahtams: I have not altered the tables, but this should be borne in mind.

Bangálí. *585.* Wangálí—generally refers to clerks, etc., from Bengal. Really a geographical term. Where the proper caste has been returned as, *e.g.*, Brahman, this has been entered; and Bengálí, Brahman, has been entered as Brahman. Some few caste and family names recognized as belonging to Bengálís have been classed under this head. Bangálí is also the name of a criminal tribe in the east of the Province: and from the list of sub-castes it would appear that a certain proportion of our present figures refer to this criminal tribe. The figures for Musalmáns probably do so in all cases.

Banjára. *547.* Wanjára: Banjárí: Wanjáh: Wangiára: Dhánjár: Bangrewálá (carriers and in some parts pedlers). I include Mirashkár or Mírshakár, whom I understand to be Banjáras.

Bania. *532.* Bánia: Bánián: Banián: Báni: Wánia: often returned as Mahájan or as Wesh (Vaisia, the third of the *varnas* of Manu). Men returning their caste as Baqqál (corn-dealer) have been classed as Banias: also Bazáz (cloth-dealer) except on the frontier, where it is more likely to refer to Aroras. Entries otherwise doubtful, which contain the names Aggarwál and Oswál, have also been classed as Banias. In compilation those returned as Bodhí (H. 154, B. 42) were added: the 42 Buddhists are from Kángra and should possibly be separately classed, as the common meaning of the word Bodhí is "Buddhist." In Gurdáspur a large number of men were returned as Mahájan or Kirár: these are said to be one and the same, and to be neither Banias nor Aroras: they have been classed as Pahárí Mahájans in our tables. "I find, however," writes the Deputy Commissioner, "that the name Banya is practically synonymous with Mahájan."

Barar. *655.* Called Barára in the returns for 1881, but Barar seems the commoner spelling. They are basket-makers, etc., in the hills. In Kulu they are known as Bálrá or Bárdá, and are classed with the Lohárs, above the Chamárs.

Barwála. *652.* Barwál: Baráwala. These men are mostly chaukídárs, and men in the Lahore, Gujránwála, etc., districts who returned their caste as Chaukídár, have been classed as Barwálas. So also Mashálchi (in Sháhpur) and Rammál (in Zafarwál).

Batera. 630. Bataihra. These are a caste of the Kángra hills, and were included in 1881 with Ráj, but Mr. Ibbetson doubts whether this is correct. I have shown them separately in my tables. Mr. Manuel of the Kangra District Office informs me "They are Sudras, but not out-castes. They are stone-cutters and masons. They eat and drink with Khatrís, Ráthís, Ghiraths, and other Hindus. It would be quite incorrect to class them with Dágís, who are Chamárs and out-castes."

Batwál 652. There are chaukidárs and coolies, mostly in Kángra, and Mr. Ibbetson was inclined to class them with the Barwálas. Mr. O'Brien, on the other hand, tells me that he knows of Batwáls who are stone-cutters like the Bataihras: they are, however, out-castes, which the Bataihras are not.

Báwaria. 575. Bánwaria (vagrant hunters, workers in straw, etc.).

Bázigar. 588. (Jugglers and acrobats). I have included Patálbesí, Kekan (in Ludhiána), Chhálígar (found in Siálkot), being informed that these are jugglers, etc., like the Bázigars: but I have no further information regarding them.

Bhábrá. 538. Bháwra. These men are mostly Jains, and caste entries of Jain without further detail have been presumed to refer to the Bhábras. So also entries of Saráogi, Púj, Dhúndhí (scil. Pújera, Dhúndhera, which are Jain denominations). Also Oswál, Bhábra: but not Oswál by itself, which has been classed as Bania.

Bhánd. 530. Bhand: Phand: Pand. These are buffoons and story-tellers: I have followed Mr. Ibbetson in including Naqqál, though some of my staff wished to class this with the Mírásís. I have also included Qawál and (in Hoshiárpur and the Dera Tahsil of Kángra) Abdál. Entries of Qabál in Jálandhar, which should have followed those of Qawál, have unfortunately been classed under Mírásí.

Bharáí. 523. Phiráín: Pirháín: Bharáh: Baryáí. They are beggars and pilgrim-conductors connected with the worship of Sakhí Sarwar: and I have kept them apart from the Mírásís, with whom they are commonly classed. I include Shekh, Phiráín. In addition to the derivation of the word mentioned by Mr. Ibbetson, there is one from "Be-ráhí:" going opposite to the prescribed rules of singing! "Pír-záhí" showing the road to the Pír (Sarwar), and "Bhar-ai" or Chauki bharnewala, one who keeps watch at a shrine.

Bharbhúnja. 620. Bhújá: Bhojwa: Parpúnjí. These are grain-parchers: and Mr. Ibbetson says they are also called Chatárí on the Indus.

Bhát. 526. Bhat: Bait: Biát: Brahmbhát: Mahábat (bards and genealogists). Includes also Brahman, Bhát: Rai: Brahman, Rai: Jágá and Cháran; I have also included Wáhra: Giáná (Fírozpur) and Bálfarosh (Pindí). The Bhátras returned in Kulu are Bháts, and should have been so classed.

Bhátia. 542. Also Bhátí (but beware of confusion with the Bhattí, who are Rájpúts and Jats). The Bhátia are shopkeepers, and are

returned in the hills as Chhattrí, Bhátia or Rájpút, Bhátia. In Lahore we find entries of Arora, Bhátia. The Bhátias in Kulu should have been included under Bhát.

Bhátra. *552.* Bhátar: Bátra. A pedler caste claiming Bráhman origin: known in Delhi and the east as Rámáya. Mr. Ibbetson says "He is called Mádho in Ráwalpindí, but this is probably due to some confusion of Bhátia with Bhát" (Mádho being a common Bhát sub-caste). I was informed, however, that Mádho is a common name in Pesháwar for Bhátras, and have followed this information. "Pandit" in Pesháwar is also said to mean Bhátra.

Bhatiára. *620.* Pathára: Patára. These are bakers and sellers of cooked food, generally Jhínwars. I have included entries of Báwarchí; also of Sozan, which seems to be a name for Bhatiáras in Baháwalpur. Darbas in Dera Ismail Khán are stated to be Bhatiáras, and I found an entry of Dariá in Jámpúr, where the occupation recorded was Bhatiára. I include also Jat, Sohdá, and Rájpút, Bhatiára. In compilation I have added the Nánbáís (H9. M399) and Tabákhias (H. 101, S. 60, M. 285). Under Nánbáí are included Nánwáí, Bhogí, Kabábí, Lángrí, and Púzgar (Ambála): Tabákhia is also spelt Tabákh and Tabákí. The Nánbáís were mainly in Montgomery and Baháwalpur: the Tabákhias in Jhelam and Patiála.

Biloch. *375.* Also spelt Báloch. Twenty-four Biloch tribes were selected for separate compilation. Not unfrequently a Biloch would return this tribe or clan in the column where he should have entered Biloch, and where this tribe or clan was recognized as belonging to any of the selected tribes, it was classed under it. Where it was recognized as Biloch tribe or clan, but could not be attributed to any of the specified tribes, or where it might belong to two or more such tribes, it was classed under Miscellaneous Bilochís. I trusted a good deal to the local knowledge of the officer in charge of the Deraját abstraction office in this respect: and I expect the classification in that office is fairly trustworthy. A reference to the list of sub-castes returned under Biloch will show that a number of the names so returned are those of sub-castes which can scarcely belong to Biloches proper, such as Gil, Chauhán, Punwár, etc., but as the word Biloch is used in several senses (see below) and the sub-castes in question were generally those common to several non-Biloch castes, it was impossible to make distinctions and the entries were classed, as they were returned, under the head Biloch. When, however, a caste name was returned as the sub-caste of Biloch and there was a presumption that the name Biloch had been falsely or carelessly assumed, the name returned as a sub-caste was taken to be the real caste: *e.g.*, in the case of Biloch, Gújar; Bíloch, Awán, and so forth. The word Jat is used in the south-west of the province in a very loose way, and sometimes in a sort of

contradiction to the term Biloch: but we found several entries, such as Jat Rind, Jat Chándia, etc., which we classed, not as Jat, but as Biloch.

The classification of Biloches is especially complicated by the fact, noticed by Mr. Ibbetson, that the term Biloch applies to four classes of persons, *viz.*,—(1) the Biloch proper, (2) a criminal tribe from the neighbourhood of Thánesar, (3) any camelman and (4) a Pathán sub-caste in Dera Ismail Khán. This last variety, when returned in the schedules as Pathán, Biloch or Pathán, Bálúch, has been so retained and classed under Miscellaneous Patháns: but there is no method by which we can distinguish the camelman or the criminal tribe from the Biloch proper; and the returns include all three. And further, as the camelmen are so often returned as Biloch, there is no value in separate figures for the men returned as Untwál, so that I determined to compile these latter under the head Biloch. The number of men tabulated as Untwál, including those who returned themselves as Sárbán, Sárwán, Shutarbán, Shutarwán, Sarwán, or Shátirbáshí, amounted to 1,140, found mostly in Kohát and Baháwalpur.

The words Taloch and Talochí, which appeared in the schedules, are possibly misspellings for Biloch, but the word Thalochí, returned in the Ráwalpindí district, though said to mean Biloch, is explained as "inhabitants of the Thal." Multání is not unfrequently returned as a caste in the schedules; and our general rule was to class such entries, when the religion was Musalmán, as Biloch; in Gurgáon the word is said to imply Kumhárs, in Fírozpur Jats, and in the central Districts Aráins.

Khetrán returned as a subcaste of Biloch or as a caste, was classed under Biloch. When returned as a sub-caste of Pathán, it was so classified and is so shown in the tables. The Lisharís were distinguished in tabulation from the Lásharís a Gurchání section; but I doubt if the distinction was really observed by the enumerators anywhere except in the immediate neighbourhood of the seat of these tribes. Our figures for Patáfís probably include a certain number of Gurchánís, who have returned themselves as such; Patáfí being also the name of a Gurchání section.

Regarding the confusion attending the subdivisions of the Biloches, Mr. Younghusband, Deputy Commissioner of Dera Ghází Khan, writes:—

"I think that so far as the Biloches are concerned, it is to be regretted that the Caste column was not divided into three, so as to show the section of the tribe, as I understand that in many cases the section was returned instead of the tribe. This must have caused much confusion in tabulating the returns in the central office, as it is not uncommon to find sections of different tribes bearing the same name. The fact is that, though some of our Biloch tribes are homogenous, some (*e.g.*, the Gurchánís) are in their origin a congeries of scattered sections of other tribes, and in almost every tribe we find members or sections of other tribes, which have for years been living with them and have become practically members of their adopted tribes. Thus, two of the most important sections of the Gurchání tribe are Lashárís and Patáfís, and we find Chándias among the Bozdárs and Lisharís, Khosas among the Laghárís, Rustamánís among both Mázárís and Bozdárs, and so on. The result is that in many cases the returns do not give the real numbers of the tribe."

Bodla. *519.* These should perhaps have been classed with the Wattús, of whom they are a section. Entries of Jat, Bodla were classed as Miscellaneous Jats, not as Bodlas.

Bohra. *535.* Bhora. The word is said to be from "Bahú-ráh," the shopkeeper being a man of many wiles.

Brahman. *512.* I have included those who returned their caste as Brahmá, Brahmchárí and Brahmí, though these need not necessarily be Brahmans. The returns, as in 1881, include the Achárāj

or Mahábrahman. They also include some cases in which the caste and subcaste given were doubtful, but the *sect* returned was Brahman. Pandit (except in Pesháwar and Pindí) and Joshí were classed as Brahmans ; so also Dákaut, Gujrátí, Sársut, and a number of other names recognizable as Brahman subdivisions Kashmírí Pandits have been included. Bhargú, Brahman and Brahman, Dhúsar have been classed as Dhúsar (*q. v.*). Some of the returns were very curious ; as, for instance, Mahájan, Brahman (in Fírozpur) and even Qassáb, Gaur Brahman (in Delhi). This latter was classed under Qassáb. Pánda, when the religion was Hindu, was classed as Bráhman. Mussulmán Pándas have been added in compilation to the Jats. See also under Chamár and Chúhra.

Bot. I have classed under this heading those who have returned themselves in Spiti and Láhul by names implying that they are Tibetans. Boti is the name for the language, and Bot for the people ; but they rarely apply it to themselves: "If they did," says Mr. Diack, "it would be like a Panjábí describing himself as an Asiatic." I append information supplied by Mr. Diack regarding the names which I have classed under Bot. They may be placed in four classes as follows :—

i *Jocho.*—This is a title enjoyed for his lifetime by one who marries the daughter of any high-class family, such as that of the Nono of Spiti or the Thákar of Láhul, or any family of equal importance in Ladák or Tibet. The same name is borne by the lady whose marriage has invested her husband with the title, but the feminine form is generally *jo-jo*. The children of the union do not enjoy the title. *Jo* and *Cho* are synonyms. I have included Nono and Shema, titles enjoyed by the hereditary chief of Spiti and a similar but subordinate chief in the Pín valley in Spiti. Their wives bear the title of She-ma.

ii. *Lonpa.*—This term is applied to the class not so high as the Jocho or as low as the Chhá-zang. Lonpa is, however, also apparently a synonym for Lon-chhenpa, mentioned under Chhá-zang below. I have included Lohrag and Da-tong-kar-po (Dhongrukárú), which are said to be synonyms for Lonpa.

iii. *Chhá-zang.*—The word means "middle-class," as opposed on the one hand to "Tarap," or high-class, such as members of the family of the Nono of Spiti, and on the other to "Marap," or "low class," which includes the blacksmiths, Hesís, etc. (See also Ibbetson, paragraph 562, and the Kulu Gazetteer, page 120.)

iv. *Loban.*—The word means 'a teacher,' and is probably the description given of himself by some wandering Tibetan pilgrim. There was some difficulty in ascertaining the "caste" of Tibetan pilgrims. These men treated the question as a joke, and returned themselves as "stones," or articles of wearing apparel, and the like.

"Tribal distinctions are recognized in Spiti, the chief being the following—(1) Nandu, (2) Gyazhingpa, (3) Khyungpo, (4) Lon-chhenpa, (5) Hesir, and (6) Nyekpa. Marriage is forbidden within the tribe, but one tribe intermarries freely with another. A woman on marrying is considered to belong to her husband's tribe, and the children of both sexes are of the tribe of the father. The tribes (ru'wa) are not local ; members of each may be found in any village. The members "phaibat" of the tribe, wherever they may live, inherit in pre-

ference to the people of the village, in default of natural heirs. *Lonpa* is the fourth of the above-named Chházangs. The Lon-chhen-pas and the Gyazhingpas are considered somewhat superior to the others, but my informant, a Spiti man, says that in his country, as elsewhere, wealth is the real criterion of respectability."

The actual figures for the Kulu subdivision under these heads are :—

Jo-cho	H.	27	Lonpa	B.	4
Cho or Jo	H.	75	Lohrag	B.	1
Nono	H.	2	Dhongrúkárú	B.	1
Shema	B.	1	Chházang	B.	3,174
Loban	H.	1			

It would appear that the Jo have been by error excluded from the total of Bot in our tables.

Brahman (Muhiál). 513. I received a request from some Muhiáls a very short time before the Census that they might be distinguished from the Brahmans in the returns: their avocations being agriculture, Government service, military service, and the like. The Deputy Commissioners of Sháhpur, Ráwalpindí, and Jhelam (the districts in which this clan are understood to be mostly prevalent) were asked to have the Muhiáls recorded in the schedules separately from the Brahmans. We were able also in tabulation to class under this head all Brahmans who returned any of the seven Muhiál sub-castes, *viz.*, Báli, Chibbar, Dat, Lau, Waid, Mohan, and Bamhál. Our returns will thus be fairly complete, though we shall have overlooked any that may have returned themselves merely as Brahman Sársut. The word is variously spelt Mahbial, Mahál, Mehial, Mohál, Múhiál, Múhtiál, Mútiál, Moyál, Miál. The Muhiáls of the Salt-range are said not to give their daughters to Brahmans, to affect the title of Lála, which is commonly used for Khatrís, to perform no priestly functions and to make free use of meat and drink. The Muhiáls are not, however, in all cases so markedly distinct from the Brahmans generally.

Chamár. 604. Chamiár. Chámar, Machár. Includes Dhed, Dosádh (or Dosát), Rahtia, Ramdásia, and a few other names recognized as referring to Chamárs. Some Ramdásís are, however, Juláhas, etc. Chamárwa is classed as Chamár: but Chamárwa Brahman or Brahman Chamárwa as Brahmans. In compilation I have added the Chamrangs (total number H. 251, M. 4,738), but I have kept the Mochís apart. The Chamrangs are found mostly in Siálkot and Patiála. Thirty-four persons (of whom 33 are in Delhi) returned as Madhár have been added in compilation. I have no information regarding these, except that they are said to be a caste akin to Chamárs. Perhaps they are Madárí faqírs.

Changar. 574. Jangar: Jankar. A vagrant tribe of reapers, grain-sifters, etc. I have included those returned, as Jat Changar, or Rájpút Changrí.

Chhímbá. 642. Chhínbá. Includes Chípí, Chhibí, Chhibú, and Chápagar. These are cloth-printers and have to be distinguished from the Chína and Chíma, which are Jat tribes of the Central Punjab. In the outlying parts of the province, however, some sporadic returns of Chína and Chíma were considered to be probably mistakes for Chhímbá. Jat Chína, and Jat Chíma were of course classed under Jat, wherever they occurred. The followers of Námdeo are mostly Chhímbás, and all entries otherwise doubtful where the caste, sub-caste, or sect was Námdeo, or Námabansí, have been classed under Chhímbá.

Chúhra. 597. Chúra. Chhúra. The sweepers and scavengers of the country. I have included (Kutána Kúrtána, Kurá'ána) and Musallí (Múselí, Musallan, Musallim), who are Mussulmán sweepers: Rangreta and Mazhbí (the latter very generally returned in Hazára and Kohát, but found everywhere), who are Sikh sweepers. Also in Simla, Chandál: and in the north-west of the province Sháhikhel, Sháhíkhel, and Pathán Sháhíkhel. Also Bhangí, Senbhangí, Lálbegí, Bálásháhí, Shudar (Sudra), Rajwa (Dera Ghází Khán), Jallád (Dera Ismail Khán), and some few names recognized as Chúhra sub-castes. Cases in which the religion or sect was returned as Chúhra, Lálbegí, Bálmíkí, or any of the names given to sweeper religions were classed under this head. In the Simla district a number of sweepers returned their caste as Hindu, and were identified by the religion or sect. Chúhra-Díndár and Brahman-Chúhra, returned as castes, have also been included as Chúhras. Many sweepers doubtless returned themselves as Jats, but it is doubtful whether entries of Jat Kurtána should be treated as sweepers, because there is said to be a true Jat tribe of that name (see also footnote to page 319 of Mr. Ibbetson's report). We included in Chúhra some entries of "Koi qaum nahín," to which no clue could be found.

Dágí and Koli. 657. "These two words," says Mr. Ibbetson, "together with a third name Chanál, are used almost indifferently to describe the lower class of menials of the highest hills." There seems to be no real distinction, and I have shown them in the tables together. The figures are shown separately in the margin:

Dági	H.	3,118	31,248
	S.	29	
	M.	100	
	B.	1	
Koli	H.	138,353	138,519
	S.	70	
	M.	96	

those for Dágis include Chanáls, and also those returned in Kulu as Nar. The Kolís in the plains, who are weavers and are called Chamár Juláhas, might have been perhaps more suitably classed under the Korís or Chamárs (see Census Report of 1881, para. 611). The chief figures for these are shown in the margin. Persons returned as Barhai or Barehi in Spiti

	Kolís.
Gurgáon	5,288
Delhi	3,215
Ambála	1,036
Hissár	415

have been entered as Dágís: the word implies an axe-man in Kulu, but, as Mr. Diack suggests, an axe has very little to operate on in Spiti. "The identity of the Dágis and Kolís," writes Mr. Diack from Kulu, "is clearly shown by their numbers being now returned, of the former as 15,670, or nearly 40 per cent. more than the total returns of the district (11,301) in 1881, and of the latter as 13,343, or about 33 per cent. less than the former return for the district (19,742)."

Dáolí *636.* or **Dáolá.** These are gold-washers in the hills, and "are said by many to belong to the Dúmna caste." I have included those returned as Sansoi in Hoshiárpur and Kángra.

Dárúgar. *563a.* Gunpowder-workers. I have included Atishbáz and Bárútsáz: Perhaps the Barwatsár of last Census is a misspelling for Bárútsáz.

Darzí. *645.* Darjí: Darzgar. Names otherwise unrecognizable have been classed as Darzí, when the occupation indicated this to be the caste, *e.g.*, Siálkotí or Khalífa with occupation *Darzi* is so entered. Khiát and Súji or Súe are common synonyms. I have included also Khemadoz (tent-maker).

Dáúdpotra. *473.* Dádpotra. The dominant family in Baháwalpur claiming Qureshí descent, I have included returns of Jat, Dáúdpotra in the south-west: but not Biloch, Dáúdpotra. Abbási in the south-west has been included under this tribe.

Dehgán. *418.* Included at last Census with Patháns, but not generally considered as such. Also spelt Dehgánr, and Dehgál. I have included Jat Dehgán and Afghán Dehgán: but Dehgán Tájik has gone under Tájik. The word means "cultivator" and in Bannu I have heard the proverb applied to them, which is quoted in the last line but one of the first paragraph of para. 507 of last Census Report.

Dhának. *601.* Dhanak: Dhárag. A low Hindustání caste of scavengers and weavers. Bargí and Balai or Rájbalai in the south-east have been classed under Dhának.

Dhobí. *642.* Dhoba, Dhaba, Dihbá, Dabha, Dhabi, Thobá, Thobi. He is also returned as Gázar and Jámasho. Several sub-castes recognized as Dhobí subdivisions have been classed under this head: and the occupation was also a guide in doubtful cases. In compilation I have included the Charhoas (total returned Hindu 1,698, Sikh 3, Mahomedan 23,180), who are practically the same as Dhobís in the west of the province. The Charhoas were returned mostly from Muzaffargarh and Baháwalpur. Many of the Panjábís returned as Dhobís are said to be Chhímbas: and of a separate caste to the Purbia Dhobí. In the west it would seem that the Dhobís, Charhoas, Chhímbas, Lílárís and Rangrezes are really one and the same caste. They are said to intermarry with each other.

Dhaugrí. *626.* Iron smelters, etc., in the hills. Spelt in 1881 as Dhogrí. Mr. Ibbetson suggests Dhonkrí (from *dhonkni*—bellows), but Mr. O'Brien tells me that the above is the correct pronuncia-

tion, and the name is returned as Dhaugri in the schedules. Many Dhaugrís are doubtless returned as Lohárs.

Dhúnd. 453. Dúnd. The Rájpút tribe prevalent in the Murree hills. I have followed the precedent of 1881 in counting these separately from other Rájpúts. I include, however, those returned as Rájpút, Dhúnd, 42,141 in number (Ráwal Pindí, 18,278; Hazára, 23,570), also the Sarrára (M. 6,250) of the Hazára district who are said to be Dhúnds by origin (see also para. 659 of last Census Report). The name is said to be derived from Sir-hára: the share of the sons of a certain Dhúnd Sirdár by a low-caste woman having been less than that of his other sons.

Dhúsar. 534. Clerks and merchants, claiming a Brahman origin. I have included Bhárgú Brahman (in Pátaudí) and Brahman, Dhúnsar-Bhárgú.

Dogar. 474. A semi-pastoral, semi-agricultural tribe of the Central Punjab. I include Jat, Dogar; Rájpút, Dogar, and Jat, Setí-Dogar. There is also a sub-caste of Aroras called Dogar.

Dogra. 558. The Jammú tribe; of Rájpút origin. I have included Rájpút Dogra.

Dosálí. 660. Dusháli: Doshálí. Leaf-plate makers in the hills. I have included Bárgí (see Crooke's Ethnographical Handbook for the North-Western Provinces and Oudh, page 23).

Dúmna. 654. Dúman: Dumrá. Scavengers, bamboo workers, etc., in the hills. As in 1881, Bhanjras (also Bhenjar and Bhangra) are included. Also the Rachália or weavers' brush-makers, in Jálandhar. The Dúmna is called Dúm in Chamba according to Mr. Ibbetson, while in Siálkot the Dúm (see Mírásí) is said to be commonly called Dúmna, and the Dúmnas of Sialkot have been classed by me in the returns as Mírásís. There is probably a confusion between the two castes in most submontane districts. The Dúmnas of Kángra are said to include besides the Dúmnas proper (also called Sanháis, who live by making baskets and matting and playing on pipes and kettle-drums), the Sansois, or gold-washers, and the Barars, who make winnowing-pans, sieves, strings for pellet bows, etc. These two latter are separately classed in our returns—see under Dáolá and Barar above.

Faqír. 520. In the tables I have classed fourteen varieties of religious or semi-religious names returned as castes under this head: the Jogís have not been so classed for reasons given under "Jogí" below. The general term "Faqír unspecified" relates only to cases in which the specific caste could not be clearly ascertained: for instance, Faqír, Sárṣut would go under Brahman; Faqír, Áwán under Áwán: the caste in such instances being undoubtedly Brahman or Áwán, and Faqír being only an indication of the occupation. Similarly with the varieties of faqírs shown in the tables: Faqír, Udásí has gone under Udásí, and so on. In many instances, where the caste was doubtful, the occupation, "Religious medicancy," led us to class the entry under Faqír.

The names of mendicant orders are often returned as castes. We classed the following names under Faqír : Sanone, Shakartára : Gurzmár (Gurcharbár); Malang; Muqímia : Pákurrahmání; Jashanshábí : Jílání : Daunishábí : Sandalshábí : Shaharwardí; Sháhbází; Lutf-dárí : Naqshbandí : Anandmurtazá: Báwaríshábí : Churímár : Dauleshábí : Deswára : Sulaimán : Kalsiriála : Kálíposh : Gurnár : Anr, Ghaus : Chaudásí : Konte : Murída : Astíjí : Barí; Pírúshábí : Sháhbází : Sáín : Hardásia : Nádiria : Shahzaránia; Razzáqshábí : Sabájí : Tátál : Sultání : Sábaria; Súfí : Fuqrá : Rahímí : Tákhúria : Chuharshábí : Alifshábí : Jálap : Gadágar : Sháh Sakhí: Majzúb. In compilation I added Díwán or Díwána (H. 217, S. 7 largely, from Patíala), Gargajje, *i.e.*, Gurzmár (H. 10), and Gadá Naráinia (H. 14, M. 60).

With the varieties indicated in the tables I dealt as I did with the faqír generally, that is to say, that if the sub-caste returned indicated another caste the other caste was adhered to : *e.g.*, Bairágí, Khatrí would go down as Khatrí. Benawá was found also as Bánawí and Sháh Benawá. The Chishtí I have classed under Faqírs, though in Montgomery the name refers to a caste no longer religious (para. 518 of last Census Report) : it is not possible to separate the figures, as many Chishtí fáqírs return themselves as Chishtí by caste. The Husainí, too, as Mr. Ibbetson points out (para. 523), may possibly be Saiads, and not Faqírs. Under Jalálí we included an entry of Zanzabí in Hoshiárpur and under Madárí an entry of Sháh Madárí Ashiqána. In compilation I added to Madárí the figures for Madárkí (total 83).

The word faqír is not properly applicable to Hindu mendicants and ascetics : but it is so commonly used for men of all religions that I have had no scruple in including the Hindus under this head, more especially as the religion is indicated in the tables. I have generally employed the vague word Sádh to include Hindu and Sikh faqírs. The word is generally spelt Sádh and Sádhu in English books, and this is philologically correct, but the common native spelling in this Province would appear to be Sáhd or Sáhdu. Under this term I have included most of the Hindu and Sikh orders, etc., returned as castes, *e.g.*, Akálí, Nihang (or Náhang), Nirankárí, Gulábdásí, Nánakshábí, Nirmalí, Dádúpánthí, Kabírpanthí, Bhai, Paramahans, Granthí, Vaishnav, Satsáhiba, Jaikishní, Sant, Mohant, Nágá, and the like : also the Jain Dhúndhias. These names were probably returned in greater number, from the fact of our having a sect column and from the proximity of that column to the column for caste, in the schedule. As regards the special heads for which separate figures are shown, that for Bairági includes Rámáwat; Sanniásí includes Shanásí and Girí; Suthrashábí includes Sutra and (wrongly) Somanshábí and Sánwalshábí; and Udási includes Sewápanthí.

Gadaria. *614.* A Hindustaní caste of shepherds and goat-herds; also spelt Gádaria. Includes Zamíndár Gadaría : and in Pindí Ajarí (goat-herd). The watchmen in Peshâwar are said to be mostly Gadarias, and I have included Pásbán and Chaupán in that district under this head.

Gaddí. *498.* These are primarily a shepherd race in the hills. I have included returns of Gaddí, Brahman; Gaddí, Rájpút and Gaddí, Khatrí. The Hálís and Sepis of the hills were, in 1881, classed as Dágís

(para. 658 of Report), but Mr. O'Brien assures me that they are quite distinct from Dágís, and are practically Gaddís. "Hálís and Sepís," he says, "differ from Gaddís only in not wearing the *janeo*. They follow the same occupation, when well off, namely owning sheep and goats, and wear the same dress. To an outside observer there is no difference between a Gaddí who is down in his luck and a Hálí or Sepí. Both Gaddís and Sepís and Hálís, when hard up, work as woodmen." I have, therefore, classed the Hálís and Sepís with the Gaddís. It would have been well to have kept separate figures for them; but this was only partially done. The numbers for Hálís and Sepís in Chamba, where they were kept separate, are Sepí 1614; Hálí, 17,419.

There is a quite separate caste of milkmen and agriculturists in Karnál who bear the same name; but our figures would seem to show that these men have returned themselves largely as Gádí or Gárrí and have been included under Gárrí (90).

Gágrá. *581.* Gágrí: Gegrí. A vagrant tribe chiefly known as leech-appliers and hence also called Jokhárú.

Gakkhar. *463.* Gákhar: Ghankar: Ghakkar: Kakar: Ghakriál. I include returns of Rájpút, Gakkhar and Jat, Gakkhar: also entries where the caste is recognised as a Gakkhar clan as, *e.g.*, Bagiál: Kharwál: etc. Returns of Káyání have been classed as Mughal, and not Gakkhar.

Gandhílá. *505.* A vagrant tribe: also spelt Ghadela.

Gárrí. *592.* A tribe of the "Dogar Mulk," found mainly in Sialkot. The Gárrís returned for Ambála, Karnál and that neighbourhood, are a quite distinct caste and should apparently be more properly Gadí or Gádí (see s. v. Gaddí above).

Ghái. *662.* Mr. Ibbetson expresses uncertainty about this caste, but there seems no doubt that they are a caste of men in Kángra proper and in Núrpúr who cut grass and ply *mashaks* on the Beás.

Ghirath. *489.* Girat. Includes Zamindár, Ghirath and Rájpút, Ghirath (in Gurdáspur and Amritsar). As was done in 1881, I have included Báhtí (or Wáhtí, a common term in Náhan) and Cháng (Cháhak, Cháhang). Most of the Ghiraths in Gurdáspur, Amritsar and Lahore are those returned as Cháng. Cháng by itself has been classed as Ghirath: but Rájpút, Cháng and Jat, Cháng have been entered as Rájpút and Jat, respectively.

Ghosí. *497.* A cowherd tribe in the east. I have included Manodi, Moroke and Mahoda, which are said to be Ghosí clans.

Ghulám. *509.* Ghulámán: Ghulámzáda: Ghulám-Khánzáda. Gola also in Peshâwar is said to be a synonym for Ghulám. I include Túrkhel Ghulám: but not Túrkhel or Túrakhel by itself, which goes under Pathán.

Gúrkhá. *559.* I include Rájpút, Gúrkhá: Nipália: Púrbia, Nipália. Also a certain number of names recognised as indicating Gúrkhas, more especially Thápá, which was frequently returned, especially in the Kángra tahsíl.

Gújar. 480. Gújar. Includes Jat, Gújar or Zemindár, Gújar. Also some sub-castes recognised as belonging to the Gújars as Bhakrí, Barbarí, Sháhangí, etc.

Hární. 583. A criminal class. Entries of Jat, Hární and Rájpút, Hární have been included.

Hesi. 591. Hill minstrels. Turí and Bájgí have been included, as apparently was done in 1881. I include Batia, *i.e.* Beda, in Kulu (58) and Sepí in Kulu. I have also classed as Hesís, the Mangtás who are said to have the same occupation as the Turís.

Hijrá. Eunuchs. Includes Khunsa: Khusrá and Mukhannas. Must be distinguished from the Jat tribe of Hínjras.

Jaiswára. 663. Jaswár: Jaiswár: Jaiwár: Jaswárá. A low caste from Oudh and the North-Western Provinces. The name is found as a sub-caste of various Hindustání castes (see Crooke's Handbook). I have included entries of Kori, Jaiswára, but entries of Chamár, Jaiswára have been returned under Chamár and Kurmi, Jaiswára under Kurmí. Entries of Ghasiára and Sáís and generally all entries where the occupation was that of a Sáís have been classed as Jaiswára: as well as a certain number of names recognised as Jaiswára sub-castes.

Jat, 421. Ját, Jath. Ját is the eastern spelling. The classification under the heading gave me an immense amount of trouble, and the results; are perhaps not entirely consistent.

In the first place we often get names returned as a sub-caste of Jat, which, if returned by themselves, would be classed under some other caste. My general rules were as follows: (i) If the return was from the Baháwalpúr state or the Dera Ghází Khán, Dera Ismáíl Khán, Muzaffargarh, Multán, Jhang or Montgomery districts, the caste entered in the column of sub-caste was accepted almost invariably as the caste instead of Jat; because in the south-east of the Province the word Jat is used in a miscellaneous way to describe "that congeries of Mahommedan tribes which are not Saiyads, Biloches, Pathâns, of Qureshis." For instance, an entry of Jat, Shekh would be classed as Shekh Jat, Lohár, as Lohár, etc., in those parts. (ii) If the name returned in the sub-caste column was that of a caste generally recognised as inferior to the Jats and likely to assume the title of Jat carelessly with a view to aggrandizing itself, this name was recognised as the caste instead of Jat. For instance, Jat, Chúhra would go down as Chúhra. If, however, the name in question was in the main that of an occupation rather than a caste, and it was quite possible for a Jat to be engaged in the occupation in question, the entry was classed as Jat. Jat, Bisátí, for instance, would be classed as Jat, and not Bisátí. And in the same way with names implying religious sects or orders, my object being (see s.v. Faqír) to class under those religious terms only those entries as to which we had no further clue: thus Jat, Udásí, would be entered as Jat, not Udásí, the presumption being that the man was a Jat who has become an Udásí. (iii) If the name returned as a sub-caste was the name of a caste, the occupation of which was in the main agricultural or otherwise resembling generally that of the Jats, it was presumed that the word Jat was employed in the entry rather to imply the general occupation and status of the caste than to indicate the caste itself. Thus Jat, Awán would be classed as Awán; Jat, Kamboh as Kamboh; Jat, Khokhar as

Khokhar, and so forth. In doing this I may have been led into error in some cases; I was assured, for instance, that Kamboh was a real Jat clan as well as a separate caste; if so, I have so far disturbed the accuracy of the returns. (iv) If the name returned as a sub-caste was the name of the sub-caste of some caste other than Jat, it was considered dangerous to interfere with the entry given. Thus in Jat, Anwál, the sub-caste is the name of an Áwán sub-caste, but the entry was classed as Jat. An exception was made in the case of sub-castes, obviously recognisable as those of Biloches or Patháns.

In the second place there were numerous names returned in the caste column, which either were obviously Jat sub-castes, or were names of castes or sub-castes which could not be ascribed to any caste we knew of except Jat. Where they were obviously Jat sub-castes, our way was easy. In the other case there was a great temptation to throw under Jat every caste-name regarding which we had no definite information. In the south-west of the Province such a classification was in accordance with general usage, and I admitted under the head Jat every caste which the Tahsildárs could assure me to be generally termed Jat and to carry on agriculture; and I am convinced that this was, with our present knowledge of these castes, the best course to pursue, as it is quite useless to record separate figures for each one of the innumerable petty agricultural castes of those parts, and the classification of these castes as Jats is sound for administrative ends and the process cannot be made any sounder for the purposes of ethnography until we know more about the castes in question. In the rest of the Province the same general rule was followed as in the south-west, though of course it was not brought into requisition with anything like the same frequency.

Then, again, there is the doubtful borderland between the Jats and Rájpúts, several tribes returning themselves almost indifferently under one or the other. My system here was to select the more important of these, *viz.*, those mentioned in the abstract on page 237 of the last Census Report, and to class under Jat those who returned themselves in 1881 more frequently as Jats than as Rájpúts, and to class under Rájpúts those who in 1881 returned themselves more frequently as Rájpúts than as Jats, the object of my plan being partly to diminish the trouble of tabulation by classing the whole of each such tribe in one place instead of in two or three, and partly to exhibit the total results for one tribe in our general tables in one place. Under this system all persons of the following tribes were claused as Jats, *viz.*, Bahníwál, Bhutta, Chhádar, Langáh, Mahal, Súmra, Tárar and Virk. Besides these the following sub-castes shown as Jats were also returned as Rájpút sub-castes in the present Census, *viz.*, Bains, Bájwa, Chahil, Chatta, Gil, Hinjra and Nol, and some others. Tribes, such as Kharral, Khokhar, and Ráthí, who were returned in 1881 more frequently as independent castes than as Rájpúts or Jats, were retained as independent castes in our returns. Sub-castes not specifically tabulated were classed with Jat or Rájpút as returned; in the case of the less important castes, therefore, the same name appears as a sub-caste of Jat and of Rájpút. Further, when the schedule contained both Jat and Rájpút, whether the entry was Jat, Rájpút, or Rájpút, Jat, the presumption was that the man was a Jat and not a Rájpút, and he was classed as a Jat.

Not infrequently the word "Zamíndár" was returned in the caste column and the general rule was to consider it as equivalent to Jat. In cases, however, where the sub-caste returned under Zamíndár was the name of a well-known caste or sub-caste unconnected with the Jats, the indication thus given was followed: Zamíndár, Gújar would be classed as a Gújar and Zamíndár, Dhanìal as an

Áwán. In Núrpúr, however, where Zamíndár was entered as a caste and no further clue was forthcoming, we classed as Ráthí and not as Jat. Jats were also commonly returned as Káshtkár. Entries of Sikh too were common, and where no other indication was to be found, we assumed that a Sikh on the frontier or in the hills was a Khatrí, and elsewhere a Jat. One or two entries of Zaildár were treated as Jat, and the Múlas of Rohtak (see note on page 142 of last Census Report) were also so classed.

I selected 68 sub-castes of Jats to be shown separately in the Tables; the rest were classed as Miscellaneous Jats. Where any of these sub-castes appeared in the schedules as a caste, the entry was classed under the appropriate sub-caste of Jat, although not stated to belong to the Jats in the schedule: if, however, the name in the sub-caste column of the schedule were that of some low caste likely to have adopted wrongly the name of a Jat tribe, this name was adopted as the caste. I append a few short notes regarding some of the selected sub-castes:—

Ahláwat.—also spelt Haláwat.
Aulak.—also Alakh: Aulakh: Aurak.
Bhainíwál.—Vahníwál: Bhain: Dainíwál: Vainíwál: Bainí.
Bains—Sub-castes returned as Vains, Vais, Báns and Bans have been entered under "Miscellaneous Jats," though, perhaps, they should have been classed here.
Bájwa.—Báje: Bájwe. The Bajus of Bajwát are separate, and generally returned as Rájpúts.
Bhullar.—Bhúlar: Pullar: Phullar: Phúlar.
Bhutta.—Bhúte: Bhútha: Bhúta.
Bhuttar.—Buttar: Búthar: Bútar.
Búta.—Búta (with hard *t*).
Cháhil.—Chál: Chal: Jáhil: Jahal.
Chatta.—Chhatta: Chhatha: Chatte: Chat.
Chhádar.—Jhádar.
Chíma.—Chíme: Chímán: Chímí.—see also s.v. Chhímba.
Chína.—Chhína: Chhíní: Chhínhá: Chhínen.
Dalál.—Dolál.
Deo.—Deol.
Dhankar.—Dhangar: Dhakar.
Dháríwál.—Dháliwál: Dáríbál: Dhiálwál: Tháliwál: Dhárwál.
Dhillon.—Dilhon: Dhillú: Dhilwán: Thillon.
Dhotar.—Dohtar.
Gándhí.—Gondí.
Ghátwál.—Katwál.
Ghumman.—Ghumán.
Gil.—Gillí.
Hír.—Should include Jat, Ahír; as at last Census. But see s.v. Ahír.
Ithwál.—Uthwál: Ahtel: Itwál.
Jákhar.—Jakkhar.
Káhlon.—Kálon: Káhlú: Káhlam.
Langáh.—Langhár.
Langriál.—Mangriál.
Nain.—Nán, Nún.
Nol.—Nohal.
Pannún.—Pannú, Panú.
Pawánia.—Paunia.
Phoghat.—Phogát. The ancestor of this tribe is said to have come from a place in Bíkánír where there were a number of Phug trees.
Randháwa.—Radháwa: Randáwa: Andháwa.
Sahráwat.—Shíráwat: Sairáwat.
Saráh.—Surá: Saráo.
Sidhú.—Sídú: Sídhú: Siddú. I include also Jat, Barár as in 1881.
Sindhú.—Sindh: Sindham: Sindhúiá: Sandú.
Súmrá.—Súmráe.
Tahím.—Tahm: Tahmí.
Tárar.—Tárá.
Varaich.—Baraich: Maraich.
Virk.—Birk.

It is very dangerous work assuming the identity of one name with another from closeness of spelling: and the above identifications are by no means authoritative. My failing has been, if anything, however, in over-caution: and very probably some of the words, which I have relegated to the "Miscellaneous Jats" should have been entered under one or other of the selected sub-castes.

The following entries shown separately in 1881 have been classed by me in compilation under Miscellaneous Jats. In some cases the information on which I went was not very trustworthy, but the figures were so small that the delay attendant on further enquiry was not worth incurring. I add in each case the districts in which most of the entries were found:—

Anol (or Anoli) (H. 5, M. 89) mostly in Bannú.
Anhar (H. 36, M. 7) in Gurdáspur and Patiála.
Báz (Bár) (H. 5, S. 64, M. 45) in Gurdáspur and Baháwalpúr.
Bhár (H. 23, M. 212) in Amritsar and Patiála.
Bún (H. 9, M. 37) in Lahore and Patiála.
Dagoh (H. 49, M. 37) in Gurdáspur.
Dhakoi (M. 16) in Multán and Baháwalpúr.
Darár (M. 79) in Montgomery.
Daia (M. 5) in Dera Gází Khán.
Dharála (H. 1, S. 9, M. 728) in Gurdáspur and Baháwalpúr.

Dhor (H. 2, M. 58) in Multán and Baháwalpúr.
Dúdh (H. 9) in Amritsar.
Dálú (H. 3, M. 50) in Gurdáspur and Baháwalpúr.
Guru (H. 17, M. 255) in Gujrát and Baháwalpúr.
Harába (H. 1) in Fírozpur.
Hauria (H. 16, M. 1) in Lahore.
Heran (M. 27) in Multán.
Janidh (H. 5, M. 172) in Amritsar and Baháwalpúr.
Jarola (H. 3, M. 77) in Montgomery and Bháwalpúr.
Japak (H. 46, S. 1, M. 371) in Montgomery and Baháwalpúr.
Jausia (H. 38, S. 6, M. 266) in Jálandhar and Baháwalpúr.
Jinas (H. 21, S. 17, M. 46) in Gurdaspur.
Jir (H. 5, S. 4, M. 92) in Sháhpur and Baháwalpúr.
Kalotar (H. 2, S. 3, M. 16) in Sháhpur.
Kándí (H. 9, M. 75) in Amritsar, but perhaps same as Gándí-Attár.
Kolar (H. 27, S. 95, M. 41) in Multán.
Karal (H. 157, M. 102) in Multán and Patiála.
Kahmán (H. 12, M. 258) in Multán.
Kumíz (H. 2, S. 1, M. 72) in Multán and Patiála.
Laján (M. 22) in Multán and Baháwalpúr.
Lakhír (H. 3, M. 176) in Dera Ismáíl Khán and Baháwalpúr.
Lakhírí (H. 60, M. 133) in Gurgáon and Baháwalpúr.
Lángí (M. 399) in Amritsar and Baháwalpúr.
Landhia (M. 44) in Amritsar and Baháwalpúr.
Malhi or Mallí (H. 4,355, S. 54, M. 474) these are found mostly in Raya, where the large village of Badomallí is called after them—see also Gujránwála Gazetteer, p. 33.
Malka (H. 58, M. 4,148) in Lahore.
Matha (H. 23, M. 283) in Multán.
Mongla (H. 46, S. 2, M. 12) in Amritsar.
Múchewála (S. 1, M. 38) in Multán.
Mihrás (H. 2, M. 31) in Multán and Patiála.
Máhún (M. 72) in Hazára and Baháwalpúr.
Majokha (M. 53) in Sháhpur.
Mokal (M. 38) in Multán and Baháwalpúr.
Níláh (H. 10, M. 28) in Multán.
Palledár (H. 1, M. 14) in Montgomery and Baháwalpúr.
Pun (H. 22, M. 137) in Multán and Baháwalpúr.
Pagrál (H. 22, M. 64) in Amritsar and Baháwalpúr.
Pánda (M.) (H. 101, M. 248) in Multán and Patiálá. See also s. v. Brahman.
Ramokha (M. 14) in Multán.
Sandeo (H. 56, M. 89) in Amritsar and Baháwalpúr.
Sangrera (H. 24, M. 26) in Ferozpur.
Sakhra (M. 273) in Gujránwála and Baháwalpúr.
Saroha (H. 4,045, M. 40) in Kangra and Baháwalpúr.
Thad (H. 26, S. 5, M. 1642) in Ráwalpindí and Patiála.
Váhí (H. 81, M. 12) in Lahore and Patiála.
Vajjar (H. 1) in Shahpur.

I have included under Jats those persons shown in my Tahsíldárs' returns for districts other than *Kángra* as Cháhzang. Cháhzang is properly a Thibetan term, and can scarcely be the word originally entered in the schedules. The number so shown includes 380 Sikhs, 32 Hindus and 19 Musalmans in the Amritsar District, and of these all but one are females. It may possibly be a mistake for Cháng (see Ghirath).

Jhínwar. 617. The term has been taken conventionally for water-carriers of all creeds, and I have included Kahár, Mahra, Máshkí, Bhishtí and Saqqáh, as was done in 1881. The following names appear to be mispronunciations of the word Jhínwar, *viz.*, Chhínwar, Chhíwar, Chhor, Chor, Dhínwar and Dhíwar. The latter approximates to Dhímar, which is apparently the Central Provinces equivalent (see Punjab Notes and Queries, i, 361). The word Dhímar does not, however, appear to have been returned: there is a distinction between Dhínwars and Dhímars pointed out in Punjab Notes and Queries, i, 797. I have included also Khárkash and Bhangíwár, and a few sub-castes recognised as belonging to Jhínwar castes. In compilation I have added Gharámí (H. 68, M. 36) and Kuhára (H. 56, S. 2, M. 1,878). The Gharámís are, however, said to be distinct from the Jhínwars, and to work in grass, etc. The Kuháras are water-carriers and returned mostly from Siálkot and Baháwalpúr.

Jogí and Ráwal 528. Some of the Jogís of our returns are of the Hindu religious order of that name; others belong to a vagabond Musalmán tribe of the same name which is identical with the Ráwals. There is, therefore, no use separating the figures in the tables. The figures actually tabu-

lated were :—Ráwal, M. 4,042, Jogi 87,895, and of the Jogis, 45,716 appear to have been Musalmans. I have included Ogar, Jangam and Náth under Jogi. Under Ráwal I have classed Rol, and the Bachuwálias of Farídkot and Fírozpur, though these need not necessarily, I am told, be Ráwals. Mussulmán Pándas in Farídkot are said to be Ráwals. There is a lane of Musalmán Jogis in Dera Ismail Khan city, but the men entered themselves as Jats and Patháns, thinking this the more respectable form of return.

Juláha. 612. Juláh : Juláí. The weavers of the Province. Synonyms are Báfinda, Páolí (Polí), Kasbí (a very common term in the Gujrát returns, also spelt Kasbdár and Kásbí), Daryaibáf, Tália, Khadí, Sufedbáf. I have also included Dhúát in Jámpúr; Búna in Ludhiána; Gara in Patíala, and Saroia in Multan. In Pálampur I included Suppí, but this should probably be Sepí (see Gaddí). Kabír was a weaver, and I have entered Kabírbansís and Kamíras as weavers; Kabírpanthis, however, have been classed as Sádhs (q.v.); the distinction is doubtless a little too refined. I have included Juláha-Mochí from Fírozpur.

Káfir. Includes one Surkh Káfir in Pesháwar.

Kahút. 454. Includes Zamindár, Kahút and Jat, Kahút.

Kalál. 048. Kalhál: Kalwár. Also returned as Ahlúwalia, Alúwarí, Alúajiá, Alúwála, Alúwália; also as Kakkezai; entries of Pathán, Kakkezaí. have been classed as Miscellaneous Patháns; Pathán Kalál as Kalál. Kalál or Kulál in Pesháwar and Pindí is used for Kumhár and all Musalmán Kaláls in those districts have been classed with Kumhárs. I include also Neb as Kalál; and such entries as Chhattrí, Ahlúwália; Rájpút, Ahlúwália; Rájpút, Kakkezai; and Shekh, Kakkezai.

Kamboh. 492. Kanbo; Kanboh, Kamoi. The well-known agricultural caste. I include Jat, Kamboh and Rájpút, Kamboh.

Kanchan. 563. I include Rájpút, Kanchan. Synonyms are Randí in Gurgáon, Hissár and Delhi; Rámjaní or Rámjí in Delhi, Karnál and Gurgáon; and Tawáif in Gurgáon and Hissár. I have also, for the reasons given in para. 590 of the last Census Report, included all who were returned as Kanjar (q. v.) from any district except Hissár, Rohtak, Gurgáon, Delhi, Ambála, or Ludhiána and any state except Patiála, Nábha, Jind, Kalsia, Máler-kotla, Lohárú, Dújána and Pátaudí.

Kanera. 615. Grass-workers: apparently also spelt Ghanera, and Ghanerú.

Kanet. 487. Kaneta : Kunet. Includes Jat, Kanet and Rájpút, Kanet. Also Badoi (Simla Hill States); Sartera; and Kaspatí (Ludhiána) I have also added in compilation entries of Pahárí (H. 113, S. 14, M. 153); Badaria (H. 340); Khas (H. 1383); and Lámba (H. 2); also in Láhul Ghokrú (B. 1) and Sobhan (H. 1).

Kangar 553. Kangra, Kankar, Kúngar, Kangri. A caste of travelling hawkers.

Kanjar. 570. The figures in our tables, as in 1881, show only the Kanjars of the Eastern Punjab, where the term denotes a vagrant race who live on vermin-catching and grass-working, etc. In the

Province generally the term implies a prostitute, and the figures returned for Kanjars have, except in the east, been classed under Kanchan (q. v.), which is the common word in the east for a prostitute. I have included under Kanjar the returns for Kanjrí, Tawáif, Khánjí, Beda, Bedí, Nátik, Peshagar and Ganí. The Sahota, a horse-breeding tribe in Hoshiárpur, are said to be connected with the Kanjars; also the Bhagtís in Dera Ghází Khán.

Kápri. *563a.* A kind of Bháts who officiate at weddings. I include Manglamukhí in Simla.

Kehal. *580.* I include Kahal, Khel and Ghel. A vagrant fishing tribe of the south-west. In 1881 the figures included those for Mors; but Mor does not appear to have been returned as a caste this time.

Khánzáda. *479.* A tribe of the Mewátí border; returned in Gurgáon also as Khángurwah.

Kharral. *470.* A semi pastoral, semi-agricultural tribe, most prevalent in Montgomery. I include Jat, Kharral and Rájpút, Kharral. The word is also spelt Karral.

Khatík *602.* Khátik: Kátik (Gurgáon). A down country caste of tanners, pig-keepers, etc.

Karrál *462* A Hazára tribe, also returned as Kharrál, Kharrálí, and Rájpút, Kharrál. Kalál is also sometimes spelt this way, and this may have led to some confusion.

Kashmírí *557.* Includes Jat, Kashmírí; but Kashmírí Pandit goes under Brahman. The Kashmíris of the Punjab are very often weavers, and entries of Shálbáf, Patoi, etc., with Kashmírí as a native language should certainly be classed as Kashmírí. We also included certain sub-castes which appeared to be Kashmírí sub-divisions, the more important were Malik and Mír (see, however s. v. Mírásí).

Káiath. *560.* Ká'at, Kásta, Káiast, Káiat, Kást. The Híndustání writer caste. I include an entry (surely a malicious one) of Shudar, Káiath.

Khatrí. *530.* The caste is often entered as Chhattrí, and in such cases it is difficult to decide whether Rájpút or Khatrí is meant: the general rule I followed was to class such entries as Rájpút in the hills (including Hazára) and in the plains to class them as Khatrí, unless there was anything in the sub-caste to militate with this. The word Khatrí is used in a somewhat loose way in the north-west of the Province, and in Pesháwar would seem to be applied to almost any Hindu. I have included under Khatrí a number of sub-castes recognised as belonging to the Khatrí caste. I have included an entry of Saudágar in Pesháwar and also any entries of Aria to which there was no other clue. When Báwá appears as the caste it is classed as Khatrí when accompanied by Bedí, Sodhí or any other Khatrí sub-division, otherwise it is classed under Sádh (see s.v. Faqír). There are several castes related to the Khatrís which appear sometimes as sub-castes of Khatrís, *e.g.*, Khatrí, Sunár; Khatrí, Arora: Khatrí, Bania, etc. Such entries are classed under the

caste Sunár, Arora, or Bania as the case may be; but no attempt has been made to exclude from the Khatrís the entries of Arora or Bania, etc., sub-castes, and such an attempt would be really impossible as the sub-castes of these castes are in many cases the same as those of the Khatrís. The returns showed entries even of Khatrí, Tarkhán and Khatrí, Jaiswára. In compilation I have included Hindu Láhorís (H. 2) and Hindu Púrís (H. 41, S. 3). I have since found that the Láhorís enumerated in Jálandhar are really Kunjras or vegetable sellers.

Khattar. *467.* Also spelt Khattar: a Rawalpindí tribe.

Khoja. *545.* Traders, chiefly (in the centre of the Province) converted Khatrís; also spelt Khwája. I include cases where the man is a Musalmán, and the castereturned bears the name of a Khatrí sub-caste, *e.g.*, Segal (M.) would be classed as Khoja.

Khokhar. *468.* I include Jat, Khokhar and Rájpút, Khokhar. Where Khokhar is returned as the sub-caste and the caste returned is not well known, I have classed the entry as Khokhar, but Khokhar is a common sub-caste, and I may have been led into error in some cases by following this arrangement. I have included the Nissowánas among the Khokhars. We must be careful to distinguish the Khokhars from the Khokaráns or Khokaríns who are Khatrís.

Khumra. *631.* Also Khemra: a small tribe of millstone dealers, etc.; also sing at fairs: in Karnál they work as weavers.

Kori. *663.* Kohrí, and I have included Kwárí, which would probably be a misspelling for Korí. The Korís are Hindustání Chamárs, but are looked on more or less as a separate caste in the Punjab: our returns for Korí include Korí, Chamár, but not Chamár, s Korí. Korí, Jaiswára again has been classed as Jaíswára. I have entered returns of Baiswár, Sambodia, Banodia and Dídás as Korí.

Kumhár. *632.* Gumiár, Ghumiár, Ghumár, Khúbár, Kubhár, Khuhár, Kúbhár and Kubár. The potter caste. I include Pazáwagar, Gilgar, Gilsáz and Gilkár (though perhaps these last three should go with the Ráj or Tarkhán). I have also included those who returned their caste as grave-digger (Gorkun, Gorkand), as these are said to be generally Kumhárs. The Kumhár is called Kalál or Kulál in Pesháwar and Pindi, and all Musalmán Kaláls in those districts have been classed with Kumhár, not Kalál. Multání in Gurgáon is said to denote a Kumhár, the potters' work there being often done by men from Multán. In compilation I have included Phusráí (H. 6, M. 8.)

Kunjra. *554.* Karunjra, Kúnjra. Greengrocers. I include Sabzí-farosh.

Kurmí. *663.* A Hindustání caste usually found with us as general labourers, grass-cutters, etc. It is the same as the Kumbhí (Kanbí, Kímí). I include Zamíndár, Kurmí, as the caste is agricultural in the North-Western Provinces, also one or two names recognised as Kurmí sub-divisions.

Labána. *548.* Lobána. A carrier caste, very often Nánakpanthí Sikhs. Entries of Ráthor when the religion was Sikh were presumed to

be Labánas. There is said to be a Jat tribe called Labána; and entries of Rájpút, Labána have been classed by me as Rájpút, not as Labána.

L'ilári. *643.* Nílárí, Nirálí, Nílgar, Lolárí, Lálárí. These are dyers.

Lodha. *491.* Loda, Lodh, Lod. A Hindustaní cultivating caste, also returned as Purbia, Lodhke, or Purbia, Lodhí.

Lohár. *624.* Lahár. The blacksmith caste. I include Ahangar, Na'lband and Koftgar, also Púrbí, Bangarí; the latter being a Lohár sub-division. The occupation also gave us a clue in doubtful cases. In compilation I have added the Siqlígars or burnishers (H. 673, S. 458, M. 1,010), who are also returned as a sub-caste of Lohárs; the Siqlígars may in some cases be Tarkháns: at least I find a Sikh entered as Rámgarhí, Siqlígar. I also added the Badhelas, a caste in the Simla hills who make swords, and are usually classed with the Siqlígars. Also the Geras and Gáras in Spití: these are looked on as a distinct caste, and an agriculturist cannot take a Gára women to wife without becoming a Gára himself.

Máchhí. *619.* The western name for the Jhínwar, but I have kept the two separate, as was done in 1881. Our returns include Men, Macchátí, Macchliwál and Macchíwání (Peshawar), and Máhígír. Also generally Meo, which is a synonym for Men, except in the Delhi division, where it is presumed to refer to the Meo tribe of Mewát.

Madrásí. Also Mandrájí: chiefly the servants of Europeans from Madrás. Includes Talingan.

Mahájan (Pahárí). *536.* I have included a number of men returned as Mahájan or Karár in Gurdáspur. It is probably better to do this than to count them as Banyas as was done in 1881. From a recent article in the "Punjab Magazine" I see they are said to be properly Dogras.

Mahtam. *494.* Mátam. A low caste, partly vagrants and hunters, partly agriculturists, who have sometimes returned themselves as Rájpút, Mahtam or Punwár, Mahtam or Jat, Mahtam. The Mahtons of Hoshiárpur and Jálandhar are said to be merely degraded Rájpúts who practise *karewa* and a separate caste entirely from the Mahtams: but the names appear to have been confused in the schedules, and possibly the *names* are really the same, just as Kahlam is found as a variant of Káhlon, the Jat tribe. In any case a number of the Mahtons appear to have been returned as Bhattí Rájpúts. In Sháhpúr I found a return of Mahátmí: the Mahtam is also known as Rassibat.

Málí. *484.* In the east the name of a cultivating tribe; further west it is synonymous with Bághbán and Aráín. I have kept the returns distinct. Maliár (which should perhaps have gone under Bághbán) has been classed by me with Málí wherever it occurs. Also Phúlí in Ráwalpindí and Phúlmálí in Delhí.

Malláh. *621.* Malâha. As in 1881, the Mohána, Tárú and Dren have been included: also Kishtíbán.

Maniár. *551.* The bangle-seller: I have included the Chúrígars (H. 675, S. 36), who are bangle-makers.

Marátha. *563a.* The Bombay race. Some rather singular returns were found in Peshâwar, where the caste returned was Marátha, but the sub-caste was either some Hindustání caste, such as Jaiswára, Korí, etc., or some occupational caste like Mihtar, Dhobí; in such cases the sub-caste has been taken as the real caste.

Megh. *653.* Meg, Meng. Tanners, etc., in the central sub-montane. Returns of Meghwál in Baháwalpúr were classed under this head.

Meo. *418.* Also Mewátí. The tribe is chiefly prevalent in Gurgáon: returns of Meo outside the Delhi division have been classed as Máchhí (q.v.). In compilation I have added Pahú (H. 52, M. 46), which is probably a misspelling for Meo.

Mirási. *527.* Also spelt Amír'ásí. The minstrels and genealogists of the Province. As in 1881, I have included entries of Dúm, Dhádhí, Kharíala, Sarnai, Rabábí and Naqárchí: also Mutrib, Kaláwant, etc.; and also in some cases Khalífa, a term said to be applied to Mírásís who are servants of Pírzádas. Mír, Míra and Amír appear sometimes to be used for Mírásí; but Mír is also a common Kashmírí sub-caste. In Siálkot I have also included Dúmna, which appears to be used in that part of the country for Dúm. In compilation I have added Kamáchí (H. 418, M. 141), a small tribe of vagrant minstrels, apparently akin to the Mírásís.

Mochí. *607.* The term is applied in the east to workers in tanned leather: in the west it is practically the same as Chamár. Synonyms are Kafshdoz (boot-sewer) and Sarráj (lit. saddler; also spelt Shairáj, Síráz, Shíráz). In Shahpúr I found an entry of "Chamár ya'ne Mochí." Doubtful entries where the occupation was Mochí have been classed under this head.

Mughal *507* I include entries of Beg, Begwál, Jamshídí and Káiání. Also entries of Mírza, except where the sub-caste indicated something else, and entries of Chughatta where there was no other clue; but I may have been led into error here, as Chughatta is a favourite sub-caste in a number of castes. Bádsháhzáda from Delhi city has been counted as Mughal, as it probably refers to some descendant of the Mughal kings. The last Census Report led us to expect that the Kasars and Ghebas would often return themselves as Mughal, so that I did not think it worth while taking out separate figures. I classed any cases in which men returned themselves as Kasar, under Mughal, and returns of Gheba, under Rájpút. It might perhaps be worth while getting figures for these well-known tribes on a future occasion. Mughal is a vague term often assumed as a caste-name by men of lower castes who are bombastically inclined; we thus get entries of Mughal, Korí; Mughal, Khatík; Mughal, Qassáb. We also find Mughal, Tájik; Mughal,

Turk; Mughal, Gakkhar; Mughal, Kashmiri; Mughal, Yusufzai; Mughal, Chauhán, and Mughal, Dhúnd: and in such cases the assumption of the Mughal as a caste has been ignored.

Náí. 525. Náín; synonym Hajjám. The barber caste. I have included Jájak and Chamárwa-Náí (in Karnál), and three or four sub-castes recognised as belonging to the Náís. In compilation I have added the Jarráh or surgeon, who is generally a Náí (H. 41, S. 4, M. 304.)

Náik. Mr. Ibbetson in paragraph 576 of his report says that "the headmen of both Thoris and Banjáras are called Náik." Mr. Crooke, on page 122 of his Handbook, says that the tribe is "said to consist of cultivators, traders and prostitutes," and also that "Náik is a term for some Banjáras." In Rohtak they are said to be a branch of Hindu Dhánaks who come from Jaipur. They were also represented to me as an agricultural tribe of Rájpúts. Mr. Fagan, who kindly made enquiries for me, says they may be taken to be Aherís; that they state that they were originally Rájpúts and have the same *gots* as Rájpúts; and that they generally act as chaukídárs in the villages. Those returned from Fírozpur were labourers on the Sirhind Canal. Under the circumstances I have thought it best to class them as a separate caste. There is nothing to show how they were classed in 1881.

Nat. 588. Gipsies and acrobats. I include Jat, Nat: and entries of Bádí in Hissár and Mochimung in Khusháb. I have kept the figures distinct from those for Bázígars, though the difference between the two is doubtful (see Colonel Roberts' remarks quoted in parágraph 269 below.)

Núngar. 639. Nunárí: Nunakgar. Salt-workers by origin. I include Jat, Nunárí. In compilation I have added Lúnia (Lúnián, Núnia) (H. 886, M. 74) and Shoragar, (H. 1204, M. 170).

Niária. 635. Gold-washers, called Sodhá in the south of the Deraját. I have included the Sonís of Ambála and Náhan.

Od. 573. Odh.; a caste of navvies. I have included Beldár (H. 792, S. 30, M. 4,531,) who are often Ods. This, however, is not always the case, for on the one hand those returned as Beldárs are sometimes Purbia syces and grass-cutters, and on the other hand Patháns, etc., others working as navvies are sometimes entered as Beldár by caste.

Pakhíwárá. 578. Fowlers and hunters, Includes Rájpút, Pakhíwárá, also Paral and Mokhí (the last from Gujrát).

Parácha. 545. Paráicha, Paráncha, Paráchí, Paráchagí, Paraichí, and Ráchí. A trading caste. I include Parácha-Khoja and Khokhar-Parácha.

Pársí. 559. These men sometimes returned their religion in the caste column, *e.g.*, Zartusht, Zartushtí, Sháhinsháhí.

Pású. 663. A low Hindustání caste of pig keepers, etc., also spelt Pánsí, Pástí.

Pathán. 390. Pastún: Pashtún: Pashtú: Pakhtún. I have treated Afghán (Aughán, Aghwán) as being practically the same as Pathán for the purposes of our tabulation and have also treated Rohilla, where it occurs, as a synonym for Pathán: also Kábulí, Yághí, Kohátí, Pesháwarí (Musalmán), Qasúria, Pakhwál and several other names which can reasonably be classed as Patháns. I have also included the Tíráhís who speak Pashtú, but are not Pathán. The Patháns being the dominant race in the north-west of the Province, it is common to find men of other castes adopting the name as a caste: and it was my general rule, in cases where the sub-caste returned under Pathán was recognised as the name of some other caste, or of the sub-caste of some other caste, to ignore the entry of Pathán and follow the name given in the sub-caste column. We get, for instance, Pathán, Mughal; Pathán, Rájpút, even Pathán, Kashmírí and Pathán, Kanet. Similarly, we get Pathán, Badhál, which would be classed under Áwán; Pathán Chughatta, which would be classed under Mughal, and so forth. Pathán, Biloch may generally be considered an error for Biloch except in the Deraját, where it may refer to the Bálúch tribe of Patháns who are found near Paniála. Where the name of the sub-caste returned under Pathán is purely occupational, I have thought it better to leave the entry as Pathán: for instance, an entry of Pathán, Kamángar may relate to a Pathán who has taken to lacquering; Pathán, Sunár to a Pathán occupied as a goldsmith; and so on. When the name returned in the caste schedule ended in *zai* or *khel* and there was no further clue to the caste, the entry was recorded as Pathán. In the case of some religious names, however, this was perhaps unwise: for instance, the Miánkhel and Mullakhel might have gone more suitably under Saiad or Ulamá—see also s. v. Ulamá. In compilation I have added Baní Isráíl (total 1), Kajeria (5), Kháskhelí (276), and Kohistání (2), though these last are, I believe, not properly Patháns, and more akin to the Dárds.

I selected 54 Pathán tribes, for which separate figures should be tabulated. In the tables the tribes generally looked on as real Pathán tribes are entered first in alphabetical order: then the tribes (Bannúchí, Dáwarí, Dilazák, Gadún, Kheshgí, Shilmání, Swáti, and Urmur) which, though ordinarily returned as Patháns, are not looked on as pure Patháns. I am afraid the figures under many of these Pathán tribes will not be of any great value. There are so many names which belong to the clans of several tribes, that when the clan-name alone is returned (as it very often is) it is impossible to fix with certainty the tribe under which the entry should be classed: for instance, the returns of 1881 show Alíkhel as a clan of the Bangash, of the Muhammedzai, of the Mohmand and of the Orakzai: Khánkhel as a clan of the Khattaks, of the Mohmands, of Swátís, of Tanáolis and so forth; and you cannot be sure without enquiring at his village whether the man returned as a Khánkhel is a Khattak, a Mohmand, or what. In dealing with this question I followed a different system in the Deraját to that which I did in Pesháwar: and as the total figures for Patháns are not affected, the difference

of system does no harm. In the Deraját, where the tribes are less numerous and less crowded, the clans can generally be ascribed with greater certainty to the proper tribe, and my Deraját office was under an officer who had considerable experience of all the frontier districts of the division. In the Deraját, therefore, I classified the clans returned, as far as possible, under the selected tribes, reserving only for the "Miscellaneous Patháns" such entries as could not be satisfactorily grouped under any of the other heads. In the Pesháwar division, however, the question is more complicated, and I had not such wide local experience at my command: I therefore adopted there the plan which I followed in the Province generally in dealing with Pathán clans returned in the caste column; that is to say that (with the exceptions to be noticed below) I classed under the selected tribes only those entries in which the tribe in question was specifically returned, and relegated all other entries (however strong the probabilities in favour of any particular classification might be) to the group of Miscellaneous Patháns. Thus an entry of Pathán, Yúsufzai, or Yúsufzai by itself, or Yúsufzai, Hassanzai would be classed under Pathán Yúsufzai: but an entry of Hassanzai by itself or Hassanzai, Khánkhel would be entered among the Miscellaneous Patháns. Special efforts were made during enumeration to induce the enumerators to enter in all cases the larger tribal names instead of the smaller clans, but the number of cases in which the orders were not obeyed were pretty numerous. Mr. Merk, Deputy Commissioner of Pesháwar, who took particular pains to have the caste-names properly recorded at the enumeration, writes that: "it is safe to assume that where a man does not know to what great tribe he belongs, but professes to know his sub-section, then he is either not a Pathán or of a broken clan, and should be put down as "Other Patháns." If this is so, then our tribal returns may not be so very far wrong after all.

An exception to the general rule was made in the case of Bárakzais, Saddozais and Popalzais whom we always classed as Durránís, of the Bonerwáls whom we classed as Yúsufzai: and of the Násir, Sulaimánkhel, Tarakkí, Kharote and Andar, whom we entered as Ghilzai. These were names which occurred pretty frequently and their classification being fairly certain, it was thought that the relegation to the Miscellaneous group would unnecessarily vitiate the tribal figures.

The following rough notes show mainly the various spellings which were found and the assumptions made in the identification of the names.

Afrídí also Farídí.
Bangash: Bangaj: Bangashí. We included Khostwál.
Dutanní. Dutání.
Ghilzai. Ghalja: Kalcha: Galjai: Khalchí: Gilzai: Gilízai.
Kákar. I have included Kákarzai and Kákarkhel, fairly common entries: this was probably wrong.
Khattak. Katak. Off the frontier we find Khattak-khel.
Kundí also Kúndi.
Lodí. I have included Lohání: but not Miánkhel, Niázi or Marwat.
Orakzai. Oragzai: Orak: Warag.
Shinwárí. Shawárí.
Taría. Tarína: Tarnían.
Utmánkhel. Utmání.
Yúsufzai. I have included Asafzai, Isafzai and Isabzai: this may in some cases have been wrong as clans of other tribes exist bearing the same names.

Penja. *647.* Panjára: Panjora: Panjwára: Púnjí; Pínjíá. These are cotton scutchers; often returned as Nadáf, Dhaniá, Panbakob, Kaláf, etc.

Perna. *559.* Perní. A tribe of vagrant musicians and dancers. I include Bárántálí.

Pújárí. *514.* Officiating Hindu priests returned as a caste, mostly in the hills. I have included Hindus returned as Bhojkí and men returned in Kángra as Pandit.

Púrbia. *663.* This is merely a geographical term indicating that the person has come from Hindustán. Synonym, Hindustání. The persons thus returned are generally of low caste. My rule was to class as Púrbia only those returns regarding the classification of which I had no other clue. For instance, if a man returned his caste as Púrbia and nothing further could be ascertained from the schedule we classed him as Púrbia. Similarly in the case of a bearer in Siálkot who returned his caste as Rájmahalia, there was no help for it but to class him under the general term Púrbia. If the entry, however, was Púrbia, Chamár or Púrbia, Korí, the man went down under Chamár or Korí, not Púrbia. There were also a number of names returned as sub-castes for Púrbia which, by enquiring or by reference to Crooke's Hand-book, were presumed to refer to certain other castes and were so classified, *e. g.*, Púrbia, Dádul was classed under Chamár; Púrbia, Bhanot under Dhobí, and so forth: but I dare say our information was sometimes rather insufficient. The only other course would have been to record separately each sub-caste and make enquiries from the North-Western Provinces which would have wasted time for little purpose.

Qassáb. *647.* Qasáí. The butcher caste; frequently returned as Búchar. The word Beopárí was returned in the caste column in Gurgáon and is said to mean butcher.

Qizzalbásh. *509a.* Qizalbásh: Qizzalbáshí: Qidalbásh: Katalbáshí. A name applied to descendants of certain Turkí tribes who came in with or after Nádir Sháh. I include Turk, Qizzalbásh; Mughal, Qizzalbásh; and Íráni, Qizzalbásh: also Áfshár, the name of one of the Qizzalbásh tribes.

Rahbárí. *549.* Rebárí. A camel breeding and carrying caste of the eastern Punjab.

Ráj. *630.* Includes Mehmár. A caste allied to the Carpenters.

Rájpút. *441.* Rángar, Ránghar, Rahngra, Rahgar are taken as synonyms: so also Rájá, Rána, and (wherever this obviously does not apply to a mason) Ráj: also Chhatrí in the hills (see s.v. Khatrí): also Thákur in the south-east. Ghebas when returned merely as such have been entered under Rájpúts (see s.v. Mughal). Rájpút is often adopted as a caste ignorantly or falsely, *e. g.*, Rájpút, Mochi; Rájpút, Áwán, etc., and in such cases we rectified the entry. We also ascribed to Rájpút a number of sub-castes returned as castes, which we recognized to be Rájpúts.

I selected 50 sub-divisions of the Rájpúts, for which separate figures were taken out. As explained above (see s.v. Jat) those of the selected sub-divisions which returned themselves both under Jat and under Rájpút, are shown entirely under one of the other. Under this system the following tribes shown in the abstract on page 237 of the last Report are shown entirely as Rájpúts, *viz.*—

Bhakrál, Bhattí, Chauhán, Dhaniál, Dhúdhí, Gondal, Janjúá, Joya, Khíchí, Mandahár, Manhás, Manj, Mekan, Punwár, Ránjha, Siál, Túnwar, and Wattú.* This is a merely conventional arrangement and does not imply that these tribes have a better claim to be called Rájpúts than certain others, which I have classed as Jats. Bágrí being on the whole a territorial more than an ethnical term, men returned as Jat, Bágrí, have been classed as Jats, not Rájpúts; but men returned as Jat, Bhakrál; Jat, Bhattí, etc., have been classed as Rájpúts. Besides those above mentioned the following tribes, returning themselves in the present Census as Jats as well as Rájpúts, have been classified as Rájpúts, *viz.*, Chhib, Dúdwál, Jádú, Pundir, and Tiwána.

Cases where any of the selected sub-castes has been returned as a caste have been treated on the same general principles which have been applied to castes. For instance, an entry of Janjúa, Aráín would be considered to belong to an Aráín who was not, but pretended to be, a Janjúa: while entries of Bharparí, Punwár, would be classed under Rájpút, Punwár; Badan, Bhattí as Rájpút, Bhattí, and so on.

I append some notes on the selected sub-castes:

Bágrí.—Bhágri: Bágar: Bágta Bangar.

Bárgujar.—Bargujar Badgujar. Includes Pathán, Badgujar.

Bariá.—Includes Buria, but not Jat, Variáh.

Bhakrál.—Bakrál, Bekriál, Pakriál, Pagriál.

Bhattí.—Bhátí: Pattí: Phattí. This is often found as a caste with another Rájpút sub-caste as sub-caste, *e. g.*, Bháttí, Janjúa; Bháttí, Siál; etc., and such entries have been retained under Rájpút Bhattí. It is also a very common name for a sub-caste in large number of castes, mostly lower than Rájpúts; and an entry, *e. g.*, of Kumhár, Bháttí would of course remain as such in our returns and would not be classed with Rájpút, Bháttí.

Chauhán.—Also a very common sub-caste in inferior castes and used in rather a promiscuous way. I have on account of the vague use of Chauhán reversed the principle followed under Bhattí for such entries as Chauhán, Gondal, which I class as Gondal, not as Chauhán.

Chhib.—Chib: Jíb: Jíp.

Dhaniál.—Dhaliál.

Dhúdhí.—Thúdhí.

Dúdwál.—Dhadwál: Dúdwál: Dúd.

Ghorewáhá.—Ghorebáhá: Ghorepáú.

Gondal.—Gondan, but I have not included Kondal.

Jádú.—Chádú: Jádún: Jádúbansí.

Janjúa.—Janúa: Janúhán: Janúe: Janiúán: Janjúhar: Janjúe: Janjú'a. In one entry I found "Jat—Rájpút, Janjúa."

Jaswál.—Jaiswál.

Joia.—Joe: Choiá.

Katoch.—Katách.

Ketwál.—Kotwál.

Mandahár—Mandáhar.

Manhás.—I have included entries of Mair, Mer, Mahar.

Manj.—I included Arpiál, Asiál, Alpiál; common Manj clans.

Nárú.—Somewhat common as a sub-caste of Faqír castes, and perhaps I was wrong in classing such entries under Rájpút. Nárú.

Pathána.—Pathánián.

Pundir.—Punder.

Punwár.—Puwár.

Raghbansi.—Ragwans: Rágho.

Ránjha.—Ránjhí: Ránjí.

Ráthor.—Rathor: Raithor: Thor.

Sáláhria—Salárí: Salerí.

Sattí.—Sathí: Shattí

Siál.—I have included in compilation Balkána (H. 17, M. 16): Budhwál (H. 1, M. 32): Kamiána (M. 5): and Mamdána (H. 1, M. 42).

Tiwána.—Spelt generally with a hard, and sometimes with a soft, t.

Túnwar.—Túr: Tunwár.

In compilation I have added the following entries which have been classed under Miscellaneous Rájpúts, *viz.*:

Ádilí—(H. 3, M 9).

Bandola.—(H. 375, S. 145), mostly in Kángra and Bashahr.

Chandráiana.—(H. 16, M. 133.) in Muzuffargarh and Patiála.

Pacháda.—(H. 36, M. 986), Hissár and Patiála. These men are not looked on as Rájpúts locally, but have returned themselves as such in considerable numbers.

Sáras.—(M. 21, H. 742), Montgomery and Patiála.

Bahtuwál.—(H. 1,052, S. 8), chiefly Hoshiárpur.

Karwál.—(H. 365, M. 13), chiefly Gurdáspur.

Giálargas.—(H. 3,) Kangra.

Qaimkháni.—(H. 8, M. 1,924). These are said to have been originally Chauhán Rájpúts, but to have dropped the name and to have taken the name of one of their ancestors Qaim Sing who was converted to Islám in Aurangzeb's time.

Rangrez. *643.* Dyers. I have included Rangára, Rangsáz, Patrang, Parherha (in Kángra), and Pongar (in Multán and the Deraját).

Ráthí. *458.* Includes Rájpút Ráthí. Also several names recognised in Pálampur as Ráthí names, more especially Sewak. A lower grade of Rájpúts in the hills.

Ráwat. *458.* Ráwant: Ránt: Ránwat: Rawát: Ratont: Ront. Includes Rájpút, Ráwat, and Jat, Ráwat. A lower grade of Rájpúts in the hills.

Rehar. *659.* Rihára. Mr. Manuel from Kángra writes:—"The Rehára is an outcaste like the Dúmna, Hálí, Sepí, etc., but he is not a Dúmna, with whom he will not eat. He has a distinct calling, making trinkets of the base metals for the Gaddí women."

Saiad. *515.* Includes Pathán, Saiad: Pír: Pírán: Shahídí: Sháh: Bukhárí: Gílání: Bákharí: Mir Kalál: Vaishkarni: Alisherána: Sáhibzáda (Mussulmán) and Khwája-Záda. Also Shía when the sub-caste is not recognised. Also Kákákhel and Kákákhel, Saiad; but not Pathán, Kákákhel; though all these should, I believe, properly go under Pathán, Khattak. Saiad, Shekh is classed as Saiad. In compilation I have added Kansárí (H. 68, M. 18). See also s.v. Shekh.

Sainí. *484.* Sáin: Sá'íní: Sáhní. But Jat, Sainí is classed as Jat Misc.

Sangtarásh. *463a.* Includes Pathar-patore in Ambála. The word merely means stone-cutter or stone-breaker.

Sánsí. *577.* Sáonsi: Sánsí: Sansí. A vagrant and criminal tribe. The religion has sometimes been returned as Sánsí and thus given a clue to doubtful entries.

Saepla. Sapera. I include Nagálú and Naglú in the Hill States, as these are said to be snake-charmers and like the Sapelas. In compilation I have added Sapándí (Sapáda: Sapád: Sapáh. da: Sapiáde); of whom fifty Hindus and 153 Mahomedans were returned.

Sarrera. *656.* Sarrahra. I include Sarrára except in Hazára where they are classed with Dhúnd.

Shekh. *501.* There are considerable difficulties in dealing with this caste. In the first place any convert from a low caste is apt to call himself a Shekh. We could identify a good many of these from the sub-caste returned in the schedules; and at first I intended to strike out of this caste all entries where the sub-caste indicated another caste. The number of cases to be dealt with in this way were, however, exceedingly numerous, and in some cases the sub-castes would have been recognised, and not in others. There was also the further complication introduced by entries such as Qureshí, Janjúa where the terms implied sub-castes of two different castes. I have therefore entered as Shekhs in the tables all those who have returned themselves as such, whether the sub-caste belies them or not.

Then again the sub-castes of the Shekh, Saiad, Ulamá, and Khoja castes are sometimes exceedingly similar, and it is often a mere chance whether we should ascribe a certain sub-caste to one of these castes in preference to another. As a matter of fact some names like Pír, Pírzáda, Khwájazáda have by an oversight been claimed sometimes with Saiads and sometimes with Shekhs.

I have classed as Shekh entries of Shekhra, Shekhzáda, Shekh Potra, Pír-khel, Hakím, Qánúngoí (in Pesháwar), and some names recognized as Shekh sub-castes such as Ansárí, etc., also all Qureshís and sub-castes recognized as sub-castes of Qureshís, though I am not sure that on a future occasion it would not be well to take out separate figures for Qureshís who are looked on as distinct from ordinary Shekhs. I have also included the Háns, Khagga, Jhandri, and Kukára or Nekokára tribes, when returned as castes, but entries of Jat, Háns, etc., have gone under Miscellaneous Jats. I class too under Shekh names implying the Mussulmán religion without giving any clue to caste, as *e.g.*, Mussulmán; Sunní; Naumuslim; and Díndár: though this last at least is a name generally adopted by sweepers.

In compilation I have added Kapal (M. 11), Láhorí M. (M. 116, see also under Khatrí), Parí (M. 187), Farrásh (M. 20), and in Spiti one doubtful entry of Bareda (M.)

Sirkíband. This is a new entry in which I have grouped one or two obscure castes who are occupied mostly in thatching, etc. They are Dhai (H. 3, M. 90) including Sirkíband; Goharha (H. 108, S. 1, M. 113); Kúchband (H. 368, S. 174, M. 113); Gwáriá (H. 187); and Gwár (H. 1,225, S. 1, M. 3). Entries of Chap-parband have unfortunately been classed under Chúhra. The Gwár work in *Sirki* grass and repair grindstones and say they are descended from Rájpúts.

Súd. *537*. Súdá, Súdgí. A class of traders and clerks, strongest in the Ludhiána tract.

Sunár. *634*. Sunára, Suniár, Suniárá, Suniárí, Sunera. The goldsmith caste. Includes Zargar, and entries of certain sub-castes recognized as Sunár sub-divisions. The Shamsís (worshippers of Shams Tabríz) are very commonly goldsmiths, and entries of Shamsí without further specification were included in Sunár. So also entries of Khatrí, Sunár; and a return of Rájpút, Zargar (in Sháhpur).

Tagá. A caste of agriculturists near the Jumna whose origin is said to be Brahmanic. In compilation I have added Badhla (H. 72, M. 121).

Tájik. I have included Pathán, Tájik and Afghán, Tájik. Farsíwán or Pár-siwán, (which properly means a man whose mother tongue is Persian but who is not an Iránf), has been classed as Tájik, but not Pathán, Fársiwán. The Tájiks in North and East Afghanistán and British Territory are said to have dropped Persian and to speak Pashtu very frequently.

Tambolí. *555*. Taholi, Tanoli, sellers of betel and pán. The word is likely to be confused with Tanáoli in Pindí and Hazára.

Tanaolí. *414*. Tanolí, Tanol, Tol, Tholí, Taholá, Tarnoli. A tribe in Hazára. Includes returns of Jat, Tanáoli. The Tanáolis entered in our return for Kángra are a mistake for "Thávís."

Tarkhán. Tarkhán, Tarkhánr, Takhán, Tharkánr, Darkhán; carpenters. I have included Barhái (Bárí, Bádí), Najjár, Ghárú, Khátí (Khatí), Kárchob, Kharádí, Mistrí (or Mishtrí), Arakash, Chatrera, Kárí-gar, and Rámgarhia; also sub-castes recognized as Tarkhán sub-castes such as Dhamán, etc. In compilation I have added the

Chattarsáz or umbrella-maker (H. 23, M. 63), the Kamángar or lacquerer (H. 22, S. 1, M. 2,159), and the Suthár (H. 1,396, M. 20). As to the Suthárs see para. 627 of last Census Report; Mr. Fagan adds:—"The Suthárs are carpenters who have come in from Bíkánír; they are generally said to be Khátís, but are not really so as they will not intermarry with other sections of Khátís. They are not Lohárs now. One peculiarity about them is that the women do not wear the nose-ring. I should say they were certainly a distinct tribe, though Suthár was frequently given as the *qaum kí shákh.*"

Telí. 647. The oilman; found in Muzaffargarh and Dera Ghází Khán as Chákí or Cháqí; returned sometimes magniloquently as Roghangar or Roghankash. I have included soap-makers (Sábúngar) and felt workers (Namdasáz) when there is no other clue, as these men are said generally to be Telís. In compilation I have added Pálí (H. 39, S. 18, M. 462, Ch. 2), though in some cases this may stand for a cowherd.

Thakar. 458. Thakkar, Thakrá. Includes Rájpút, Thakar. A lower grade of Rájpúts in the hills. In the plains this caste has been confused with the Thákurs who are Rájpúts proper, and entries of Thákar in the plains have been generally classed as Rájpúts. In the Núrpúr Tahsíl, an entry of Zamíndár has been classed as Thákar.

Thathera. 637. Thathiár. Makers of metal vessels. Includes Kalaigar and Misgar.

Toba. 563a. Well-diggers. Includes Ghotakhor (*i. e.*, divers, Ludhiána). In Gujrát the Tobas are said to be called Sangh or Singh; but Síngha, so far as my experience goes, is applicable only to a a well-*finder*.

Turk. 506. Turkí. I include Pathán, Turk; and Badakhsháni. The name refers of course to the races of Turkistán and not to the Osmánlís. In compilation I have added Uzbak (200): Kohkaní, *i. e.*, Kokandí (6): and Kashgharí (19). Some of those returned as Uzbaks were, however, not Musalmáns; and there must be some error in their numbe.

Ulamá. 517. Under this term have been included a miscellany of Mussalmán castes with pretensions to learning or sanctity. As in 1881 the following names are classed as Ulamá, *viz.*, Mujáwar, Qází, Mulla, Mulla-Mulwána, Mulána, Makhdúmána, Mián, and Mullazáda; also Mián, Miána, Miál, Makhdúm, Muftí, Imám, Tálib-ul-ilm, Akhúnd, Hakím, Háfizána, Jildí and Cháwaliána. These being properly names denoting profession or titles of respect, I have had no scruple in entering as the caste the name of any caste returned as a sub-caste of Ulamá, as *e. g.*, Ulamá, Awán; Mián, Tarkhán; etc., but this has not been done except in the case of those caste names or sub-caste names shown in our tables. The term Ulamá is, according to Mr. Wilson, only adopted *pro tem.*; the children of an Ulamá if ignorant of Arabic and no longer acting as mosque attendants, revert to the name of the original class. In compilation I have added Akhúndzáda (Akhundkhel; Akhún; Akhúzáda; Akhún-

khel; Pathán, Akhúnkhel) to the number of 2,313, all Mahomedans.

Jew. Returned as Yahúdí in the vernacular. Some Jews by religion were returned in Ráwalpindí as Saiads by caste. The District Judge of Multán writes:—"In February last when the Census took place in Multán, there were some twelve Jews in the Sadar Bazár who called themselves Arabs and Saiads from Baghdád and Medina in order to impose on the Mahomedans. Their women were open prostitutes and the men were beggars. I found they were really Jews from Mosal. One of the women gave her name as 'Josephina' and thus attracted my notice."

Native Christian. Native Christians were allowed to return themselves as such by caste, and as a rule did so; though in cases where they returned their actual caste, the actual caste has been shown in our returns, and the head "Native Christian" applies only to the residue who did not return their caste. Sometimes the caste was returned as a sub caste of Native Christian, and obvious entries of this kind have been classed under the proper caste An entry, however, of, say, "Native Christian, Gil," could not with confidence be classed with "Jat, Gil" because Gil is a common sub-caste of sweepers, etc., and such entries were left as Native Christian. The sub-caste was occasionally returned as "American," "Scotch," etc., according to the Mission to which the men were attached. Where the name returned as the caste was unrecognisable and the religion was Christian, the entry was classed under this head. I have also included "Native Christian, Portuguese."

Eurasian. I have included returns of East Indian and Anglo-Indian. If a man acknowledged himself to be a Eurasian, either by caste or sub-caste, he was entered as a Eurasian, *e. g.*, European, Eurasian; Eurasian, English; and so forth. Some few returned themselves as Eurasian, Portuguese; and have been entered as Eurasians. Where Native caste or sub-caste names were returned as sub-castes of Eurasian, the entry was not classed as Eurasian.

Goanese. Includes all returned as Portuguese, or European, Portuguese.

European. I have included a return of Anglo-European, whatever that may mean; also such facetiæ as Anglo-Saxon, Caucasian, and the like. The word European is unfortunately particularly liable in the vernacular to be confused with Eurasian and even with Púrbí.

261. The Classification by Character.*—I have endeavoured in the foregoing paragraph to show, as clearly as I can, the scope of the entries in our tables opposite each caste,—what the figures include and what they ignore. And this I have done with a double object: firstly, to aid the next Superintendent of Census in getting results which may be compared with those of the present Census; and secondly, to provide a means of making the necessary deductions in comparing, by detail, the figures for 1881 and 1891. It is mainly in enquiries regarding particular castes and in particular localities that the Census caste figures possess interest: but in reviewing the results for a large area it is con-

* It is a matter for regret that considerations of space have caused us to exclude from the printed returns the figures for castes by religions, and under religions by sexes, for each district. The figures will, however, be found in the manuscript district tables and vernacular registers in district offices.

venient to classify the castes and look at the results when reduced to a more or less manageable number of groups. The classification adopted on the present occasion is one prescribed by the Census Commissioner for India, with a view mainly to arriving at a classification suitable for the whole of India, the castes will be found arranged according to this prescribed classification in Abstract No. 84, and the classification of each caste is indicated by letters and figures in the left-hand columns of the alphabetical list which forms the basis of Table No. XVI.* In all classifications of this kind the agricultural and commercial classes stand out pretty plainly, leaving the rest somewhat in mist, and considering the necessarily arbitrary nature of these classifications I believe the one adopted to be suitable to the circumstances of India. It unfortunately differs in details from that which Mr. Ibbetson adopted in 1881, though the main headings correspond very fairly. We are, however, able to compare the results of the two enumerations by reclassifying the returns of 1881 in the manner adopted in Abstract No. 84, and although the figures of the last Census for a number of petty castes then shown separately, which have been absorbed into other castes in our present tables, are ignored in this abstract, the general results may be looked on as fairly trustworthy.

These results are displayed in the margin; and it will be observed at once how on both occasions the purely agricultural population constitutes as nearly as may be one-half of the community: how the artisians, menials, and vagrants, who are also largely dependent on agriculture, constitute one-third: and the remaining one-sixth is made up of religious or semi-religious castes, writers, musicians, actors, pedlars, merchants, and others whom we class as commercial and professional. It will be seen also that the classes which are increasing most rapidly are not the rich or the respectable ones, but those of low estate. It is a common saying among the people that the rule of the Sirkár has been mainly beneficial to the Kamíns, the artisians and agricultural menials, and our statistics seem to bear out this view. The subjection of the Kamín is one of the main features of the agricultural organization of the Province, and as these classes increase in strength and education, we may expect some very remarkable changes in the relations of the people to the land and to each other. The low rate of increase among the mercantile classes may be somewhat of a surprise, but the real increase is to some extent obscured by an unfortunate error in 1881 by which over 50,000 Maliárs or Málís were included in this class by mistake for Maniárs or pedlars. Even allowing for this, however, the increase in this class is only 9 per cent., and the low rate of progress may be due to the fact that the commercial classes are for the most part Hindus who live lives of a sedentary character, and who, being always moderately well off, are less affected by the variations of agricultural conditions than the agriculturists and menials. Generally speaking, however, the largest real increases should be expected in castes among which widow marriage is allowed, or in which marriages are easily procured and inexpensive, or which lead an open-air life, or which live in healthy localities; and the fact that the returns exhibit considerable rates of increase among

Class.	Percentage on total population.		Increase per cent. in numbers.
	1881.	1891.	
Agricultural	50·3	50·0	10
Professional	8·4	8·6	12
Commercial	7·7	7·4	7
Artisan and village menials	29·8	32·0	19
Vagrants, minor artisans and performers	1·6	1·7	19

* In Table XVI I have followed the alphabetical order, as I believe this to be most convenient. Under any other system it is difficult to find a caste in the table when one wants to do so.

castes such as the Chamárs, Chúhras, Malláhs, Mochís, etc., bears out to some extent this presumption, and the same presumption could (with allowance for necessary local exceptions) doubless receive support from a more detailed examination of the figures.

262. The Agricultural and Dominant Castes.*—The main body of the agricultural population consists of Jats and Rájpúts. Owing to the uncertainty of the border line between these two castes it is necessary that we should consider the figures not separately but together. Even then, owing to the differences of classification adopted at the two Censuses, it is difficult to gauge the increase or decrease of the whole castes, and much more so of the separate clans within them. Owing to the exclusion of menials and others classed as Rájpúts and Jats, and the entire elimination of large tribes like the Khokhars who are very largely returned as Jats or Rájpúts, our figures for these two tribes are probably less full, though in a sense more accurate, than those of 1881, and the increase of 5 per cent. shown by them is probably a long way below the mark.

	1881	1891.
	4,432,750	4,625,523
Rájpúts	1,677,569	1,790,539
Total	6,110,319	6,416,062

Owing to the uncertainty of the figures I shall not waste much time over the returns for the Jat and Rájpút clans or sub-castes. The variations are in many cases most remarkable; take the Tahíms of the south-west, for instance, who have decreased from 23,460 to 10,875, owing mainly to a drop in Baháwalpur from 13,862 to 1,181. The Bhuttas, in the same way, have fallen from 27,624 to 17,860, and the Langáhs from 14,041 to 10,339. The confusion, however, is inevitable in the south-west where the meaning of the term "Jat" is so vague. Even further north we find the Chhádars enormously decreased (from 44,150 to 4,039), and the decrease here is probably to some extent due to different methods, not of abstraction but of enumeration, because there are large and uniform decreases in districts belonging to three separate abstraction offices. A decrease from 338,689 to 302,116 in the Bhattís is probably accounted for by an exclusion of menials, etc., among whom this is a name very commonly assumed. The Siáls have increased from 94,579 to 106,970, and the increase, though partly real, is also probably in part due to the fact that the *Siál* was a prominent specimen in the examples issued for the guidance of the enumerating staff. The figures for the Tárars and Ránjhas show an increase; but those for the Gondal, Janjúa, and Manhás clans are considerably reduced: and in none of these cases can the variationbe considered as, in more than an insignificant degree, real. The exclusion on the present occasion of the lower castes assuming these names as well as the temptation offered by the "Miscellaneous" heading in our abstraction system, furnish both a correct and an incorrect factor of decrease in these and in other cases. The general tendency towards decrease is exemplified also by most of the returns for the clans in the Western Submontane Districts, the Varaich and Bájwa being an exception to the rule. It is not unlikely (as has been suggested to me by the Deputy Commissioner of Siálkot) that there has been some con-

	Jats and Rájpúts.	
	1881.	1891
Tárar	23,172	25,985
Ranjha	18,446	18,756
Gondal	90,831	62,919
Janjúa	46,997	39,689
Manhás	56,226	31,036

	Jats and Rájpúts.	
	1881.	1891.
Varaich	64,235	65,739
Chíma	69,549	58,460
Bájwa	34,521	44,563
Ghumman	31,427	27,286
Káhlon	23,550	21,208

* See Abstract No. 84.

fusion either in this or the preceding census between the Chímas and the Bájwas, and I should doubt whether the variations displayed by the figures for the clans found in the Central Panjab can claim to reflect real facts more than very roughly. In this respect I can do little more than refer to the explanation I have given of the manner in which they were classified, and with this explanation and the report of 1881 before one, it would generally be possible to conjecture with fair accuracy the amount of reliance to be placed on the returns for any particular district.

—	Jats and Rájpúts.	
	1881.	1891.
Virk .	43,534	38,864
Sindhu .	135,732	154,167
Mán .	53,970	48,401
Gil .	124,172	119,800
Sidhu .	155,332	175,320
Dháríwál	77,660	72,115
Chahil .	63,156	59,085

The Randháwas again show a considerable decrease from 51,853 to 38,766, while the Bains (a clan-name very liable to confusion in the returns) show an increase from 28,971 to 33,252, The three great Rájpút clan-name so very largely adopted by inferior castes, all indicate a decrease; that of Túnwars is partly accounted for by the fact that during the earlier part of our abstraction, the returns when the name was spelt as Túr were not uniformly included. It will be noticed that the general tendency in the case of the returns of Jat and Rájpút clans is towards decrease; and the explanation will, in most cases, be either (1) that the low castes who returned themselves under Jat or Rájpút names (such as Bhattí, Nai; etc.) have in 1891 been classed under their proper head, and thus the present returns are an improvement in accuracy, or (2) that our system of abstraction which allowed the abstractor a miscellaneous column would tempt him unduly to swell that column at the expense of the specified clans.

	1881.	1891.
Punwár	78,850	64,718
Túnwar	51,857	26,299
Chauhán	194,685	180,619

The proportion of the Jats and Rájpúts following each religion is as follows:—

—	In 1881.	In 1891.
Mussulmáns	50·8	48·9
Hindus	30·5	33·3
Sikhs	18·7	17·8

After the Jats and Rájpúts, the most important of the dominant agricultural castes are those of the North-West. Among these, the *Awáns* (608,051) are pre-eminent. Our figures include returns of Jat, Awán, and Rájpút, Awán: the former is the commoner, and in 1881 the number of Jat, Awáns in the returns was 30,015. Taking this into account we have an increase of 45,141 persons or 8 per cent. in this tribe; and the main factor in this increase is a large addition of 17,291 persons or 26 per cent. in Hazára, which is a little difficult to account for except on the ground of better enumeration. There is, at any rate, no corresponding decrease in any cognate tribe, except it be the Dhúnds who are not really likely to have been confused with the Awáns on either occasion. The *Dhúnds* in the Province (including Rájpút, Dhúnds) now number 48,415 against 49,629 (including Rájpút, Dhúnds) in 1881: the figures for these in Hazára have fallen from 37,633 to 29,820, and in Pindi have risen from 11,952 to 18,278.

There is a large decrease (8,766 to 549) in the small tribe of *Kahúts* in the Jhelam district, which I am unable to account for. The *Gakkhars*, on the contrary, (number 28,771) have increased 11·56 per cent.: the increase is mainly in

Hazára and Jhelam, and this caste is found now in small numbers in many districts where it was not returned in 1881. There is, however, a decrease of 2,953 in Pindí in spite of the inclusion in our returns of Rájpút, Gakkhars. The figures for the *Mughals* again (130,760) are necessarily somewhat vague, owing to the confused nature of the returns noticed in paragraph 260: taken as they stand, however, they indicate an increase of 27 per cent., mainly in Jhelam and Rawalpindí: the Mughals of Delhi have slightly decreased in numbers. The *Gujars* (711,800), a large semi-pastoral tribe extending all over the north and east of the Province, have increased 13·47 per cent. In Hoshiárpur the increase is 14 per cent., in Gurdáspur 13 per cent., in Gujrát 19 per cent., in Pindí 14 per cent., and in Hazára (where tribe constitutes 16 per cent. of the population and the difference is doubtless due to fuller enumeration) 36 per cent. There is a small decrease of 1,952 persons in Ambála. The *Kharrals*, if we include those returned at either Census as Jat and Rájpút Kharrals, show a slight decrease from 53,948 to 52,029, which is mainly found in Jhang and Gujránwála where this tribe has no permanent footing. The variations in the districts where the Kharrals are mainly found are indicated in the margin. The *Khokhars* in the same way, if we include at either Census the figures for Jat and Rájpút Khokhars, but *not* those for Awán Khokhars, show an increase from 133,848 to 139,964: but I have included in the present returns a number of cases in which "Khokhar" is entered as a sub-caste, and which should doubtless have been classified under other castes. The figures on the margin need to be read with this proviso in mind. I am unaware of the reason of the decrease indicated in Jhang; it is too large to be entirely real.

District or State.	Kharrals including Jat and Rájpút Kharrals.	
	1881.	1891.
Montgomery	21,448	21,973
Lahore	6,007	6,569
Multan	3,356	4,750
Baháwalpur	2,279	5,079
Jhang	3,216	2,772
Gujranwala	7,540	5,444

—	Khokhars (including Jat and Rájpút Khokhars).	
	1881.	1891.
Lahore	10,533	12,835
Sháhpur	16,589	24,040
Jhang	22,884	14,154

The *Meos* (120,578) have their chief Punjab home in Gurgáon where they have increased 7·2 per cent. Considering the position of the Nárnaul *ilâqa* it seems strange that so few Meos have been returned from Patiála, but the confusion between the Mácchís of this name and the Mewátí tribe (see para. 260) explains this. The *Rors* have increased from 40,731 to 43,212, the main increase being one of 16·8 per cent. in their native district of Karnál. There is a large decrease, however, in Ambála, and the Jind returns show no Rors in this Census as against 1,048 at the last. Another caste almost peculiar to the south-east is that of the *Ahírs* (197,649) who should properly be considered with the next group. They are particularly strong in Gurgáon where they have increased 13·3 per cent.: but there appears to be a considerable colony of them as far west as Sháhpur.

Turning to the less powerful of the agricultural castes, we find the *Ghiraths* (173,673) as before almost confined to Kángra and Hoshiárpur; the *Kanets* (369,754) mostly in and adjoining the hills; and the *Ráthís* (100,929) and *Thakars* (27,269) in the western part of the Punjab hills and their immediate neighbourhood. The enumeration of Ghiraths and Kanets is extremely regular and may be considered very accurate; the increase in numbers has been 8 and 7 per cent., respectively. The figures for Ráthís and Thakars should be taken

together; the former have increased and the latter decreased in strength, but the general increase of the two castes is 8·8 per cent. It would appear that both in Kángra and the Hill States, a larger proportion of the same class of people returned themselves at this Census as Ráthís, and a smaller proportion as Thakars than in the Census of 1881.

The figures for the Arains cannot, for the reasons given in paragraph 260, be taken by themselves. Adding together the returns for the *Arains* (896,314), *Málís* (201,189) and *Bághbáns* (18,537), we find a total increase of 4·6 per cent since 1881. At both Censuses, the term Málí was most commonly used in the south-east of the Province where, for the most part, it denotes a distinct caste. But the Arains are in Pesháwar almost exclusively known as Bághbáns. It appears, however, that a number of persons who returned themselves in Pesháwar as Bághbáns in 1881, have on this occasion styled themselves Málís. The Arains proper are found mainly in the central districts from Jálandhar to Siálkot and Multán. The *Sainís* (175,352) show a remarkable decrease of 18 per cent., but this again is due to the fact that in Ambála, which is one of the chief homes of this caste, the term Málí has been largely substituted for that of Saíní, a decrease of 35,030 in Saínís being met by an increase of 36,008 in Málís. As there are no Málís in this district according to the returns of 1881, it is more than probable that the Málís then actually returned were included with the Sainís during the abstraction of the figures. The *Kambohs* (151,160), in their turn, show a large increase of 16·6 per cent.; and there appears to be little reason to suppose that in the tracts where they are best known they have been confused with Arains, for in those very tracts,—for instance, in Patiála, Amritsár, Lahore, Montgomery, and Kapúrthala,—there is also an increase in the number of the Arains. The large increase of this caste shown in Kapúrthala (44 per cent.) is very remarkable, and though possibly due in part to defective enumeration in 1881, is no doubt to some extent real and constitutes a large item in the very rapid increase in general population which has taken place in that State. The Kambohs are a fine industrious tribe, but the finest of them are undoubtedly the Sikhs; and it is satisfactory to note this part of the tribe is increasing with special rapidity.

Kambohs.	Present numbers.	Increase per cent. since 1881.
Hindu	58,483	12·1
Mussalmán	55,646	17·1
Sikh	37,074	23·9

There is not much to be gained from studying the figures for the *Shekh* caste, which I have been forced, for want of a better classification, to include in the category of agriculturists: the term, except perhaps in the case of the Qureshís for whom separate figures should, on a future occasion, be taken out, means little more than "Miscellaneous Mussalmáns." The decrease of 1·4 per cent. which our figures show is doubtless entirely due to differences of abstraction. The decreases are most marked in Ambála, Gujrát, Pesháwar, and Chamba; but there are large increases also in Delhi, Jhelam, and Hazára.

Our figures for *Biloches* are more reliable aud useful than might have been expected from the necessarily involved nature of such returns, explained in paragraph 260 above. The provincial total (including on this occasion 5,774 persons living in the hills beyond the Dera Ghází Khán frontier) has increased by 17·3 per cent: the number in Dera Ghází Khán having risen 14·2 per cent., and in Dera Ismail Khán 26·6 per cent. The uncertainties attending the collection of returns by clans have been already pointed out in paragraph 260, and it will be observed that more than one-third of the whole number of Biloches have not, in our returns,

been classified into clans at all, but entered as "Miscellaneous." In spite of this, the figures are not devoid of interest. I quote Mr. Younghusband's remarks about the clans in the Dera Ghází Khán district and the adjacent hills :—

Mázárís.—In the plains 5,544; in the hills, 129. These numbers are, I believe, far below the real strength of the tribe. The number in 1881, *viz.*, 8,649, was a nearer approximation, though even this was probably below the mark, as the tumandar stated that at the time of the last Census many of the Mázárís had moved temporarily into Sind on account of the great scarcity of grass near Rojhán. The number of Mázárís should have been still further increased at the Census of 1891, by the recent transfer to this district of the village of Kot Khewálí, and the greater portion of the Lulai Section of the Mázárís.

Drishaks, 4,649; in 1881, 3,796. I know of no reason for this large increase.

Gurchánís.—In the plains 3,259; in the hills, 3,070; total 6,329. The number of Gurchánís recorded at the last Census was 17,099, of whom 9,525 were Láshárís, and 1,354 Láshárís were recorded as a separate tribe.

The Láshárís have now been recorded separately and number 6,469. The difficulty about the Láshárís is that some are Gurchánís and some are Khosas, and some belong- to neither tribe. The case of the Petáfís is similar; some áre Gurchánís and some are not. In 1881 the Petáfí section of the Gurchání tribe was returned as numbering 1,798, and only 133 were returned as a separate tribe; in this Census the Petáfí tribe has been returned as numbering 2,186. It is almost certain that many Láshárís and Petáfís were returned in 1881 as members of the Gurchání tribe who really had no connection with it; and it is probable that in the present Census not a few Láshárís and Petáfís, who really belong to the Gurchánís, have not been shown as members of that tribe. The total number of the Gurchánís is certainly over 10,000.

The Tibbi Lund tribe is a small tribe in the middle of the Gurchání country. It is composed of three sections, Lunds, Khosas, and Rinds. The Lunds and Khosas have been shown under the tribes bearing those names. The Rinds of the Tibbi Lund tribe claim a Pathán origin, and have been returned as Patháns. Consequently the Census returns give no information in regard to the numbers of this tribe.

Lagháris.—In the plains, 20,410; in the hills, 1,765. In 1881 the number recorded (for the plains alone) was 22,980. I believe that these numbers are above the real strength of the tribe.

Khosas.—In the plains 24,286; in the hills, 737. In 1881 the number recorded was 11,308. This number was nearer the real strength of the tribe, and I am assured that many persons must have been returned at the present Census as Khosas who do not really belong to the tribe. I have already noted that the Khosas of Tibbi Lund have been included in this tribe.

Lunds.—11,087 and 4 in the hills. These include the Lunds of the Tibbi Lund tribe. They were all recorded in 1881 as Tibbi Lunds and numbered 10,888. These numbers are probably approximately correct. The Sori Lunds have a strip of land in the hills, but during the winter they all live in the plains.

The Bozdárs are an important tribe, but they were not enumerated, as they live in the hills and our laws have not yet been extended to their country. They pay no taxes, but otherwise they are, to all intents and purposes, British subjects.

The Nutkánís were formerly a very important tribe, but are not now organized. They live entirely in the plains in the Sanghar tahsil between the Lunds and Kasránis. The number returned at the present Census was 6,305 as against 4,671 in 1881. I think that the nunber now recorded must be above their real strength.

Kasránís, 3,841; in 1881, 2,615. The hill Kasránís have not been enumerated, as our laws have not yet been extended to their country.

The most important of the un-organized Biloch tribes in this district, besides the the Nutkánís, Láshárís, and Petáfís, who have been already discussed, are :—

	Census of 1881.	Census of 1891.
Ahmadánís . .	1,132	3,849
Chándias . .	412	4,303
Gopángs . .	1,230	4,640
Gurmánís . .	1,066	1,861
Jatois . .	2,829	2,372

I am informed that in 1881 many Gopángs were returned as Jats. If this is the case, this is no doubt the explanation of the difference in the numbers shown above. The same may have been the case with the Ahmadánís, and possibly also with some of the Chándias. It is also possible that at the last Census some of the Chándia tribe were included in the Laghárí tribe, in which there is a Chándia section. Many of the Jatóis live on the river bank, and much of their land has been transferred to the Muzaffargarh district, and many of the Jatois seem to have followed their land to that district.—The Jatois, Gopángs, Gurmánís, and Chándias are all more numerous in Muzaffargarh than in this district.

Outside Dera Ghází Khán the Biloches are most numerous in Muzaffargarh, and the figures for the chief clans in that district are noted in the margin. In Dera Ismail Khán the chief clans recorded are the Láshárí, Rind, Patáfí, and Chándia, all of which have increased in numbers since 1881. The Biloches of the Multán, Montogomery, and Jhang districts return themselves mainly as Jatois and Rinds.

—	Biloch clans in Muzaffargarh.	
	1881	1891
Chándia	7,290	9,053
Gopáng	8,460	11,778
Gurmání	2,522	3,364
Jatoi	4,574	2,712
Rind	4,536	4,526

The *Patháns* (970,466) show an increase of 12·9 per cent. since 1881, a certain portion of which is doubtless due to immigration. In Bannú they have increased 13·7 per cent., in Kohát 8·1 per cent., in Pesháwar 22·5 per cent., and in Hazára 17·8 per cent. I have already in paragraph 260 commented on the extreme difficulty of obtaining reliable figures for the Pathán clans, and one is not surprised to find some of our returns obviously wrong in this respect. The limit of error is, however, larger in some clans than in others. The Ghilzais (28,081) (including the Sulaimánkhel, Kharotí, Násir, etc.) have, according to our figures, decreased slightly in numbers in the province at large: but the district figures are uneven, and a large increase recorded in Pesháwar is balanced by a large decrease recorded in Dera Ismail Khán. The Lodís have slightly increased, and so have the Ushtaránas, the Gándapurs, and the Músa Khels: while the Bábars and Kákars show a slight decrease. The figures for these clans, as well as those for the clans in Bannú, are probably fairly correct. The Wazírís (29,611), the Marwats (56,934), and the Niázais (640,800) have all increased in strength: the Wazírís in Bannú have increased 23·9 per cent., the Marwats 22·8 per cent., and the Niázais 5·9 per cent. No one will be sorry to find that the Bannúchís (18,376) have decreased 10 per cent. In all these cases the tribes are very distinct, and the returns more trustworthy than they are for tribes further to the north. The large Khattak tribe (120,180) has, if our returns are to be trusted, decreased 2 per cent. in Kohát and increased 36 per cent. in Pesháwar: they have also largely decreased in Bannú, but in the province at large have increased. The Orakzai (9,010) have increased 22 per cent. and the Bangash (15,026) have decreased 21 per cent. in the Kohát district. The total number of Afrídís recorded (14,796) is smaller than in 1881, but they would seem to have increased very largely in Pesháwar. The Utmánkhels (provincial total 10,901) have increased 17 per cent. in that district; the Momands (provincial total 57,569) 37 per cent., and the Yúsafzai (provincial total 120,515) 30 per cent., in spite of the large number under each of these heads who must have been entered in our returns under "Miscellaneous Patháns." Among the Hazára tribes the Swátís (32,344) have increased, and the Gadúns (10,076) have decreased: but as in all these cases there is a good deal of uncertainty attaching

to the value of the returns. The Patháns, who were enumerated off the frontier were, for the most part, Kákars, Ghilzais, Lodís, Taríns, or Yúsafzais. A comparison of the returns of Patháns with those of Pashtu speakers shows that the former are 11 per cent. fewer than the latter. In most districts of the province the Patháns, as a rule, do not speak Pashtu, and even in Hazára less than one-half the number of so-called Patháns speak Pashtu or are children of Pashtu-speaking parents. In Peshávar, Bannú and Kohát, on the contrary, there are a number of Áwáns and other semi-dependant castes of Mussulmáns who speak Pashtu as well as the true Patháns themselves.

—	Excess of Pashtu speakers over Patháns.
Peshávar	223,580
Kohát	32,466
Bannú	35,855

A conspectus of the strength of certain selected agricultural castes in each tahsil will be found in Abstract No. 85.

263. **The Professional Castes.**—This somewhat miscellaneous group of castes includes such classes of the population as render direct services to others without manual labour. First and most prominent among them are the *Brahmans* (1,111,838). If we include, as we should, the Muhiáls (10,878), who in 1881 were classed as Brahmans, but whom I have, for reasons given in paragraph 260, entered separately, the increase in this caste amounts to 1·5 per cent. only. As a rule the Brahmans are not likely to have been confused at enumeration with other castes, and the result of our returns is probably fairly reliable. The Brahmans are generally somewhat hampered in their marriage arrangements, and in some districts their livelihood has been to some extent curtailed by the growth of free thought in religious matters, so that the small proportion of increase is not as remarkable as it at first sight would appear to be. The large increase in Hissár (18·9 per cent.) and Karnál (9·8 per cent.) and the decrease in Ambála (10·6 per cent.) are probably due very largely to alterations of the district boundaries: and the increased figures of the Jhelam and Ráwalpindí districts are due almost entirely to the exclusion of the Muhiáls from the present returns. The Musulmán Brahmans have fallen from 3,500 to 1,600; of these, 1,153 are in the Delhi district, and are doubtless the Husainí Brahmans described in paragraph 512 of the last Census Report. The *Saiads* (289,449) have risen 16·7 per cent. in numbers; the increase being fairly normal in most districts except Hazára, where it is 37·5 per cent., and in Peshávar where, owing, no doubt, to differences in classification and in enumeration, the numbers have risen from 4,515 to 30,392. With these exceptions the returns, considering the very miscellaneous use made of the term "Saiad," are surprisingly regular. The *Bharais* (67,537) whom I have noticed in the Chapter on Sects (paras. 73,74) have risen, as the figures stand, 20·4 per cent., but if we add to the returns of 1881 the Bharais of the Lahore, Fírozpur, and Gujránwála districts (5,346 in all), who were wrongly omitted from this caste at the last Census, the total increase remains at 10·8 per cent., which is found mainly in the central districts where the Bharais are strongest.

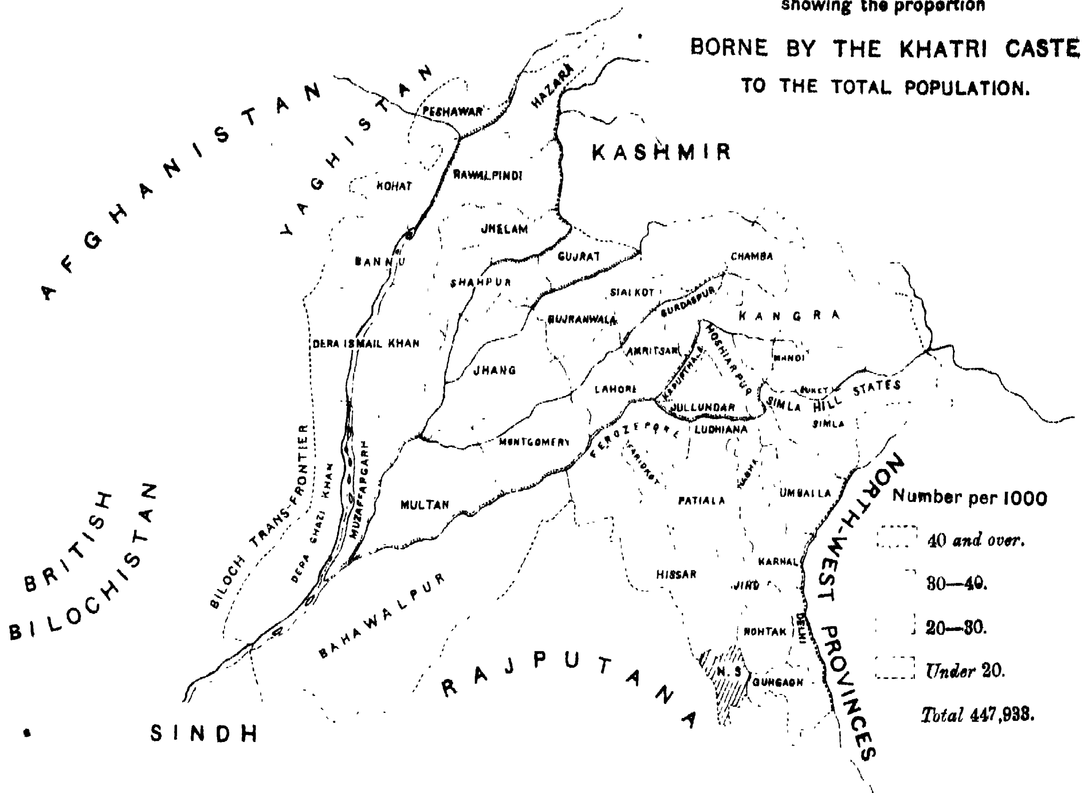
The *Bháts* (30,022) have increased 26 per cent., the increase being mainly in Náhan where they are very numerous. In 1881 they constituted 11·4 per cent. of the population of that State, and in 1891 they had increased 35 per cent. and constituted 14 per cent. of the population: the Bháts of Náhan are not, however, necessarily bards, and the term is there applied to the Pahárí Brahmans, the descendants of true Brahmans who have married by *karewa* (second marriage) or *rít* (marriage by cash compensation to the previous husband). The *Mirásís* (245,214) have not

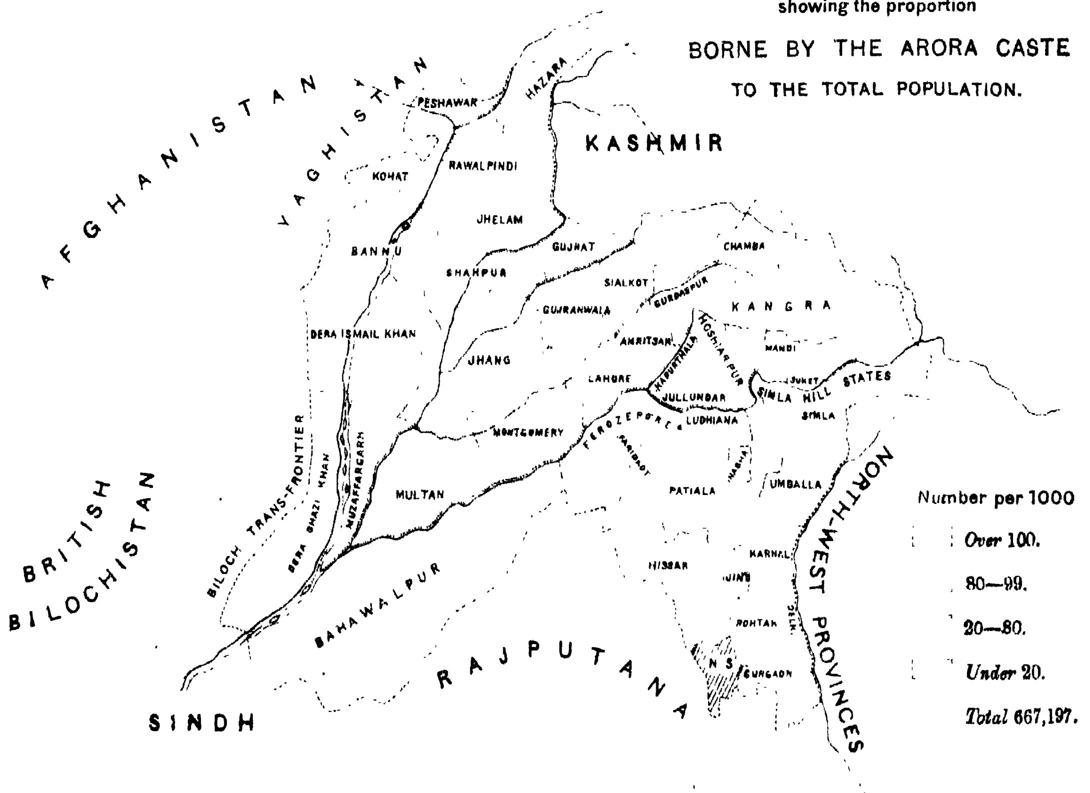
increased quite so fast (19·6 per cent.) as our figures would lead us to suppose: the increase in Dera Ismáil Khán (2,273) and Dera Gházi Khán (2,631) is mainly due to the exclusion of "Jat, Mírásís" in 1881 (Dera Ismáil Khán 1,278 and Dera Ghází Khán 1,212); and the rise in numbers in Gurdáspur (7,273 to 11,470) is the result apparently of the inclusion of Dúmnas in the present returns.* The fall from 12,921 to 5,140 in Siálkot is less easy to account for, as no Dúmnas were recorded in 1881 in that district, and only 504 in 1891. It is not possible to tell how far our return of *Bangális* (1,815) represent the clerks and others from Bengal, and how far the vagrant tribe of the same name: it is, however, a very inadequate representation of the former class, for the number of persons born in Bengal is 7,650, and the mother-tongue of 2,263 persons is Bangálí; and a great many of them are returned under their proper castes. Probably the 462 Musulmán Bangális are mainly of the vagrant class; and others of this caste may have been returned as Jogís, etc. The *Kaiaths* (13,598) have increased only slightly in numbers, and, as before, are strongest in Lahore, Ambála, and Delhi. There remain two castes of musicians—the Gárrí and the Hesí. The figures for the *Gárrís* (1,629) unfortunately include, besides the musician caste of the Jammú border, a number of the Gádí caste of the south-east, which is akin to the Ahírs: those for the *Hesí* caste (6,308) show a large increase in the Hill States of the province, where in 1881 they were probably to a great extent classed as Mírásís.

264. The Commercial Castes.—In preparing maps to illustrate this chapter, I have chosen to show the distribution of castes which have a marked local *habitat*, and among these the most conspicuous are the three large commercial castes of the Banias, Khatris, and Aroras. The *Banias* (442,495) are found mainly in the south-east. At the last Census 14,720 of the Kirárs and others of Gurdáspur, who have, in 1891, been classed as Pahárí Mahájans, were reckoned as Banias, but, even if we take these into consideration, the caste as a whole has only increased 4·4 per cent. There are large numerical increases in Jálandhar (2,040, or 65 per cent.), Sialkot (2,178, or 2 per cent.), and Nábha (3,786, or 2·8 per cent); as well as a large increase of 9,548 in Hissár, which is due mainly to the inclusion of most of the Sírsa Banias who, in 1881, numbered 10,496. In the centre of the province and in the direction of Ráwalpindí are found the *Khatris* (447,933) who have increased 6·84 per cent. since 1881. The increase in Lahore has been 22·5 per cent., or 7,366, in Gurdáspur 16·9 per cent., or 2,687, and in Pindi 7·7 per cent., or 3,175. In Kángra the figures have fallen, I know not why, from 7,760 to 1,378. The *Aroras*, again (667,197), who hold the trade of the south-west have increased 10·9 per cent. They have risen 7·1 per cent. in Múltán, 11·5 per cent. in Jhang, 11·9 per cent. in Montgomery, 19·6 per cent. in Lahore, and 16·6 per cent. in Sháhpur. The increase of 5,345 in Fíroz-pur is due to the inclusion of the Fázílka Arorars, who must account for the greater part of the 5,554 Aroras unenumerated in the Sírsa district in 1881.

After these three greater castes we may notice the *Bhábras* (18,137), a caste mainly Jain in religion, which has increased 29 per cent. There have been decreases, especially in Delhi and Baháwalpur, but the Bhábras are apparently gaining ground in Lahore. The *Bhátias* (23,649), who are best known in the central districts, have decreased by 2,317 in Gujrát, but have increased in Kángra, Sialkot, Sháhpur, and Muzaffargarh. The general increase of this caste in the province has been 3·4 per cent. The *Bohras* (3,433), on the other hand, have

* This seems to be shown by corresponding decrease of Dúmnas by 6,232; but I am unaware of having issued orders on this point as in Siálkot (see para. 260 s. v. Mírási).





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decreased: they have slightly increased in Mandí, but the numbers in the other Hill States have fallen. The increase among the *Súds* (21,804) has been 9·6 per cent., but the variations in particular tracts, even in Ludhiána, Kángra. and Patiála, where the caste is most prevalent, are not remarkable. The Musulmán traders known as *Khojas* (95,827) have risen as much as 45·5 per cent. in strength, and the numerical increase is most remarkable in Lahore (from 12,313 to 15,826) and Montgomery (from 4,440 to 9,111), but there has been considerable progress also in Fírozpur, Multán, Sháhpur, Dera Ismail Khán, Dera Ghází Khán, and Muzaffargarh. Further north, the Musulmán traders are more commonly known as *Paráchas* (13,292), and the numbers recorded under this head have risen in Pesháwar from 2,903 to 5,391 and in Kohát from 878 to 2,120.

Among the peddling castes the *Maniárs* (12,787) alone are very numerous. If we exclude the Maliárs, or gardeners, who were by mistake included in this caste in 1881, the Maniárs appear to have increased by 5,213 persons, but the term "Maniár" is used in most districts too loosely for us to rely very strongly on the figures. Among the carrying castes, the *Banjáras* (11,077) present a slight decrease in strength, the chief fall in numbers being found in Delhi (from 1,854 to 977). The *Labánas* (56,154) have increased 15·9 per cent., and the figures show a fairly regular increase throughout the districts, and appear to be especially reliable. In Gujrát this caste has increased from 5,203 to 7,440. There is also a slight increase among the *Thorís* (total 10,594), which is most marked in the Hill States, where none of this caste were recorded in 1881 as against 3,072 on the present occasion. The figures for the districts of Fírozpur and Hissár have altered considerably owing to the absorption of the Sírsa district, and there are increases worth noticing in Patiála and Baháwalpur.

265. **The Artizans and Village Menials.**—At the head, in a sense, of the artizan class stand the *Sunárs*, or goldsmiths (176,400), a fairly distinct caste, who have increased 13·9 per cent. The district variations are normal, and, as a rule, there are no startling increases. In Pesháwar, indeed, the Sunárs have increased 37 per cent. and in Dera Ismáil Khán 31 per cent.; but this may be due to the inclusion in our figures of returns of "Khatrí, Sunár." The *Nais*, or barbers (383,017), have increased 11·9 per cent. in the province, in Delhi 28·7 per cent., in Jálandhar 17·8 per cent., and in Amritsar 24·5 per cent. There is a large increase in Dera Ismáil Khán from 2,687 to 3,754, but we have, on this occasion, included returns of "Jat, Nai," which amounted in 1881 to 1,462 in that district. The *Lohárs* (blacksmiths) in the same way show an increase of 2,807 in the Dera Ismáil Khán district, of which 1,304 are accounted for by the "Jat, Lohárs" of the last Census. The general increase of the blacksmith caste has been 13·2 per cent.; in Lahore it has been 17·9 per cent., in Amritsar 15·9 per cent., in Sialkot 11·7 per cent., and in Ráwalpindi 24·6 per cent. The carpenters, or *Tarkháns* (662,657), have increased 11·01 per cent., and, as in the case of the Lohárs and Nais, the number of this caste returned at the last Census in Dera Ismáil Khán as Jats (2,935), accounts for a good deal of the increase (3,939) in the number of Tarkháns now shown in that district. A similar large increase of over 50 per cent. in the Pesháwar district may be due to the inclusion as Tarkháns, at the present Census, of a number of Awans and others who returned "Tarkhán" as their caste or sub-caste. There are, however, large increases in Jálandhar (51 per cent.) and in Farídkot (31 per cent.), which are less easy to account for. There are slight decreases in Multán, (1,488) and Kángra (1,833). The corresponding

caste in the hills is the *Thávi* (3,230), which has increased normally and is found, as before, mainly in Mandí, Suket, and the smaller Hill States. The term *Ráj*, (12,527) is applied to carpenters and masons in the centre and east of the province, but its application is somewhat vague, and the returns show somewhat strange, though unimportant, variations from district to district. Finally, the *Thatheras*, or tin and copper workers (5,257), show an increase of 7·7 per cent., and are found most commonly in the Gujránwála, Amritsar, Hissár, and Gurgaon districts.

The group of artizan castes that work in cloths is a somewhat confused one. Even the *Darzis* (39,530) are not a very clearly defined caste; they are especially numerous in Kángra and Ráwalpindí, in the former of which districts they have slightly decreased and in the latter considerably increased. They have also increased largely in Gurdáspúr and in the province at large, they have progressed 21·77 per cent. Between the *Dhobís* (158,876) and the *Chhímbas* (144,835) it is difficult to draw a clear line, and a third caste found in the west of the province—the Charhoas—who were classed separately in 1881, are so far indentical with the Dhobís that I have not given separate figures for the two. All the chief variations in the returns are to be accounted for (as will be noticed from the figures noted in the margin) by the fact that the Dhobís of 1881 have been returned as Chhímbas in 1891, or *vice versa*, or that the present figures for Dhobís include the numbers returned in 1881 as Charhoas. The figures for Dhobís, however, taken as they stand, and in spite of the inclusion of the Charhoas, show for the province a slight decrease of 5·3 per cent., while those for Chhímbas (a term more commonly used than in 1881) show an increase of 39·9 per cent. The total increase, taking the three castes togather, comes to 11·9 per cent. The dyers, or *Lílárís* (27,597), are distributed much as in 1881, and their numbers are fairly stationary. The *Juláhas*, or Páolis (weavers), again (670,345) have increased on 7·37 per cent.; in Jhang the increase is 16·4 per cent., in Amritsar 10·2 per cent., and in Gurdáspúr 18·5 per cent. A large increase in Dera Ismáil Khán is partly due to the inclusion in our present returns of the so-called "Jat, Páolis": but there is a decrease of 10,140 persons, or 43 per cent. in Multán, which it is not easy to account for. I have included with this group the *Kashmíris* (225,307) who are largely, but by no means exclusively, engaged in weaving. "They engage principally," says Major Montgomery, "in weaving and shawl work, but are ready to turn their hands to almost anything including buglary and giving false witness." Their chief colonies are at Ludhiána, where they have slightly increased, and Amritsar where they have decreased by as much as 11,234 souls. They have also increased largely in Síalkot (+17,522) and Gujránwála (+16,134) and in the province at large (25·8 per cent). But the questions relating to the strength of this caste have been already noted in paragraph 254, and I need not stop to discuss them here. The term is not a very definite one, and a number of Kashmírís are said to have returned themselves in 1881 as Saiads, Shekhs, Rájpúts, and the like.

VARIATIONS IN DHOBÍS, CHHÍMBAS, AND CHARHOAS.

DISTRICT.	Dhobís.	Chhímbas.	Charhoas—figures of 1881 now included in Dhobis.
Fírozpur	—10,886	+12,898	0
Multán	+ 8,876	+ 346	—11,452
Jhang	+ 6,558	+ 105	— 5,234
Lahore	—11,056	+13,571	0
Dera Ismáil Khán	+ 6,776	— 2	— 2,639
Montgomery	+ 3,902	+ 2,549	— 6,009
Muzaffargarh	+ 7,099	—'35	— 6,318

The *Penjas* (15,489), or cotton-carders, and the *Telis* (308,955), or oilmen, are in many respects one and the same caste. A decrease in the Patiála State of the

former class is largely compensated for by corresponding increase of the latter. The Penjas at both Censuses are found strongly represented in Ambála and the adjacent Kalsia State, but their numbers in the province have decreased 9·5 per cent. The Telís, on the other hand, have risen 15·76 per cent,, most markedly in Lahore (19·5 per cent.) and Amritsar (23·6 per cent.). A cognate caste is that of the *Qassábs*, or butchers (120,799), who have increased 20 per cent. The increase in this caste is mainly in Ambála. Like many other artizan clans they were largely returned in Deraját as Jats, and the difference in that division between our figures for Qassábs and those of 1881 is largely due to the fact that on this occasion returns of "Jat, Qassáb" were counted as Qassáb, whereas in 1881 they were not so counted.

The *Gadarias* (23,354) are shepherds of the eastern districts: they are distributed much as in 1881, and have increased 13·9 per cent. The potters, or *Kumhárs* (540,759), show an increase (11·26 per cent.) not much above that of the population at large. The increase is very marked in Lahore (15·6 per cent.), and also in Amritsar, Gurdáspur, and Patiála. There is also an increase in the figures for Hissár and Fírozpur, and a decrease in those for Ambála, which are due mainly to the changes in the boundaries of those districts. The rise of the numbers in Pesháwar, Hazára, and Ráwalpindí is perhaps partly due to the inclusion of the Kuláls in our returns, while that in Dera Ghází and Dera Ismail Khán is partly accounted for by the number of "Jat, Kumhárs," who have been entered as Kumhárs in our tables. There is also a considerable increase (26·5 per cent.) of Kumhárs in Jhang, where the Kakuánas, a tribe of cultivating Kumhárs, were very probably largely returned in 1881 as Jats. Of the salt-working castes, the *Agarí* (4,161) have decreased slightly in Rohtak and Gurgáon and the province at large: and the *Núngars* (18,919) show a great falling off in Multán and Montgomery. The *Niárias* or gold-washers have fallen from 3,340 to 2,399, and the decrease is most marked in Pesháwar, where other castes following the trade have doubtless returned themselves by their original caste names. The *Dáolís* (2,289), though showing an increase in British Territory, have decreased largely in the Native States, more especially in Náhan, where they have fallen from 896 to nothing, and have perhaps been included among the Dúmnas.

The *Kaláls* (48,913) have increased 21·8 per cent., more especially in Lahore, Gurdáspur, and Siálkot. They are strongest in Ambála, but have decreased there since 1881, as also in Pesháwar, where some Kuláls, or potters, were possibly included with them at the last census. As I have noted before in paragraph 260, a large section of the Kaláls are educated members of society, and do not practise distilling at all: but owing to the profession followed by the main body of the caste, it is necessary to class them as artizans. In Kapúrthalla, where the ruling family belongs to this caste, the number has only increased by 65.

The cooks and fishermen form a group by themselves, and it is necessary to consider together the returns for the *Bhatiáras* (18,707, increase 56·6 per cent.), *Jhínwars* (473,094, increase 9·03 per cent.), the *Máchhís* (201,307, increase 19·8 per cent.), and the *Malláhs* (92,858, increase 38·15 per cent.). In Pesháwar, for instance, the Bhatiáras have decreased by 2,793, but the Jhínwars have increased by 2,235, so that we may conclude that a number of persons who returned themselves in 1881 as Bhatiáras are now entered as Jhínwars. Similarly an increase of 10,804 Máchhís in Siálkot is balanced by a decrease of 7,362 Jhínwars: in Lahore the Máchhís have decreased by 6,106, and the Malláhs have increased by 7,792; and in Baháwalpur the Malláhs have decreased by 1,846, while the Máchhís

have increased by 3,127. There are increases in Fírozpur, which are due to the extension of the district boundaries, and increases in the Derajàt, which are the result of the inclusion of Máchhís and Malláhs who returned their caste as Jats.

Turning now to the more menial classes, it will be found that the large caste of *Chamárs* (1,188,018) has risen 10·75 per cent. The *Mochís* (407,634) are found mainly in the western districts, and the name "Mochí" is almost interchangable with that of "Chamár." The large increase in Chamárs, however, in such tracts as Hissár, Ambála, Hoshiárpur, Jálandhar, and Patiála, is accompanied by an increase, not a decrease, in the number of Mochís in the same districts: and the development of the caste is doubtless real, and due to its generally good physique and to its especial liability from poverty to vary in numbers according to the prosperity or adversity of the seasons. In Multán there is a remarkable decrease both of Mochís and Chamárs: in Hazára a decrease of Chamárs (1,388) is balanced by an increase of Mochís (3,083), and in Bannú an increase of Chamárs (2,033) is partially met by a decrease in Mochís (943). Of the lower Purbia castes, the *Khatíks* (17,446) have increased 22·9 per cent., but are found as before mainly in the east; the *Dhánaks* (73,562) have risen 11·4 per cent.; the *Korís* (12,010) have increased 11·9 per cent.; and the *Jaiswáras* (6,809) have almost doubled: but it is more than doubtful how far these figures are to be trusted. The great scavenger class of the *Chúhras* (1,224,966) shows an increase of 13·55 per cent., and the increase is no doubt in part due (as in the case of the Chamárs) to the special effect on them of the good seasons following the last, and preceding the present, enumeration. The facilities for marriage in the lower castes give them an especially strong recuperative force after a period of scarcity. The larger numerical increases are found in the districts noted in the margin, and there are also considerable proportional increases in some of the Derajàt districts where Chúhras are comparatively few.

District or State.	Increase of Chúhras since 1881.	
	Figures.	Percentage.
Karnál	3,327	10·7
Hoshiárpur	4,014	23·3
Jálandhar	7,323	23·1
Amritsar	14,312	13·4
Gurdáspur	13,192	23·1
Gujránwála	7,791	13·5
Sháhpur	7,291	25·9
Patiála	7,594	11·5
Kapúrthala	2,921	17·9

The *Gaddís*, or hill shepherds, number 22,861 souls against 17,422 in 1881—an increase of 31·3 per cent. The *Kolís* and *Dágís* (169,767) have decreased 3·8 per cent. and the *Dúmnas* (68,971) have decreased 2·2 per cent. The rise in the number of Gaddís in Kángra (+10,966) is due to the inclusion of the Sepís as Gaddís instead of their being classed as Dágís as in 1881, and there is a compensating decrease of 21,745 persons in the number of Dágís in that district. The Hálís of Chamba (17,419 in 1891 as against 16,228 in 1881) should have been incorporated in our returns with the Gaddí as was done elsewhere; but by a stupid mistake they have been classed as "Miscellaneous Jats." The Gádís of Karnál (2,986 as against 2,729 in 1881) are a different race from that above mentioned; as also are those of Ambála, who in 1881 were classed as Gaddís to the number of 901, but in 1891 were erroneously entered as Gárrís (426).

266. The Vagrants, Minor Artizans, and Performers.—The *Ods*, or earthworkers, of our tables (23,670) include those returned as Beldárs, who were counted seperately in 1881. Taking these into account, the increase has been 24·1 per cent. The numbers have increased largely in Karnál, but have decreased in Multán, and the figures for Jhang and Gujranwála, where numbers of these men were employed on canal work, are so low that one must suppose the Ods of

those parts to have styled themselves, as they often do, Rájpúts. The *Changars* (36,391) are distributed much as before except in Gujránwála, where the increase is doubtless due to the numbers employed on the canal headworks. The general increase of this caste is 26· per cent. The *Aherís* (16,552, increase 26 5 per cent.) are, as before, mainly in Patiála and Jind; and the *Báwarias* (26,431 increase 20· per cent.) are important only in Hissár and Fírozpúr, Lahore, Patiála, and Farídkot, in each of which tracts they have increased. The increase among the *Mahtams* (56,984) is not so large as among the castes just mentioned, being only 8·9 per cent. Their present numbers in Fírozpúr (10,685) are considerably larger than their numbers in Fírozpúr and Sírsa together (7,942) in 1881. In Montgomery, where they are strongest, they have increased from 13,147 to 14,061, but in Lahore they have fallen from 9,551 to 8,438. There is also a fall from 3,314 to 182 in Jálandhar, which is due to the exclusion in the present returns of those entered as Mahtons (see paragraph 260). I have kept the Bahrúpias of Síalkot (1,272) and Gujrát (1,202) separate, as was done in 1881, though Mr. Ibbetson gives it as his opinion then that they represent in those districts the same caste as the Mahtams. The *Jogis* and *Ráwals* (91,937) include two different sets of people, who may be distinguished roughly by their religion. The Jogi faqirs are Hindus, and the general increase of 15 per cent. in the two tribes together is mainly found in this—the devotee—section of it: the vagrants are, for the most part, Musulmáns, and the Musulmán Jogis and Ráwals have remained practically stationary in numbers (increase from 42,070 to 42,179). The practical identity of the Musulmán Jogís and the Ráwals is shown by the fact that only 4,042 of the latter were returned at the present Census as against 17,853 in 1881, while 38,137 of the former were returned against 24,217 in 1881. The most criminal tribe in the province, the *Sánsís* (23,647) have increased 11·1 per cent.: and in spite of their wandering habits and their natural tendency to conceal their caste, their distribution, by the returns of 1891, show a wonderful correspondence with that brought out in the preceding Census. In Ludhiána and Hoshíarpur alone, where the tribe is not very important, the figures show a variation of any consequence. The *Bázígars* (17,174) and *Nats* (9,963) represent, to a large extent, the same people, and the combined castes have increased 6·1 per cent. The Nats are strongest in Karnál and Ambála; the Bázígars in Fírozpúr and Montgomery. The increase since 1881 among the *Kanchans* (11,505) is very small, but the correspondence of the figures in the distribution by districts is very remarkable, and tends to show that the name represents a real caste, and not merely a profession, to a much larger extent than is generally supposed.

The statement appended below compares the numbers of persons in each criminal tribe who are registered for police purposes in certain districts with the total number ascertained at the Census to be living in the districts in question.

Statement showing members of Criminal Tribes registered in certain districts of this Province.

1	2	3		4	5		
District.	Name of Criminal Tribe.	Total Number on the Register on 31st December 1891.			Number in the District by Census Returns.		
		Males.	Females.	Total, both sexes.	Males.	Females.	Total, both sexes.
Gurgáon	Mínas	304	...	304	428	157	585
Karnál	Tagás	293	...	293	2,112	1,637	3,759
	Bilochís	213	...	213	486	308	794

Statement showing members of Criminal Tribes registered in certain districts of this Province—contd.

1	2	3		4	5		
District.	Name of Criminal Tribe.	Total Number on the Register on 31st December 1891.			Number in the District by Census Returns.		
		Males.	Females.	Total, both sexes.	Males.	Females.	Total both sexes.
Ambála	Bilochís	292	...	292	392	234	626
Ludhiána	Hárnís	1,281	1,051	2,332	1,019	1,000	2,019
	Sánsís	494	438	932	194	184	378
	Báwarias	103	100	203	86	102	188
Jálandhar	Hárnís	58	32	90	28	25	53
	Sánsís	254	...	254	207	201	408
Hoshiárpur	Hárnís	232	226	458	270	248	518
	Sánsís	69	...	69	364	296	660
Lahore	Sánsís	237	...	237	1,415	1,186	2,601
	Mahtams	246	...	246	4,524	3,914	8,438
Gurdáspur	Sánsís	831	678	1,509	1,546	1,050	2,596
Siálkot	Sánsís	516	...	516	1,131	928	2,059
	Pakhíwarás	208	...	208	1,230	1,062	2,292
Gujránwála	Sánsís	1,074	...	1,074	1,676	1,352	3,028
Fírozpúr	Báwarias	1,299	...	1,299	6,084	5,607	11,691

267. **The Foreign Races.**—With the exception of the European and Eurasian community there is no important group of foreigners in the province. I have explained in paragraph 260 (q. v.) the meaning of the term *Bot* (3,693) which is used for the first time in the returns of this Census: the Tibetan inhabitants of Spiti and Lahul were mainly returned as Kanets and Rájpúts in 1881. The so-called *Arabs* (3,598) are mainly frontier Musulmáns who claim an Arabic descent; their number has increased from 2,342 in 1881 and are now mainly to be found in Pesháwar and Baháwalpur. They are fewer than they were in Multán and Muzaffargarh. The *Ghuláms* (846 against 3,446 in 1881) were confined at the last Census to Pesháwar and Multán, but they have on the present occasion been recorded in several frontier districts, and the figures for Pesháwar have fallen from 3,347 to 260. The *Qizzilbásh* (747) again have increased considerably, mainly in Lahore and to a less extent in Pesháwar. The increase among the *Tájiks* (2,145) is really larger than a comparison of the returns of the two enumerations would at first sight seem to show; for all but 502 of the so-called Tájiks of 1881 were Dilazáks. The Tájiks are now found in large numbers in Pindí (287) and Pesháwar (1,653); and, in spite of the large increase over the figures of 1881, there seems no reason to distrust these results. There is also a large increase among the *Turks* (6,191) who have risen in Hazára from 2,996 to 3,821, in Pesháwar from 83 to 996, and in Pindí from 188 to 224: but a certain proportion of these figures, and a still larger proportion of the figures in districts further from the frontier, doubtless include Mughals, who may or may not be Turks by descent.

The *Jews* are found mainly in Lahore (14) and have increased in the Province by one only, from 31 to 32. The *Armenians* (60) have also their chief seat in Lahore, but the figures for Armenians in 1881 cannot be ascertained. The *Pársís* (526) have decreased considerably in Káwalpindí (169 to 67) since the Afghán War, but have increased in Lahore (92 to 171). They are also strong at Pesháwar, Delhi, Multán, and in most cantonments. Only 412 persons were returned as Pársís by religion; and it is uncertain how far the entry of 44

Pársís as Hindus and 69 as Musalmáns is a sheer mistake of the religion entry in enumeration (or abstraction), and how far it is due to a confusion between the Pársís and the low caste tribe of Pásís.

268. **The religious constitution of the Castes.**—A glimpse at abstract No. 86 will show some fairly interesting results in respect of the religious constitution of certain castes in which two or more religions are well represented. It will be noticed, for instance, how the proportion of Hindus among the Jats has increased at the expense of the Musulmáns, owing possibly to the more strict exclusion of the spurious Jats of the south-west from our returns. There is, however, a similar tendency, though not so strong, among the Rájpúts: but the most remarkable increase of Hinduism has been among the Chúhras, of whom 71·7 per cent. are now returned as Hindus against 58·3 per cent. in 1881, (see also paragraphs 35 and 36 above). I have already alluded in paragraph 262 to the increased proportion of Sikhs among the Kambohs, and a still more remarkable increase will be found among the equally industrious, though less stalwart, Sainís. Sikhism is also advancing among the Aroras, Khatrís, Labánas, Sunárs, Tarkháns, Chúhras, and Mahtams. Among the Sunárs and Tarkháns the proportion of Mahommedans has also increased; and there is a similar increase of Islám among the Darzís, Chhímbas, and Dhobís, and a remarkable increase among the Kaláls or Kakkezais.

269. **Ethnographical notes on certain matters.**—There is little material at present to add to the sketch of the ethnography of the Punjab castes which Mr. Ibbetson published with the Census Report of 1881. Several officers have, however, kindly noted in their district reports on several points of interest connected with this subject, and I take the opportunity to append below a selection of remarks made by them, to which persons interested in the subject may refer. Mr. Fagan from Hissár and Mr. Wilson from Sháhpur have both supplied very complete notes on the tribes of their respective districts, which, however, I do not quote in full below as both these officers will very shortly be bringing out new editions of the Gazetteers of these districts, in which the greater part of the information will be embodied. I regret especially not to be able to record here Mr. Fagan's long memoir on the Hissár castes, which is extremely interesting, and earnestly recommend all persons who have an opportunity and are interested in the subject to consult the portion of the new edition of the Hissár Gazetteer which deals with this subject. I append below the selections from the remarks of other officers:—

(i) THE EFFECT OF EMIGRATION ON CASTE.

(The late Mr. J. W. Goode, Extra Assistant Commissioner, Lahore.)

In connection with the superiority which is considered to attach to certain castes, it is noteworthy that at least among some of the more important Hindu castes, emigration from the original *habitat* of the caste materially lowers the emigrants in the estimation of those who cling to their native place. There are numerous examples to be seen of this fact in the difficulty with which *Kaiasths* or *Gaur Brahmans* established in the Punjab (for example) can get brides for their sons in their native towns in Upper India; at best girls of only comparatively lower status being available; on the contrary, if they should desire to give their girls in marriage to sons of those living in their native towns, they would have to offer large sums of money to the parents of the would-be bridegroom to induce them to accept the hand of the girl for their boy; and even with this temptation persons of much lower social rank would not accept the daughters of emigrated people for their sons.

The same thing is to be observed in the case of Punjab *Khatrís* that have settled in Benares, Delhi, or Calcutta, where, by means of trade, they have acquired large wealth. Whenever they desire to get brides in Lahore or Amritsar, they have to content themselves with girls of parents of much poorer means than themselves; and in offering the hand of their daughters to boys of Lahore or Amritsar, they have to offer large pecuniary temptations.

It is not uncommon to see a high caste *Khatri* family (at first reduced to lower depths of poverty) rising to affluence by means of contracting the marriage of a boy with the girl of a rich family in Benares or Calcutta.

The *Kashmiri Pandit* caste is an exception to this general rule; those of them who have emigrated from Kashmir to Delhi, Agra, Lucknow, etc., look upon themselves, and are looked upon by their native caste fellows, as of superior status.

(ii) MARRIAGE BY CAPTURE,

(The late Mr. J. W. Goode, Extra Assistant Commissioner, Lahore.)

The remarks in paragaraph 357 [of the last Census Report] in regard to marriage between tribes, where it is concluded that "the strict rule of exogamy .... the rule against marrying from a neighbouring village .... all point to marriage by capture" seem to be altogether arbitrary. There might be some connection between these circumstances and the custom of marriage by capture; but it is not so very clear. These and several other circumstances quoted by the writer in this connection are explainable as well otherwise as by this custom.

The marrying from a distant village is, in most cases due solely, or almost solely, to inability to get a proper girl in a nearer village.

The fact of females not taking part in the marriage procession is no peculiarity in this connection alone: females are not allowed to take part in any sort of procession in which males take part; while females have their exclusive congregations for various occasions.

The mark of the bloody hands (*viz.*, by use of the myrtle leaves) is due to medical considerations.

That the marriage procession on reaching the bride's village should stay outside the village till they have to go to the bride's house at an appointed hour is what would take place in the ordinary course of things. A wedding party going from a (more or less) distant village, it would be only polite on the part of the bride's guardians to give them an opportunity of rest for a short time, of washing their faces, etc., and, as among Hindus, the marriage hour is governed by astrology, they ought to wait till that hour was reached.

The girl's weeping, when leaving her parents, is similiarly a merely natural thing in a people, where in 99 cases out of a hundred, the girl has as yet (when she is married) no idea whatever of married state, but generally looks upon her departure as the departure of life = convicts to the Andamans: while in the few cases where girls are grown up enough to look upon their marriage as a happy event, their weeping, if they should weep at all, is due to their desire to be looked upon by their playmates and relations as affected by their separation from the beloved ones.

Again, the village into which a girl is married is "tabooed" to her father, elder brothers etc.; this is due to religious considerations. The Hindu religion, under the severest penalties, prohibits the partaking by one of anything given away with religious solemnity, or *dán* by *sankalpa*, as it is called. Now it is no hidden fact that girls are given by the parents or guardians to the bridegrooms, as any object may be given in *dán*: the giving of the daughter in marriage is called *Kanyá-dán*, and every thing given to her on the occasion as dowry, etc., is given by way of a religious gift (*dán*); consequently, the house of the son-in-law, as recipient of one of the few most important *dáns*, becomes "tabooed" to the father-in-law just as the house of the recipient of any solemn *dán* would, and actually does, become "tabooed" to the Hindu giver of the *dán*; for example, a Hindu will never take food, or drink water, belonging to one who had received from him a buffalo in *dán*, though the latter gift is far inferior to the girl *dán*.

Again there is the remark that "words denoting male relations of the wife" are commonly used as terms of abuse, *e.g.*, *susar* (wife's father), *sála* (wife's brother), etc. This too cannot necessarily have any connection with the marriage by capture. The use of such terms as abusive is simply due to the fact that they are closely connected with the abusive phrases commonly used by natives. According to the native way of thinking about social position, the most scandalous outrage and the most unbearable shame that can befall a Asiatic is the defilement of a female relative. To this feeling is due the abusive sense of the terms *susar*, *sála*, etc.

Moreover, if this fact were supposed to have any connection with the marriage by capture, one would expect something like that in other nations, also, among whom marriage by capture prevailed originally. But we find no such instance in any European nation; on the contrary, the absence of any such abusive sense attaching to such terms (as wife's father, etc.,) in European modes of thought is accompanied by a far higher regard for the female, whereas (notwithstanding any regard that the Asiatic might feel for the female)

among Asiatics, the woman, from her liability to be the source of shame, is looked upon as a necessary evil: the common notion being contained in the following couplet of Persian:—

Agar nek búde sarishte zanán
Zanán rá mazan nám búde na zan

(had the nature of woman been good, her name would have been *mazan, i.e.,* "do not beat," and not *zan* which means "do beat").

(iii) THE ARÁÍNS.

(Maulví Muhammad Husain, District Judge, Multán.)

The Arains are not looked down on as in other districts. They are considered much more respectable here than anywhere else. The leading men are called "Mulla" as a courtesy title. They say that their ancestors came from Hindustán proper, but it is curious that a large number of the Arains in the central distiricts of the Punjab are called Multánís. In my opinion the Arains are not an integral caste. Their sub-divisions and clans show that some of them are of Rájpút extraction, whilst others are mere Jats.

(iv) THE ÁWÁNS.

(Maulví Muhammad Husain, District Judge, Multán.)

There is a tradition amongst them that they were re-converted once by a Jogí to Hinduism only a century after the death of Kutab Sháh until the miracles of Saiad Abdurrahmán Nurí (a son of Saiad Jalál Bukhárí of Uch) who lies buried in Niláb (near Attock) brought them back to the fold of Mahomedan faith. Whatever may be the value of this tradition it is sufficient to explain the presence of some Hindu names in their genealogical trees just after Kutab Sháh's time.

(v) THE BATIAS (HESÍS).

(Mr. A. H. Diack, Assistant Commissioner, Kulu).

Batia correctly Beta (in Spiti). These correspond to the Hesís of Kulu and are outcastes. They live by begging, making whips for the Spiti men and braclets of shell for the women, and attending weddings as musicians along with the blacksmiths. Blacksmiths do not eat with them or take their women as wives. Merely to drink water out of another man's vessel conveys no pollution in Spiti, and in the higher parts of the Spiti valley the hookah is common to all: in the lower parts Hesís are only required to smoke from the bowl of the common pipe through a stem provided by themselves.

(vi) THE BÁZÍGARS AND NATS.

(Colonel A. S. Roberts, Deputy Commissioner, Jalándhar.)

The two names are indifferently used. In this district the rope-dancer is called Bázígar, and the Mahomedans, with their women, who perform some tricks and feats, are called Nats and Natnís; on the other hand, the Hindu rope-dancers are called Nats in Hindustán and the Mahomedan jugglers are called Bázígars or Madárís; so also a tumbler is called a Bázígar. Nat is the Hindi form of Sanscrit *Nata*=a dancer, hence a rope-dancer is more appropriately called, in the east of the Punjab, a Nat; so also the Mohamedan women who dance and make gestures are called Natnís, but oftener Kabutris by their being expert tumblers.

(vii) THE BODLAS.

(Maulví Muhammad Husain, District Judge, Multán.)

The last Census returned 27 Hindu Bodlas, but they disappear altogether in the present Census. They cannot be the same, if they ever existed, as the saintly Bodlas of Baháwalpur and Fázilka. Bodla in the Western Panjábí means only a simpleton,* and the derivation, as given by Mr. Wilson, is too far-fetched. The Bodlas claim descent from the first Caliph Abubakar Sadíq, and hence most of them return themselves as Kuraishis. There is very little doubt about their being the Kuraishis, and those who say that they are Wattús, have no reason at all to support them. The Bodlas pretend to cure the bites of snakes and mad dogs. Their power of curing snake-bites is connected with an historical fact. When the prophet and his companion Abubakar left Mecca, they concealed themselves in a cavern, and there the devoted companion, in order to protect his master, tore down his turban in rags and shut the holes. One hole he shut up with his toe, and there he was bitten by a snake. When he grew uneasy, the Prophet came to know the fact and he cured it by sucking the wound inflicted by the bite. The Sadíqis sometimes assert the truth of their descent from the first Caliph by claiming the power of curing snake bite.

* And the simplicity or lunacy is a sign of holiness in the East.

(viii) THE BOHRAS.

(Mr. W. Coldstream, Deputy Commissioner, Simla.)

They are the traders of the lower hills, *e.g.*, about Nálagarh, Mahlog, and Arki. They are not so pushing and widespread as the Súds. The story of their origin is that in olden times Banias came from the Punjab and mixing with the other castes began to eat flesh, and so separated. They have their marriage and funeral rights according to the Shastars. They marry daughters of Kanets and Brahmans in the upper hills where marriage customs are loose, but apparently not in the lower hills.

(ix) THE DOSÁLÍS.

(Mr. W. Coldstream, Deputy Commissioner, Simla.)

They make dishes of leaves, often of táwar leaves for Hindus to eat off. The caste is unknown this side of the Sutlej, but common in Hoshiarpur. On the occasion of marriages their services are in great request to make leaf feathers, and that appears to be their principal occupation. They sew the leaves together with minute pieces of dried grass straw. The work is done in this district by Dúmnas. The Dosálí caste is deemed an impure one, and Rájpúts, etc., cannot drink from their hands. The caste is deemed higher than Sarera, but below Báhtí or Girath, and to be near Chhímba.

(x) THE GÁRRÍS.

(Captain Dunlop Smith, Settlement Officer, Siálkot).

The Gárrís are hardly what you call "actors" or "mountebanks." They are more wandering ministrels like the Mírásís, only they do not keep to one place like the latter. They stroll about in very small bands and do not visit the Punjab proper. They generally visit our Rájpút villages in the Siálkot and Zaffarwál tahsíls about the time of the kharíf harvest. They very rarely come at the rabi. They say they are Hindus, but their standing is low. Their religious beliefs are hazy. They invariably have a zither-like instrument called a *King*. They speak the Dogar dialect, which the Jats don't understand and their songs are generally about a great ancestress of theirs. The recital of her history is said to have a wonderful effect on the women. They occasionally dance to their own singing. They are not a criminal tribe at all, and their women are fairly respectable. Had the Census been taken on October or November, the numbers returned would have been very much larger. They marry within the tribe only.

(xi) THE JANJÚAS.

(Mr. J. Wilson, Deputy Commissioner, Sháhpúr.)

They are admittedly of high rank, and claim a Rájpút descent, but are more probable the descendants of the aristocracy among the Awáns, just as the Rájpúts are the aristocracy of the Jats (Sirsa Settlement Report, Section 76) and the Khánzádas of the Meos in Gurgáon.

(xii) JATS AND RÁJPÚTS IN SHÁHPUR.

(Mr. J. Wilson, Deputy Commissioner, Sháhpúr.)

The remaining land-owning tribes may almost all be treated of together, as they are of similar character and apparently of similar origin, whatever their traditions to the contrary. A Sháhpúr peasant when asked his tribe will generally give his local clan name, such as Jháwarí, Mekan, Midh, Kalas. These names are very similar to the clan names of the Scottish Highlands or to ordinary English surnames, and indeed are in this district sometimes used in much the same way (a usage I have never noticed in the east of the province); for instance, a witness telling a story will say Jalál Mekan did this, or Nabbú Tárar did that, just as one might speak of Neil MacLean or Peter Jackson. When a man bears the same clan name as another, it means that they are related to each other through agnates, for only agnates take the clan name, a daughter's son taking the clan name of his father, not of his mother. This again is the same as in England where (within limits) all the MacLeans in a community would be agnates of each other and all the Jacksons of each other.

When a peasant is further asked what great tribe he belongs to, he will, if an ignorant man, be unable to tell; if a man of ordinary intelligence, he will probably say "We join with the Bhattís" or Khokhars or some other well known tribe, or he may say "We are originally Chauhán Rájpúts." If asked whether he is a Rájpút or Jat, he will, unless an

unusually humble-minded man, say he is a Rájpút.* But the distinction is by no means certain, and there are many tribes, some members of which would call themselves Jats and some Rájpúts, or which some of their neighbours would admit to be Rájpúts, while others would call them Jats. There are a few tribes which, whether from their higher pretensions or from their having occupied a more important position than their fellows, are generally admitted in the neighbourhood to be of Rájpút descent, while others, do not even claim this honour for themselves. The fact is that the distinction is one of rank, not of descent, and that in this district Rájpút simply means an agriculturist of high rank, and Jat means an ordinary agriculturist with no such pretensions. The chief practical distinction between them is that the so-called Rájpút is more particular about the tribes and families with which he will exchange daughters in marriage than the Jat is.

There are other tribes, again, which call themselves neither Jat nor Rájpút, and yet evidently belong to the same great race as the others. For instance, the Khokhars, who have here been reckoned separately in this Census (Census Report, Section 468, Gazetteer, page 47) sometimes claim to be descended from Qutb Sháh of Ghazní, and so to be of Arab descent, but many of them return themselves as Rájpút or Jat, and there can be no doubt that they are of the same race as their neighbours. The Awáns again (Census Report, Section 465) make a still stronger claim to Arab origin, but they too are probably of the same race as the Jats. Another distinction arises in this way. An ordinary Jat attains some fame as a holy man, and hands the saintly character down to his descendants, who are called Pírs or Miyánas. After a generation or two they claim an Arab origin, and, as the fancy takes them, call themselves either Saiyyid or Qureshí; soon their true origin is forgotten, and the Arab-origin is believed by themselves and generally admitted by their neighbours.

My opinion is that, with few exceptions, all the land-owning Musulmán tribes of this district, whether calling themselves Jat, Rajpút, Khokhar, Awán, Saiyyid, or Qureshí, are of one Aryan race, and were formerly Hindus. Their common dialect, common customs, and similarity of physique and character are strong evidence of a community of descent and race. There is, however, great practical importance in recognising the difference of tribe. Men of one clan name look upon each other as agnates, and have a fellow-feeling with each other, which affects their daily intercourse. Clans which on both sides admit a common origin are more closely connected with each other than with other clans by the vague feeling of relationship, and are often more ready to intermarry with each other than with other unrelated clans. Members of a tribe which is generally admitted to be of Rájpút origin are more likely to receive respect from their neighbours than a mere Jat. And a man who is generally believed to be a Saiyyid or Qureshí is sure of some reverence from all true Musalmáns.

(xiii) THE LANGÁH JATS.

(Maulví Muhammad Husain, District Judge, Multán)

They also claim an Arab origin. In the last Census they were counted as Afgháns.

There is no foundation for their being Afgháns. Farishta only says that Rai Sehra, *alias* Qutb Sháh Langáh, gave his daughter to Shekh Yusaf Qureshí of Multán, entered his service, arrested him treacherously, and declared himself King of Multán. He says that this Rai Sehra came from Sivi (Sibi), but does nowhere say that the Langáhs were Afgháns. In my opinion they were some Rájpúts of Upper Sindh, and those who say they are Punwár Rájpúts might be right.

The Langáhs of Multán don't trace their descent to the reigning family; but as they are still respectable zamindárs, and have held respectable posts under the Mughals, I think they must have been connected with the reigning family or their followers.

(xiv) THE KALALS.

(Major Montgomery, Deputy Commissioner, Sialkot.)

There is a good deal of truth in what Mr. Ibbetson has written about the Kaláls; but perhaps he has hardly done sufficient justice to their good qualities. The Sikh Kaláls (who generally call themselves Ahluwália) contain many men who have attained to high positions under Government, especially as soldiers; and the general testimony is that they make brave soldiers.

* [Government land on the Chenab Canal is given to Jat applicants, but not to Rajputs; and Janjúas, Bhattís, and others, who want land, find, so far as my experience goes, no difficulty in reconciling themselves to being classed *pro tem.* as Jats.—E. D. M.]

(xv) THE KANETS.

(Mr. A. H. Diack, Assistant Commissioner, Kulu.)

The number returned shows only a natural increase on the figures of last Census. The distinction between the two sub-divisions of the caste, the Khásia and the Ráo, is, as was noted at last Census (paragraph 487 of the Report), breaking down, and it is scarcely noticeable except in Outer Saráj, *i.e.*, the portion of the Plách tahsíl lying in the Sutlej valley. The inhabitants of the lower portion of that tract, both Kanets and Brahmans, are much stricter observers of caste than the people of the higher hills and of the northern part of the sub-division, and a Khásia looks down upon a Ráo as an inferior person. In Láhul Hindu principles have so spread, that I doubt very much whether the so-called Kanets there now eat beef at all, much less animals that have died a natural death (paragraph 488 of the Report).

(xvi) THE KAYASTHS.

(Lála Jawála Parshád, Extra Assistant Commissioner, Dera Ismail Khan.)

In the Punjab, hill people of this caste are called Káyath, while those of the plains are called Káyasth. The Káyasths are of two different classes, one called Chittargupt-bansi and the others Chandarsevi; the former are found in Northern India and the latter in the Deccan, where they are known by the name of Prabhu Káyasth. The Chittargupt Káyasth are Chhatriya, and do not eat or intermarry with the other Káyasths. They are divided into 12½ sub-classes described at pages 305 to 315 of Sherring's Tribes and Castes. They wear *janeo* or sacred thread, and their cremation and marriage ceremonies are similar to those of Chhatriya tribes. Widow marriage or marriage in Karewa form is strictly prohibited, and any one taking a wife from any other caste is excluded from the society. The rules of inheritance are governed by the Mitakshara Hindu law, and the children of a concubine are excluded from inheritance. Mr. Barnes is wrong in supposing that the Káyasths of the plains are Sudras. For detailed information the Káyasth Ethnology by Káli Parsád of Lucknow should be consulted. The people of this caste were the first to learn Persian, the language of the Mahomedan invaders of India, and to obtain the post of Accountants and Revenue Collectors under Mahomedan Kings. Their chief occupation is Government service, and if one of the caste adopts any other profession, he is degraded in the estimation of his caste fellows. Although there are 12½ sub-castes of Chittargupt Káyasths, yet they do not intermarry nor do they eat and drink together. Thus each caste is socially separated from the other. The reason of this is that each sub-division has its origin in a different locality with different customs and manners. For instance the Srivastub had their original home at Srivasti (a city, the modern name of which is Ajudiya in Oudh) and the neighbouring country along the banks of Sarju (Ghagra), where they are numerous; the sub-division of Saksana derives its origin from the town of Sankesu, in the Farukhábád district, while the Mathars came from Mathra and Bhatnágars from Bhatner in Rájpútána. The Káyasths of the Bhatnágar sub-division are numerous in the districts of Karnal, Hissár, and Rohtak in the Punjab, and Sahâranpur, Muzaffarnagar, Bulandshahar, and Bijnour in North-Western Provinces, while Mathars are chiefly found in the districts of Dehli, Aligarh, Mathra, and at Jaipur. The Saksanas inhabit the Farukhábád, Mainpuri, Barelí, and Shahjahanpur districts of the North-Western Provinces* extending from Cawnpore to Gházípur. Each sub-caste of Káyasths is divided into two sections—(1) Kharu, (2) Dusre—and the two sections do not intermarry and do not join in eating cooked food. Further, each sub-caste is divided into 84 sub-divisions called *al* or titles. There is a complete list of the 84 *als* of the Bhatnágar Káyasths, but no attempt has been made by the others to make a similar list of their "Chaurási." Besides the different *als*, the Káyasths have different *gotras* (got) such as Kashub, Kushal, Bhardoury, etc. The Kashub and Kashal *gotras* are numerous.

* The Srivastub are scarce in the Punjab, while they are numerous in Oudh, Behar, and in the districts of North-Western Provinces.

(xvii) THE KEHALS.

(Maulví Muhammad Husain, District Judge, Multán.)

They are wandering labourers and don't settle anywhere permanently. Allied to them are Mors. They are of the same occupation as Jhíwars, but they trace their origin to Sindh. They eat every kind of flesh, and I found some men among them with six and seven wives.

(x iii) THE KHOKHARS.

(Maulví Muhammad Husain, District, Judge Multán.)

As to their origin I would add only so much that the author of Jawáhar Farídi, a book written in 1016 A.D. [? A.H.] by one of the descendants of Báwá Faríd, gives the Khokhars

an Arab origin, but he gives no detail. I think this authority cannot be relied on because the descendants of Báwá Faríd took their wives out of the Khokhar families of Pákpattan, and this fact might have induced them to give Arab origin to the Khokhars.

(xix) THE KOLÍS.

(Mr. W. Coldstream, Deputy Commissioner, Simla.)

In the lower hills (at least I have seen them in Biláspur State) there are *Sacha Kolis*, from whose hands Rájpúts and Miáns can eat and drink. The fact is that the necessity of having menials ceremonially pure has created these Sacha Kolís, for Jhínwars and Brahmans are not everywhere to be got to supply food and drink, especially in the lower hills. The colonies of Sacha Kolís I saw were near forts, and they served the garrison (as water-carriers, etc.)

(xx) THE KURMIS.

(Lála Jawála Parshád, Extra Assistant Commissioner, Dera Ismail Khán.)

They do not associate with Chamárs and Korís or engage in such low occupations as they do. No doubt in the Punjab they serve as grooms and grass-cutters, but I do not think they do weaver's work as stated in paragraph 663 of the Census Report. Those weavers who give their caste as Kurmí or Kumbí in the Punjab are Korís, though, in order to claim connections with the higher classes, they state their caste to be Kumbí, just as most of the Jaiswáras [claim to be] Rájpúts.

(xxi) THE MAHTAMS.

(Mr. H. Scott Smith, Deputy Commissioner, Montgomery.)

The Mahtams are found in the southern and northern part of the district on the banks of the Sutlej and Rávi. Their occupation is mainly agriculture. They trace their descent to the Suraj Bansi Rájpúts. One of their ancestors, Jaspál, was a Qánúngo in the service of Akbar, who gave him the title of Mahta, hence the name Mahtam. Jaspál founded a village in Jálandhar district, called after his name Mahtampur. The Mahtams are looked down upon both by the Hindus and Mahomedans. Very few of them are Hindus, and such of them as have become Mahomedans retain their habit of eating wild pig.

(xxii) THE MUHIÁLS.

(Lála Jawála Parshád, Extra Assistant Commissioner, Dera Ismail Khán.)

Of the Sársut Brahmins, the Muhiál Brahmans out-number those of the other sub-castes. The seven Muhin mentioned in paragraph 513 of the Census Report are—(1) Dutt, (2) Bálí, (3) Chhibbar, (4) Loh, (5) Bed, (6) Mohan, (7) Bimbhphal; but those residing here are of four clans known by the name of (1) Bhojepotre, (2) Dhannepotre, (3) Shanupotre, (4) Sitpal. The Bhojepotre are Dutt, Shanupotre are Loh, Dhannepotre are Bálí, and the Sitpal are Bimbhphal. These four sub-clans intermarry and can marry their sons and the girls of other Banjai Sársut Brahmans. Although these four sub-castes belong to the seven *Muhins* of Muhiáls, still they do not intermarry with the Muhiáls bearing the original names of the above-mentioned seven Muhins who reside in the plains of the Salt Range. The Shanupotre came here from Rori-Bhakkar about 300 years ago, while the other trace their origin to the Jhelam district.

The Muhiáls are the family priests of the Aroras.

(xxiii) THE ODS.

(Mr. A. H. Diack, Assistant Commissioner, Kulu.)

This is not the vagrant caste, No. 85 of last Census, but a caste apparently peculiar to the lower part of outer Saráj; though it may be expected to be found in the adjoining portions of the Simla District and Hill States. They are a menial class, higher than the Lohárs, with whom they will smoke and drink water, but will not intermarry, and than the Barehís with whom they will smoke, but will not drink water; and lower than the Thávís who have no social intercourse with them. The occupation of the Ods, however, is the same as the Thávís', namely, house-building.

(xxiv) THE PUJÁRÍS.

(Mr. A. H. Diack, Assistant Commissioner, Kulu.)

Pújárís are in Kulu a distinct caste from Brahmans and from Kanets. The priests of the village temples to devtas are generally Kanets, or else belong to this caste, while the

Brahmans are attached to the stone temples, or thakurdwáras, to Hindu gods. Brahmans take Pújárí women as wives only as *Saríts*, whose children are not considered legitimate, and do not share equally with the children of a full wife, or *Lárí*. Similarly a Pújár marrying a Kanet woman regards her as a *Sarít*, not a *Lárí*.

A good deal of interesting information regarding certain of the Punjab castes will be found in the volumes of Punjab Notes and Queries—a periodical which lived for three years shortly after the last Census, and has now been revived in the form of "North Indian Notes and Queries." I quote below the chief passages of interest from an ethnological or social point of view :—

Bengálís.—ii, 555, iii, 722. Báwarias—iii, 721. Bharbhúnjas—iii, 792. Biloch (Khosas as Jats)—i, 1035, Biloch (Dodais)—ii, 55. Bodlas—iii, 204, 700. Chamárs (and their connection with Banias)—i, 464 542-3, 796; ii, 275. Chamrangs—ii, 590. Chúhras (Bhangís)—i, 955. Dhúnds—ii, 281. Gakkhars (and the Káyánís)—i, 131, 545. Ghais—i, 956. Ghiraths—i, 794. Gujars—ii, 280. Jats (Chattas)—sec, ii, 851. Jats in the south-west—i; 880, ii, 999. Jhínwars—i, 797 (see also Leg. Punjab—i, page 65). Juláhas—iii. 67 (17). Kaláls—ii, 591, 1118 (1). Kanjars—ii, 750. Karráls—ii, 282. Khatíks—ii, 590. Khatrís—i, 495-7, 578, 640-6, 743, 819-21, 903-8, 973-8; ii, 101-6, 355-6, 383. Lohárs (vagrants)—i, 466; ii, 917. Mahtams—i, 1034. Ods—i, 362, 613-4, 875-6; ii, 50-2, 274, 916, iii, 635. Patháns (Bariks) of Jálandhar—ii, 49. Patháns (Lodís) of Jálandhar—ii, 294. Rájpúts (Ráths)—ii, 161—(Ghorewáhás)—ii, 748—(Manhás) ii, 749—(Janjuás, Juds) ii, 997—(Siáls) iii, 733 (in the Eastern hills)—ii, 996. Sánsís—i, 1032; ii, 593; iii, 799. Shekhs (Ansárís)—ii, 160. Súds—i, 708; ii, 915. Tribes of Hoshiárpur—iii, 538, 588, 634, 716.

270. Sub-castes.—The investigation of the sub-divisions of the various castes is at present in a very initial stage, and it is hoped that the lists printed at the end of Volume III of this Report may be of some use to persons who may wish to inquire into this subject. These lists, though at first sight they appear somewhat disfigured by the obviously ridiculous entries and by the different spellings often adopted for what is apparently one and the same subcaste, are, I believe, the more valuable for being printed as they stand instead of being doctored in any way before publication. The numbers of the sub-castes have not been ascertained at the present Census, so that no comparison as to their strength at the beginning and end of the decade can be made, as in the case of the main divisions. We are therefore at liberty now to take our leave of the castes, but before going on to another chapter, I would invite attention to the returns of Europeans and Eurasians.

271. The Europeans and Eurasians in the Province.—I have already, in paragraph 60 of the Preliminary Note attached to this Report, pointed out the difficulties connected with the taking of a census of Europeans in this country: and in paragraph 77 of the same note I have described the special difficulties that attend the method which we adopted for abstracting the results. It is therefore with some surprise that I have found the figures in our tables to have, on the whole, the appearance of considerable accuracy. There are doubtless omissions and mistakes regarding individuals which individuals can discover in the tables; but the general totals appear to be correct enough.

It is interesting to compare the figures for the European races with those of the languages spoken by Europeans and the birthplaces where Europeans are likely to have been born. An attempt has been made to do this in Abstract No. 87. From this abstract it will be seen that out of 34,015 persons who returned their mother-tongue as one or other of the European languages, 33,943 belonged to the European and Eurasian population, leaving an insignificant residue of 72 persons who have been returned as speaking European languages without being Europeans. Moreover, out of the 410 European foreigners shown in our tables, only 239 have returned foreign tongues, so that to all appearance 171 such persons have erroneously given their mother-tongue as English—a mistake which a foreigner who does not read the instructions regarding the language column is not unlikely to make. If we follow the languages in

detail there are discrepancies before us: for is it possible that out 198 Germans and Austrians only 84 talk German? and the figures would make us believe that out of 12 Dutchmen, 14 speak Dutch, for who but a Dutchman speaks Dutch? These results, though distressing in their way, are petty enough, and can be accounted for by a non-observance of rules and tendency to facetiousness on the part of the persons enumerated, as well as by the subsequent blunders of native abstractors.

The comparison with the birthplaces returned is in some ways a less certain guide, for the connection of nationality with language is closer than with birthplace.

There are no Portuguese by nationality in our returns, because these were merged in the Goanese, and the latter have doubtless returned their native language as English, so that no speakers of Portuguese appear in our tables. There are, however, 22 persons who were born in Portugal; and of the 41 persons born in Portugal and Spain, 32 are Spaniards, and only 8 talk Spanish; and so on. But the main interest of these birthplace figures to us is that they give us an indication of the number of Europeans born in this country. Putting aside, for the present, the Eurasians and Goanese, there are 30,960 Europeans in the province, of whom 24,217 appear to have been born in Europe and European possessions outside India. To these we may add, perhaps, some 300 for those who were born at sea, or in other parts of the world, or who have not specified their birthplace, leaving about 6,443 persons of pure or mainly pure European descent who have been born in India.

Most of the European population under 15, numbering 4,414 in all, may be presumed to have been born in India, so that, roughly speaking, 2,000 of the adult European population, or 6·5 per cent. of the total, have been born in the country. And as some Eurasians have probably returned themselves falsely as Europeans, it is likely that the number of adult Indian-born Europeans in this province is not much over five per cent. of the total European population.

The Census figures give no clue to the proportion of Europeans who belong exclusively to the military garrison: but the number of those enumerated within cantonments was 24,642, leaving a balance of 6,144 persons in British Territory and 171 in Native States, who may be taken roughly to represent the civil element of the population. This civil element in the Punjab consists very largely of Government servants, and even in Delhi and Lahore, it is the exception to meet with Europeans who are not dependent, to some extent, on the Government.

The figures given in Table B illustrate the composition of the European and Eurasian population by sex and age. The proportion of women among Europeans is 18·6, among Eurasians 48·5. There are, as might be expected, more girls under 15, than boys, among the Europeans, but it is not clear why this should also be the case, as it is, among Eurasians. The percentage of children among Eurasians, again, is 38·9 per cent. on the total population, or nearly three times as great as the percentage (14·3) among Europeans. This points, of course, primarily to a larger number of married men among Eurasians; and if we take the proportion of children to the total number of females only, the percentages are 80·2 and 70·7 for Eurasians and Europeans respectively, and this amount of difference receives a practical explanation in the number of European children who leave the country before reaching 15 years of age.

Of the males enumerated within cantonments, 19,213, or 88·2 per cent., are, as we might expect, betwen 15 and 34 years of age. Of the males found outside

cantonments, 1,295 are between 15 and 35 years of age and 721 between 35 and 49, making a total of 2,016, or 60 per cent. of the male population outside cantonments, which is capable of bearing arms. These figures are not accurate as an indication of the strength of the civilian element in the country, and they rather under—, than over—, rate it, because the number of civilians enumerated within cantonments is undoubtedly greater than the number of military men enumerated outside the cantonments. And we must add to the above 1,002 Eurasians whose ages lie within the same limits, representing 62 per cent. of the Eurasian male population.

By comparing the number of children under 15 of each class with the number of women between 15 and 50, we can get an idea of the respective sizes of the average European and Eurasian family: and the figures taken by themselves would indicate that the Eurasian family is about seven-sixths the size of the European family; but this leaves out of account the fact that many European children are away from the country, while their mothers are in it.

	Children under 15.	Females 15—49.
Europeans	4,414	3,224
Eurasians	1,226	769

The military portion of the European element being so strong, the distribution of the Europeans by districts is mainly a matter of the quartering of regiments. The Kohát and Hazára figures are of course exceptionally lárge on account of the expeditions pending in,or on the borders of, those districts; and the figures in certain other districts containing cantonments are proportionally reduced. The civil population being almost to a man official, the Census figures disclose nothing new regarding the way in which it is distributed over the country. The distribution of foreigners, too, loses its interest from the want of complete certainty, which alone would make such small figures worth careful investigation; but it will be observed that the foreigners are returned, as might be expected in the districts containing large towns of a commercial or semi-commercial character such as Delhi, Lahore, Amritsar, and Ráwalpindí. The men among the French, Germans and others are largely engaged in commerce; the Belgians are for the most part Roman Catholic Missionaries, and most of the German and French women at Simla are probably governesses. Some of the foreigners in the tables were doubtless winter travellers, but the large proportion of women among them shows that a great many are probably residents.

In 1881 the Census did not show the figures for Europeans and Eurasians separately; no instructions were given as to the way in which Europeans and Eurasians should fill up the caste column, and they were instructed, by a foot-note in the schedule, to add in the column for birthplace the words "British subject" or "Eurasian" or, if foreigners, the name of their country. The result was considerable confusion and an absence of any clear return. By subtracting from the total number of Christians the number of Native Christians returned it was ascertained that the European and Eurasian population amounted to 29,787, but further details regarding the composition of this figure are not available. The present European, Eurasian, and Goanese population amounts to 34,119, showing thus an increase of 14·5 per cent. in the ten years. The number of those born in Great Britain has risen from 18,688 to 23,529, or 29·1 per cent.; the number of those speaking English from 29,682 to 33,774, or 13·8 per cent.; and the number of Europeans speaking foreign tongues from 105 to 239, or 128 per cent.

CHAPTER XII.

THE OCCUPATIONS OF THE PEOPLE.*

272. **The nature of the figures.**—Several of the officers who conducted the last Census in India have recorded their opinion that the value of the occupation returns obtained was quite incommensurate with the vast pains which have to be taken in bringing them out. There is no doubt that, for one reason or another, the returns are prepared at a great expenditure of trouble and money. The instructions to the enumerator are necessarily complicated: he has to be warned not to use vague terms, to fix on one occupation only where there may be several, to make special kinds of entries for women and children, to insert along with the occupation a notice of any interest held in land, to distinguish makers of articles from makers and sellers, and so forth†—instructions that would sometimes puzzle a learned Judge, much more a man of the class from which the enumerators are drawn. In tabulating these entries we find the occupation of many persons described by terms which might apply to several distinct operations, or by terms which have different meanings in different parts of the country; and when we begin to classify these under the necessary heads, a fresh crop of difficulties arise. The number of different occupations recorded in the schedules is enormous, and the work requires many hands and much time and money. But as regards the value of the results, I see no reason to take a pessimistic view. If we wish to compare the main results, which show the distribution of the population according to a few main heads such as the classes, orders, and sub-orders of our returns, with the statistics of occupation in other countries or provinces, or with occupation returns similarly obtained at a previous Census, the returns of the present Census will after making the few provisos necessary for the comparison, possess as great value as any such statistics can possess. As we take smaller items, however, and descend to the particular occupation or the particular district or city, the effects of errors in classification become more marked, and in practical matters of local administration the Census figures are to be looked on rather as useful guides than as exact statements of the actual facts. I would not deny that in many cases the Census tables may present an accurate idea of the occupations even of a tahsíl or town, but as a rule they would, in the absence of complete information regarding the classification adopted, be subject to some misconception. If a tax on professions, for instance, was to be imposed on a town, the Census figures would probably form a very good guide for estimating the income of the tax, and would be a considerable check on the actual assessment: but they could not be used themselves as a basis of assessment, nor, in view of the fact that the greatest care has to be taken to dissociate the census from taxation, would it be fair to employ the Census figures by themselves for assessment purposes.

It is, however, in the more theoretical comparisons of broad statistics that the returns are most commonly used: and in so employing them it will be well to note the main points in which the occupation returns of this Census differ from those of the last. These are two in number, namely, the system of classifica-

* See Abstracts 88 to 94 at the end of this volume. † See Appendix A, page xvii.

cation adopted and the manner of recording the occupations of non-workers or dependants.

273. **The system of classification.**—The Census Commissioner of 1881 prescribed for use a classification based on the English system, known as Dr. Farr's, which met with considerable criticism from the Provincial Census Officers, and was no doubt unsuited for Indian occupations. The branches of industry are in England much more numerous, the distinction between the manufacturing and the mercantile classes is much more marked, and the functions of Government are to some extent more restricted than in India: and an Indian classification, forced on an English model, loses a great deal of its value. The returns of 1881 served to show the directions in which the old classification could be improved, and on the present occasion the Census Commisioner prescribed a new system which is far better adapted to the circumstances of the country. A series of 77 sub-orders was given, grouped suitably into orders and classes; and the occupations to be shown under each sub-order were suggested. The Provincial Superintendents had to classify all the occupations under these sub-orders, but were left to add to, or combine, the occupations shown under each sub-order as they pleased. With the help of the classification adopted in 1881 by Mr. Ibbetson, I was able to alter in some respects the general scheme, so as to show details suitable to local wants: but, when the completed returns were submitted to a careful scrutiny, it was found that the classification of the schedule entries had not been carried out quite satisfactorily, and the number of headings had in some cases to be reduced. For instance, I tried to distinguish the "brass workers" from the "brass vessel workers", but on finding that entries which should have been classed under the latter had gone under the former, I thought it better to give figures for "brass and brass vessel workers" together than to give separate figures which might be misleading for each branch of the industry.

One of the points, on which the classification prescribed in 1881 was considered insufficient for the needs of this province, was the failure to provide for the proper tabulation of persons professing several occupations of a character distinct from each other. How, for instance, was the Máchhí to be classified? Should he be entered as a cook, a waterman, a carrier of burdens, a fisherman, a boatman, a basket-maker, a grain-parcher or a baker? for he is each and all of these, and an agricultural labourer to boot. Similarly with the Chamár, the Kumhár, the Tarkhán, etc. Accordingly the scheme adopted in 1891 provided for an order of *complex occupations* which were to be selected by the Provincial Superintendents. A few names, therefore, such as those just mentioned, were selected for insertion in this class, but, in spite of very clear orders on the point, I discovered from the classified list of occupations, submitted after the tabulation was over, that the rules had been in some cases misunderstood: "boot-making," for instance, was classed under "Chamár," although it should have gone under its own separate head, leaving the head "Chamár" for such as were entered in the schedules merely as "Chamár" by occupation. As I had no means of judging how far this sort of misclassification had extended, I finally determined to give up these combined occupations altogether and to restore the entries to the headings which, on the whole, appeared most suitable for them. And I am not sure that on the whole the plan of showing complex occupations under a separate head is altogether sound. For, in the first place, there is little uniformity in the entries made at enumeration in the schedules; the Kumhár in one village is

entered as a "maker of pots," in another as a "donkey-driver," and in a third as a "Kumhár," and it does not help us much to add to the two classes of "potters" and "donkey-drivers," a third class which we say may refer to either, and probably to both. If we wish to know the number of potters in the country, our nearest way will be to add all three items together, and for this purpose it comes to the same thing whether the "Kumhárs" of the Occupation column are added to one or other of the other classes, or kept apart as a separate class of their own. And this leads to a second consideration, namely that in most of these complex occupations there is a predominant phase to which we can look with some certainty in classing the occupation. In public estimation, if not by statistics,* the Kumhár is primarily a potter, not a donkey-driver; the Tarkhán a carpenter, not a blacksmith; the Chamár a leather-worker, not a weaver; the Chúhra a scavenger, not a messenger; and so on. When the occupation is not described in the schedule by the caste name, it will in most cases be described by its predominant characteristics, and it appears reasonable to class these two commoner sets of returns together in our tables. We shall thus get approximately the number of potters, but will still be aware that there are potters who have been entered as donkey-drivers and donkey drivers who have been entered as potters. And it is hard to see how much nearer to the facts than this the tabulation of Kumhárs as a separate occupation will bring us.

The statement in the margin shows the number of persons belonging to these "complex occupations" who have been returned under the caste names in the Occupation column, and I have added for purposes of comparison the number returned in the Caste column by the same name and the total number entered in the Occupation table (after including the caste names) under the "predominant occupation." Presuming that the figures for the complex occupations entered in the third column represent fairly, though not absolutely correctly, the number of persons who returned their occupations in that way, the statement shows how very little the results are affected by the system adopted for the classification of these entries. At a future census the numbers returning their complex occupations might certainly be *recorded*, as they have been at the present census; but, in view of the considerations mentioned above, it seems useless to enter them in the final tables as a separate class of occupations. If we enter them under the predominant occupation in each case, but keep a record of the figures returned under each of the selected caste names, we shall have done all we can towards clearing up a somewhat difficult subject.

NAME.	Number by caste table.	Number who returned their occupation by the caste name.	Number entered under the occupation named in last column.	Predominant occupation as finally tabulated.
Kumhár . . .	540,759	8,106	269,756	Potters and pot-sellers.
Chamár . . .	1,188,018	14,558	641,964	Workers in leather.
Chúhra . . .	1,224,966	68,336	521,314 (Chúhra and Dúmna)	Sweepers and scavengers.
Dúmna . . .	68,971	206		
Jhínwar . . .	473,094 (Jhínwar and Kahár)	971	315,501	Water-carriers.
Kahár . . .		407	4,479	Palki-owners and carriers.
Mácchí . . .	201,307	854	9,796	Fishermen.
Malláh . . .	93,858	1,150	29,091	Boat-owners and boatmen.

To make a return of occupations complete and intelligible, it should properly be accompanied by a list showing all the occupations returned in the schedules and the head under which each has been placed in the tables. A list of this kind has been prepared, both in Vernacular and English, and a copy of the English list has been sent to the Census Commissioner for incorporation in a list which I

* As to these, see the remarks on page 353 below.

understand him to have compiled for the whole of India; but in view of what I hve said here and in paragraph 85 of the Preliminary note at page 51 above, I have not thought it necessary to publish this with the report, and even if the meaning of the smaller groups might be, in some cases, seriously altered by the information, that of the sub-orders and orders are little, if at all, affected. I may mention however that, in accordance with general orders issued, the rule has been to assign to a special head, rather than a general one, wherever possible. Thus, nothing has been put under the head of Government Administration which could go under Engineering or Medicine: where there is a head for a special form of Contractor entries regarding that special form have not been classed under the head of Miscellaneous Contractors; and so forth.

With regard to entries which bear a different meaning in different parts of the country, the Divisional Officers were allowed to class these according to the proper local signification, the entries being wrtten in two places in the general list and the localities of their special use being noted. I should have been glad to have collected a schedule of such entries, but the work was too hurried and the record of entries in our head-quarters list too uncertain to allow such a schedule being perfectly accurate.

I have offered no criticism on the general scheme of classification prescribed; and I venture to think that, whether perfect or not, the classification adopted on this occasion should be preserved as nearly as possible intact at any future census. The scheme adopted makes no pretensions to facilitate comparison with European returns, and, if it is altered, the comparison, even of Indian returns at successive censuses will be seriously impaired.

Various schemes have been proposed for practically handing over part of the abstracting to the enumerators, by reducing the number, and expressly specifying the names, of the occupations to be recorded in the schedules. Such schemes appear to me quite impracticable. I think that we are wasting money and time if we take statistics of occupation every ten years: but when we take them (whether at intervals of ten or twenty or thirty years) we should record them in the schedules in detail, leaving the classification entirely for subsequent consideration.

274. **The record of dependants.**—I now turn to the second peculiarity of the present returns namely the inclusion under each occupation of all persons dependent on that occupation, whether actively partaking in it or not. The head "Carpenters," for instance, includes not only the carpenters themselves, but all women and children dependent on the carpenters for subsistence. The rule was (see page xvii of Appendix A) that in the case of children and women who did not work, the word "dependant" should be entered in the schedule after the name of the occupation, and in a further rule (page xxi, Appendix A) it was ordered that the word "dependant" was to be entered only against persons who did nothing at all to contribute to their own subsistence, and was not to be entered against persons who did any work whatever, beyond household work. For instance, a woman who made her livelihood by cooking would be entered as a "cook," but if she cooked at home for her husband, a carpenter, she would be entered as a "Carpenter (dependant)."

In many districts a great deal of care was exercised in enforcing the proper observance of this rule, and it is doubtless a subject of regret that in tabulating we were instructed to pay no attention to the distinction made between dependants and others. It was thought, however, that a more reliable impression

of the working population would be obtained by an age tabulation than by the distinction of dependants and others made by the enumerators. Among blacksmiths, for example, we should get a better idea of the number of actual working blacksmiths by taking the number of males between 15 and 60 than by distinguishing the "dependent" blacksmiths of our schedules, male and female, from the rest. And the distinction of dependants was enforced in enumeration merely because the enumerator would be more likely to obey the strange rule which forced him to enter women and infants as blacksmiths, if he were told to enter them as "dependent blacksmiths."

The description of women and children by the name of the occupation on which they were dependent was adopted in accordance with the decision of the Census Conference of 1889, and it represents probably the method of entry best adapted for India. And, if it is adopted, it is also strongly advisable to insist on the distinction by the enumerators of the dependants from the others, as this makes the system plainer to them than any mere instructions apart from this could do. But when it comes to deciding whether the occupations returned should be grouped under each sex into two classes merely—the independent and dependent, or into three classes according to the three age-periods adopted, it is more difficult to give an opinion. The latter arrangement gives perhaps the more certain results: but they are reached by a most tedious and expensive process of abstraction and tabulation. The occupation returns, as compiled by age-periods, contained 12 columns for each territorial unit, which for 31 districts and 34 states gives a total of 780 columns against each of our 353 occupations! We worked out our tables on this portentous scale, but were permitted by the Census Commissioner to omit the age details and to print district returns with three columns only per district instead of 12. The figures by age-periods are, however, available in the manuscript returns which I have filed in the Secretariat. In comparison with this the abstraction under each sex of dependants and independants only would be an immense saving of trouble, and the time and trouble expended would be reduced to very small proportions indeed if we dispensed (as in such a large and intrinsically uncertain table I think we well might) with the artifical check provided by the abstraction of the full figures, and abstracted the *non*-dependants only.

The comparative accuracy with which our instructions for recording dependants were carried out can be tested roughly by a reference to Abstract 89, from which it will be seen that, while the proportion of males in the province, who are 15 years old and over, is 59·3 per cent., the proportion is, as a rule, distinctly higher in the more respectable classes of occupations and lower in the less respectable. In other words (assuming the same proportion in all ranks) persons in the higher ranks of life have not so generally returned their male children as dependent on their own occupations for subsistence as in the lower ranks. To the carpenter, for instance, it is easy to enter his boy of 10 years old as dependent on carpentering, but a tahsildár or a barrister is less ready to enter his young ones as tahsildárs or barristers (dependant), and has very likely entered them under some other class to which he himself originally belongs.

—	Percentage of males of 15 and over.
Government	70·6
Pasture and agriculture	58·9
Household service	58·0
Supply (Artizans)	58·6
Commerce	61·7
Professional	62·3
Indefinite	63·4
All occupations	59·3

In 1881 23 per cent. of the women over 15 years of age were returned as having definite occupations, but the proportion varied very largely in different parts of the province, and it is doubtful whether the figures can be said to have much value. Women either recorded the occupation of their husbands as a matter of course or entered purely household occupations, or falsely pretended that they had no occupation at all, so that, one way or other, the figures were subjected to a good deal of mishandling. On the present occasion, the omission to abstract separately the figures for the non-dependent women, has done away with the only chance we had of getting a return, however futile, for female occupations.

The figures quoted in the margin indicate that the working women are, as we should expect them to be, mainly of the class who supply material substances, that is to say, of the artizan class. They probably also may be taken to show that women dependent on workers of the other classes have been entered under this class, more especially under the head of Cooks and the like: but the female percentage is larger than the male in most of the smaller groups within the artizan class, and the greater proportion of women in that class may be ascribed mainly to the fact that the working women are largely of that class. In 1881, 39·1 per cent. of the working women were of the industrial, and 39·5 of the agricultural class; whereas our present figures—so far as they may be taken as a guide—show that the proportion is slightly larger among the artizans than among the agriculturists; but the difference is very small, and, generally speaking, the working female population is almost exclusively of these two classes.

—	Percentage of	
	Males.	Females.
Government	2·7	2·1
Pasture and agriculture	58·9	57·9
Household service	6·2	6·5
Supply (Artizans)	20·8	22·9
Commerce	3·4	3·2
Professional	3·3	3·1
Indefinite	4·8	4·3
All occupations	100·0	100·0

275. Local Distribution of Occupations*.—The distribution of the different classes of occupations in the different parts of province is indicated generally by the figures quoted in the margin. The proportion of persons engaged in the *administration* is naturally larger in districts where there are large cantonments of troops, and the figures in Kohát, where a large force was collected in a small district, rise to as much as 7·5 per cent. of the population. The large proportions found in Ludhiána (5·2) and Nábha (7·2) are misleading, as they are due to the inclusion of a vast number of village menials and others under the head of "Other village servants," who are, according to our classification, reckoned as sharing in the administration.

Tract.	Government.	Agriculture.	Household.	Artizan	Commerce.	Professional.	Indefinite.
Hill tracts	1·6	79·0	2·4	11·6	1·4	1·6	2·4
Submontane and central	2·5	54·3	8·8	22·0	3·1	3·7	4·7
Eastern plains	2·1	59·3	6·3	21·9	3·0	3·6	3·8
Western plains	1·9	56·5	3·9	23·7	4·9	2·4	6·7
Salt Range tract	3·4	62·6	3·6	20·3	3·3	2·7	4·1
Total Province	2·4	58·5	6·4	21·7	3·3	3·2	4·6

The *agricultural* community, in the strictest sense of the word, represents more than half of the people. In the Native States, where large towns are fewer, it constitutes nearly two-thirds of population. The proportion is highest in the hills; in Kángra it is 77·6 per cent., and in some of the small hill states as much as 95 per cent. In Simla, of course, where nearly half the population of the district is found in the municipality or in cantonments, the number of agriculturists is few. In

* Details regarding the character and position of certain occupations will be found in monographs issued by the Punjab Government, relating to *Cotton, Silk, Brass* and *Bell-metal, Wood-work, Gold* and *Silver-work, Fibres* and *Pottery*, as well as in the standard book of reference *Powell's Punjab Manufactures*, and the Notices written by Mr. J. L. Kipling in the District Gazetteers.

Delhi (44·3 per cent.) and Amritsar (47·5 per cent.) the presence of large cities in moderately sized districts reduces considerably the proportion of the agricultural population. The small figures in Multán (47·6 per cent.) are due to the exclusion of a large number of the camel-men of that district, who have been classed under head 275 (pack camel owners and drivers) instead of under head 21 (camel breeders, dealers, and graziers). The number of landlords recorded in Gujránwála is remarkably small and the proportion of agriculturists in that district (45 per cent.) is consequently low. The proportion is high in Kohát (67·9 per cent.) and Bannú (68·5 per cent.), and also in Hissár (67·3 per cent.), where a very large number of "tenants" are recorded.

That part of the people who are engaged in reading *household service* represents only 6·4 of the whole, and is naturally larger in British districts (6·7 per cent.), with their numerous towns, than in the Native States (4·6 per cent.). The variations in the proportion in different parts of the province are very striking, and the proportions fluctuate from 16·4 per cent. in Simla to 2 per cent. in Kohát and Muzaffargarh. So far as these figures reflect the strength of the urban population (as in Simla and Amritsar), they are a correct guide, but in some districts, as in Siálkot (14·8) and Gujránwála (11·4), the proportion is swollen by the inclusion of a large number of scavengers, many of whom are also agriculturists and render services other than scavengering.

The *artizan* classes, who undertake the "supply of material substances," are 21·7 per cent. of the population: and the proportion borne by the artizans to the community at large is fairly constant, except in the hills, where it is as low as 11·6 per cent. The high proportion in Delhi (27·6 per cent.) is of course due to the city; and that in Multán (29·4 per cent.) is the result of the large number of basket-workers, thatchers, and potters included.

The difference in the constitution of the British and Native territories is nowhere more clearly shown than in the figures for the *commercial* class, which is 3·5 per cent. of the whole population in the British districts and only 2·0 per cent. in the Native States. The proportion is, as we should expect, fairly high in the Delhi (5·5), Simla (5·1), Amritsar (4·1), and Lahore (4·8) districts. The high proportions in Multán (5·1), Sháhpur (5·1), Dera Ghází Khán (6·9), and Dera Ismáil Khán (7·9) are mainly due to the inclusion (above alluded to) of the camel-men under this class. Many of these men are carriers of merchandize, and as such, are properly classed under "Commerce, Transport, and Storage," but there are not a few who are mere graziers; and it is difficult to draw the line between the two species. The commercial classes are, as might be expected, weakest in Hazára, Kángra, and the hills generally.

	Number of pack-camel owners and drivers.
Multán	11,273
Sháhpur	7,077
Dera Ismáil Khán	13,530
Dera Ghází Khán	14,098

Turning now to what we have termed the *professional* class, of whom more than two-thirds are dependent on the religious feelings of the people for their subsistence, we shall find this part of the community stronger in the Native States than in British Territory. Of both the two main ingredients in this class—the family priests and the religious beggars—the proportion is considerably

higher under Native than under British rule. The figures in British districts are highest in Simla (4·3 per cent), where a large part of the class is non-religious and in Jálandhar (5·3 per cent.), where an extraordinary large proportion of the beggars were returned as religious mendicants.

There remains the class whose occupations are *indefinite*, or who are *independent* of occupation The chief among these are the general labourers or coolies, and the non-religious beggars: but the large proportion borne by this class in Simla (9·1) and in Multán (9·4) is due to the prevalence of the former, and not of the latter form of livelihood.

276. Comparison with the Returns of 1881.—I have already mentioned that, although the classes, orders, and sub-orders, under which the occupation were grouped, were rigorously prescribed for observance in all the Indian returns at the present Census, the Provincial officers were at liberty to enter under these such heads of occupations as they pleased. I accordingly made an effort to obtain headings which would, as far as possible, correspond with those adopted in the provincial classification in 1881, in order to enable some sort of a comparison to be made between the figures of the two Censuses. The results of such a comparison, so far as they can be ascertained, are indicated in Abstract No. 94 to which I would direct attention. The abstract relates only to males and to males of working age. And there is a slight difference in the basis of the figures compared, for while the returns of 1881 refer to the males over 15 years old, those of 1891 refer to those of 15 years of age and over. The totals in the Abstract show an increase of 12·8 per cent., and the difference between this rate of increase and the general rate of increase of the population (10·7 per cent.) is partly due no doubt to the inclusion of this extra year. Owing, however, to the roughness of the classification, our comparison cannot be very minute, and will not be much affected by this slight discrepancy. There are some of the headings, such as those for Government servants, for grain and flour merchants, for general shop-keepers, for road, canal and railway labourers, and for general labour, which are necessarily somewhat vague, and in these cases comparisons will be of little value; but there are a great many of the headings in which the figures may be taken as a very fairly accurate representation of the increase or decrease of the industries referred to.

This is especially the case with the occupations of the artizan class. I note in the margin the most distinct of these, showing the variations, and also by way of comparison I have added the total figures for the corresponding caste in each case. We have not the exact figures by age-periods for castes, but by taking 60 per cent. of the total figures for males we get something very near the proper number of those of 15 years and over in the caste, which we can compare with the Occupation returns. The opportunity may be taken to notice the light which the Occupation figures throw on the constitution of Caste in the province. It will be observed, for instance, that in every case the Caste figures are larger than the corresponding Occupation figures, and the general presumption is that, while the caste may follow

Occupation.	Figures for Male Workers.			⅗ of total figures of males of the caste.	Name of caste.
	1881.	1891.	Variation per cent.		
Barbers	90,345	96,802	+7·0	123,414	Nai
Washermen	36,429	39,209	+7·6	50,970	Dhobí.
Water-carriers	101,097	96,078	−5·0	153,747	Jhínwar.
Scavengers	169,615	132,116	−2·2	391,323	Chuhra.
Butchers	10,550	12,809	+2·2	37,401	Qassáb.
Tailors	31,392	40,643	+2·9	12.414	Darzí.
Goldsmiths	44,963	50,215	−1·2	55,965	Sunar.
Blacksmiths	71 785	60,435	−1·6	112,398	Lohar.
Potters	82,633	84,270	+1·9	173,157	Kumhár.
Carpenters	121,696	113,961	−6·4	213,627	Tarkhán.
Leather-workers	193,334	201,795	4·4	625,791	Chamár and Moclú.
Oil-pressers	36,550	36,639	..	48,979	Telí.

occupations outside that from which it derives its name, persons occupied in one of these industries are all, or nearly all, from within the caste. Twenty-one per cent. of the Nais are not barbers; they may be found among the village menials, the beggars, the tobacco-preparers, government menials, and what not. Similarly 23 per cent. of the Dhobís do not wash clothes, 10 per cent. of the Súnars do not work in gold and silver, and so on. On the other hand, the Darzís represent an occupation rather than a caste, and there are three times as many tailors by occupation as there are Darzís by caste ; the balance being doubtless in the main Shekhs, etc.

The main object, however, of introducing the caste figures in our present comparison is to show how indefinite the returns for some, even of those well marked, industries must necessarily be. This has been already noticed in dealing with the *complex* occupations in paragraph 273 above, but the figures now quoted show how among the Chamárs and Mochis, for instance, less than a third, and among the Chúhras little over a third, are returned as pursuing the so-called predominant occupation of the caste: and mark very clearly the fact that the Chúhras do a great deal besides scavengering, the Chamárs and Mochís a great deal besides leather-working, and so on. And as many of them are engaged in a miscellaneous way partly on one occupation and partly on another, it is a little difficult to guess the system on which they have been returned, and to compare on this basis the figures for one census with those of another. The percentage of increase in the case of the occupations quoted is generally small—smaller than the increase in the corresponding caste or in the population at large—and there is no doubt that the occupation basis of the caste system is being to some extent broken up ; but in the present uncertainty of the statistics and until we have another census to work on, it would be rash to measure the progress of this movement by the figures before us. The actual decrease in the number of scavengers and of water-carriers, which is shown in the margin above, must be almost entirely due to differences in classification at the two censuses, for *complexity* of occupation is perhaps as well marked in these two as in any other cases: the water-carrier of to-day being the cook or palki-bearer of to-morrow, and the scavenger of the morning, the winnower, cultivator, field labourer, grass-worker, message-bearer, or anything else of the afternoon. The decrease among both the blacksmiths and carpenters is not so easy to account for, and as the two occupations are very closely connected, we should have expected that a decrease in the one would have been compensated for by an increase in the other. The difference is, however, mainly in the Amritsar, Lahore, Kángra, and Gurdáspur districts, where there has been also a corresponding rise in the number of " masons," who are, for the most part, of the carpenter or blacksmith caste: and the number of working masons in the province has risen from 18,050 to 33,428.

The occupations marked above are in the main village industries, that is to say, not only industries usually found in the villages, but industries of a non-competitive character carried on in behalf of the village community and rewarded by a share in the produce of the harvest with or without a special rate of reward for work performed. There are, however, other classes of manual industries which are mainly found in the towns and which occupy a somewhat different position even when they are carried on in the villages. Among these it will be noticed that the printers, paper-makers, book-sellers, watch-makers and other traders dependent on a more or less civilized public have all, to some extent, increased in strength. There is a decrease shown in the number of chemists which is due probably to the confusion between the trades of the grocer

and the chemist, both of whom are often termed *pansári*. There is a considerable falling off in the shawl-making industry (11,608 to 3,409), which is mainly found in Amritsar city, and a similar large decrease in the number of Kashmírís, the chief shawl-making caste in that city, has already been commented on (in paragraph 254 above). The silk industry has also slightly fallen (from 9,785 to 9,017), and so has the cotton industry (413,858 to 412,040), but the latter is very largely carried on in the villages, as well as in the towns. While these manufacturing branches of occupation appear to be languishing or stationary, the trade in piece-goods has made a considerable advance (14,655 to 16,291); but whether these figures can be taken as indicating in any way the extent to which European imports are interfering with the natural trades of the poeple, it is difficult to say with certainty.

The commercial branches of the community have naturally flourished, the money-dealers especially (50,953 to 55,835); and I doubt if we can attach any credit to our classification, from which it would appear that the rise was mainly in the higher kinds of money-lending and banking. The "general merchants" of the returns are doubtless, to a large extent, grain and flour merchants, and should have been so classified: but it is very hard to draw the line between the large and the small dealers in grain. The distinction we tried to make between the *carriage* owners and drivers, and the *cart* owners and drivers (called *gáai* and *gadá* respectively in the vernacular) has not apparently been very successful: and the figures of 1881 doubtless show the distinction better. In the same way there has been some confusion between the ordinary camel-men who keep camels for miscellaneous purposes, and the owners and attendants on camels kept particularly for carrying merchandize; but I am not sure that in this respect the returns of 1891, which increase the latter at the expense of the former class, are not the more trustworthy, as by far the larger part of the camels of the province are used for purposes of traffic.

There is a very large increase in the figures given for the religious professions, which is almost entirely due to the inclusion of 75,453 religious mendicants. In 1881 no distinction was attempted between religious and other mendicants, and the returns for beggars of all kinds for 1891, of whom more than a quarter have been classed as religious beggars, are only a slight advance on those of 1881 (283,189 on 277,028). Our returns would imply a very large increase in the staff of teachers and others engaged in Education, a considerable portion of which is no doubt real; and similarly the Law in all its branches, from barristers down to petition-writers, shows a very marked increase. There is also a large rise in the numbers employed on medicine, and the distinction now attempted for the first time shows that the number of practitioners on the Native systems exceeds that of those who practice, or help in the practice of, European medicine very considerably. Among the minor professions there is a marked decrease in the number of "Genealogists and bards," which is chiefly noticeable in the Central districts, and which may be due to the entry of Mírásís as musicians or as beggars, as well as bards.

The decrease in the number of those dependent on house property and of those engaged in general labour is probably due to greater care in enumeration.

277. Occupations combined with agriculture. — We have already noticed that the class of agricultural occupations constitutes nearly 59 per cent. of the whole. But it would be the greatest mistake to consider that this by any means adequately represented the proportion of the community dependent on agriculture for its

subsistence. In the rural areas almost every villager is an agriculturist in some sense, but in many instances he combines agriculture with some other handicraft or profession. If a shop-keeper, he may own part of the land and in the west of the province may cultivate it also: if a carpenter, weaver, sweeper, or the like, he may either own or rent a small plot or hold a plot free of revenue, which he cultivates in addition to his ordinary duties: and if he does not hold land in his own possession, he will almost always be found acting as a field labourer during the harvest season. In the absence of instructions, such persons would at the Census return themselves partly as land-owners, etc., and partly under their own proper craft or profession; and it was with a view to obviate this difficulty that the enumerators were ordered to record in the case of persons combining agriculture with some other occupation, not only the agricultural, but also the special occupation. In tabulating the results the special occupation has been regarded as the primary one; but a special table (No. XVII C) has been prepared to show the numbers of those returned under each special occupation who combined that occupation with an agricultural pursuit and have returned both occupations as they should have done. Thus a carpenter who was also a tenant has been entered in the general tables (XVII A and B) as a carpenter, but he is shown also in the special table (XVII C) as combining carpentering with the leasing of land.

Similar orders were issued in 1881, but were scantily observed. Our returns appear in this respect to be an improvement on those of 1881; for 398,147 persons have been returned as following combined occupations against 116,637 in 1881. But there is every reason to suppose that our returns are still far from complete. We can, for instance, test the figures for landholders and joint landholders in British territory as we have in our Revenue Returns very fairly reliable statistics under this head; and while the Revenue returns give a total of 3,660,993 males under these heads, the number of males of 15 years of age and over under the same heads is, according to the accupation table, only 2,161,482, and, after adding the combined occupations for males of all ages under the same heads, the grand total by the occupation tables is still only 2,348,623. So that in all probability a large number of landholders who combined landholding with other occupations have been returned under the latter occupation only.

—	Males of 15 years of age and over.
Landholder, self-cultivating	2,019,757
" non-self-cultivating	92,206
Sharers (joint landholders)	49,519
Total	2,161,482

The proportions in which the various classes of occupations are found, in combination with agriculture are of some interest, as they show how very largely the life of the artizan classes is based upon the agriculture of the country. The figures in the margin compare very roughly the results in this respect with those of 1881. The further details given in Abstract No. 91 would imply that nearly a quarter of the non-cultivating land-owners who have other professions are men of the mercantile class: and that 30 per cent. of those who hold assignments of revenue, in addition to their ordinary occupation, are of the "professional," that is to say,

—	Proportion borne by the different classes of occupations in the total of the occupations combined with agriculture.	
	1881.	1891.
Government	16	10
Household	5	10
Artizan	61	47
Commercial	6	9
Professional	10	13

the religious class. The incompleteness of our figures, however, renders a minute examination of these results less profitable than it might be.

278. Occupations in Town and Country.—The "Towns" of our tables are not cut off from the rural areas by any hard-and-fast line, but their generally urban characteristics are sufficiently distinguished by the fact that only 16·2 per cent. of the town population are dependent on agriculture as against 62·5 per cent. in the country. And of the enormous class who have an interest in the land as owners, assignees, or tenants, and who constitute 53 per cent. of the community at large, only 3 per cent. are found in the towns. Apart from this essential distinction in the composition of the people, there are others which also are worthy of notice. The industrial artizan classes, who are by no means a small portion of the rural population, represent in the country only 19·2 per cent. of the total as compared with 41·5 per cent. in the towns; and 21·8 per cent. of the whole of this class is found within urban limits. Of the butchers, ghí-sellers, and other purveyors of animal food, 46·5 per cent.; of the brick-layers and builders, 44·4 per cent.; of the railway mechanics and permament-way workers, 57 per cent.; of the furniture makers, 55 per cent., and of the harness-makers 80 per cent., are in towns. The book-sellers, printers, and the like are of course almost confined to the towns: but it is perhaps a little surprising to find that more than half the workers in arms, fire-works, and the like are to be found in the country. The silk industry is scarcely known outside the towns, while of the wool industry 64 per cent. and of the cotton industry as much as 88 per cent. is carried on in the villages. The preparation of brass vessels and the like is more common in the towns (68 per cent.), while in the case of the more ordinary work in iron, etc., the circumstances are reversed, and 72 per cent. of the artizans of the common metal work in the country. The gold and silver work is, when compared with Europe, strikingly common in the villages, but for all that 31 per cent., or nearly one-third, of the workers are in the towns. And the metal industries generally support 4·6 per cent. of the urban, as against 1·2 per cent. of the rural population. The commercial class is naturally strong in the towns, but 77 per cent. of the exceedingly numerous class of money-lenders live among the agriculturists, who are their chief clients. Another very large class of persons—the priests, mendicants, monks, spritual advisers, and others who live on and satisfy the religious susceptibilities of the people—are in the same way fairly evenly distributed among the people at large, and the proportion of these persons found in towns, *viz.* 15·7 per cent., exceeds only slightly the general proportion of the urban to the rural population, which is 11·4 per cent. The legal profession even in its lower branches is naturally strongest in the towns, more so, in fact, than the medical practitioners, vaccinators, and others who constitute the medical group of occupations. A large proportion of the general labourers—coolies and others—are to be found in urban areas, and the more disreputable means of livelihood are naturally more strongly marked in the towns than elsewhere. The figures, though showing clearly enough the distinction in the industrial constitution of the urban and rural populations, are perhaps of most interest in showing how rare it is to find occupations in any way exclusively confined to one or the other, and how largely the country partakes of the same industries that are carried on in the towns. There are special branches and details of urban trades which, no doubt, are scarcely to be met with outside the large cities, but the self-supporting characteristics of the Indian village are very faithfully represented in the distribution of the occupations.

279. Occupations in the larger cities.—The larger cities stand on a somewhat different footing to the general average towns of the province, and the

differences in their industrial constitution are brought out by the figures in Abstract No. 93. The figures for the four chief cities of the province—Delhi, Lahore, Amritsar, and Peshâwar—have been put together in a separate Table (No. XVIID), which is not printed in the present series, but has been given over for record to the Secretariat. The details of the returns are in the vernacular registers already in the hands of Deputy Commissioners, and the main results are indicated in the Abstract No. 93 at the end of this volume to which I have just referred. The value of the figures is somewhat impaired by the fact that in the totals for three of the cities the adjoining cantonments are included, while in the fourth (Peshâwar) they are excluded. It would have been better to exclude the cantonments in all cases, but the returns as they stand are not without interest.

In comparing the occupations of these cities with those of other so-called towns, the inclusion of cantonments does no great harm, as several of the "towns" of our returns are merely cantonments, and the proportion borne by the civil and military administration to the whole population is, if anything, rather larger in the towns at large than in the four cities we have selected. The real difference in the characteristics of the two classes of urban population is brought out by the statistics of the population living in the towns who are dependent on agriculture for their subsistence. In the towns at large the proportion is 17·1 per cent., while in the four cities it is only 5·6 per cent.—a result which indicates pretty clearly the rural constitution of so many of the places classed by us as towns. The artizans, on the other hand, are stronger in the cities, being 46·4 per cent. of the population, as against 41·5 per cent. in the towns generally. The difference lies mainly in the textile group of occupations, the silk and cotton weavers and sellers and the like, who constitute 12·8 per cent. of the total in the cities and 11·1 per cent. in the towns, and among the workers in gold, silver, brass, tin and other metals, who are in the cities 6·5 per cent. as against a percentage in the towns of 4·6 per cent. The commercial element again is far stronger in the cities (6·0 per cent. against 4·7 per cent.), and so is the miscellaneous community of daily labourers, coolies, and others, with no definite occupation, who are only 5·9 per cent. of the whole in the towns as against 7·7 per cent. in the cities. The essentially rural and generally sordid character of the greater part of what we have been pleased to call the "learned and artistic professions"—which include everything from Royal Engineers to almanack-makers and dancing girls—is brought out very strongly by the fact that the large cities, with all their extra civilization and advancement, contain a smaller proportion of this class than the towns of the province at large.

But the city returns are of more interest when examined with a view to inter-comparison amongst themselves, and these figures bring out very remarkably the different characterstics of the four Punjab cities. The proportion of the Government element displayed in the various cities depends largely on the strength of the adjacent cantonments, but the body of Government servants in Lahore is probably especially well marked, even apart from the soldiery in Mian Mir. The agricultural community would naturally be large in Peshâwar, where urban characteristics are not so strongly developed as in the other three cities, but its size in Lahore is due mainly to the wide scope of the municipal limits, which include several pure villages. The low agricultural element in Delhí, where the municipal limits also include a moderately large amount of rural area, testifies to the predominating industrial character of the population of the city proper. The

proportion of the menial or domestic occupations varies in the different cities, owing no doubt to a difference in the classification of the sweepers, who should in the main come under this class. The artizans are strongest in Amritsar and Peshâwar owing to the large silk and cotton industry of those cities. In Delhi, where the artizans are also numerous, the special feature of the city is the gold and silver-work, on which 8·2 per cent. of the population are engaged, as against 3·7 per cent. in Amritsar and 1·8 per cent. in Peshâwar. In Lahore the artizan community is distinctly weaker than in the other cities, and even its fruit and vegetable industry, which represents 13·3 per cent. of the whole, does not support so large a proportion of the population as in Amritsar or Peshâwar. In commerce, money-lending, brokerage, and the like Delhi (6·7 per cent.) and Amritsar (9·0 per cent.) are a long way ahead of both Peshâwar and Lahore: but the proportion of Railway employés (3·4 per cent.) is of course larger in Lahore, which is the centre of the North-Western Railway system, than in the other cities. The classes who live on religion are, as we should have expected, especially powerful in Amritsar, the stronghold of the Sikhs (3·7 per cent.), and among the fanatical Musalmâns of Peshâwar (3·9 per cent.).

APPENDIX A.

GENERAL INSTRUCTIONS FOR THE PUNJAB CENSUS OF 1891.

APPENDIX A.

GENERAL INSTRUCTIONS FOR THE PUNJAB CENSUS OF 1891.

No. 524, dated Lahore, 23rd April 1890.

From—H. MAUDE, Esq., Officiating Junior Secretary to Government, Punjab and its Dependencies,

To—All Heads of Departments, Commissioners, Deputy Commissioners and Presidents of Municipal and Cantonment Committees in the Punjab.

I am directed to inform you that the Government of India has decided that a Census of the whole of India shall be taken in February 1891, on a night to be fixed hereafter, and to request that you will be good enough to reperuse the general instructions laid down before the last Census in this Office Circular No. 7, dated 27th August 1880 (a copy of which will be found at page 522 of the printed Census Report). The instructions in question apply almost equally to the circumstances of the Census now about to be undertaken, and His Honor the Lieutenant-Governor trusts that you will carefully act up to them and do all in your power to facilitate the progress of the Census. Mr. E. D. Maclagan, C.S., has been appointed Superintendent of Census Operations in the Punjab, and he will correspond with you direct on all matters falling within the scope of the general instructions above referred to. All communications issued by him relating to the Census should be regarded as proceeding from Government.

GENERAL LETTER A.

Dated Lahore, 5th May 1890.

From—E. D. MACLAGAN, Esq., Superintendent, Census Operations, Punjab,

To—All Commissioners and Deputy Commissioners in the Punjab.

The outlines of the procedure to be followed in the Census of 1891 are indicated in the Punjab Government's Circular No. 524, dated 23rd April 1890. The following instructions, which have received the approval of His Honor the Lieutenant-Governor, are now issued with a view to the commencement of the preliminary measures to be adopted in carrying out that procedure. The first step to be taken is to divide the country into the necessary units and to arrange roughly for the agency to be set over each. The completion of this preliminary step will allow of arrangements being made for the printing and distribution of the forms and instructions required for enumeration. The work of preparing house-lists will be started probably in the autumn. After that the enumerators will have to be instructed in their duties. The preliminary enumeration (khánapuri khám) will take place in January and the beginning of February. And the final census (mardamshumárí) will take place on a night to be fixed in the month of February.

2. *Nomenclature.*—Every táhsíl should now be sub-divided as follows: The area of which the final enumeration will be performed on the night of the Census by a single enumerator (shumárkuninda) is to be called a block (chak): the blocks will be grouped into circles (halkah), each of which will be under a supervisor (halkadár): and the circles again will be grouped into charges (ilákah), with a charge superintendent (ilákadár) over each. There should ordinarily be about 7 or 8 blocks to a circle, and 4 circles in a charge.

3. *Fixing of Circles and Charges.*—The basis for the determination of circles and charges will be the list of estates kept up in every district office. It will be well also to follow a suggestion made at the last Census, *viz.*, to take a map of each táhsíl, marking on it the population of each village and town, and with the aid of this map to mark out the limits of the respective charges and circles, following, as far as is convenient, established boundaries, such as Kánungos' and Patwárís' Circles, &c. A "tahsíl register" should be made out in Form A below for each tahsíl, showing the charges and circles determined on. Both charges and circles will be numbered continuously through each tahsíl.

4. *Size of each Block.*—The size of a block will be fixed with regard to the operations on the night of the Census itself and not to the work of the preliminary record. The size of each block must be such that a single man can easily visit, and correct the entries for, every house in the course of one night. Where, therefore, houses lie close together and are easily accessible, the blocks may be safely larger than where opposite conditions exist. Where information regarding the sub-divisions made at the last Census is available, it should be made use of for fixing the subdivisions now required, but the experience of the last Census shows that the average size of block then adopted (356 souls) might have been enlarged with advantage. The size of the block should therefore now be raised, where convenient, up to a standard of 500 souls per block.

Before proceeding to demarcate the limits of each block throughout the tahsíl, it will be well to mark off the urban as distinguished from the rural areas.

5. *Demarcation of Urban Areas.*—For the purposes of the Census all places including a population of as many as 5,000 souls dwelling together within a practically conterminous collection of houses and suburbs will be classed as towns, and all Municipalities, Civil Lines and Cantonments will be classed as towns whatever their population. The boundaries of each town should be determined by the District Officer, and

should correspond with those adopted at the last Census, the rule being to include not only the ground actually occupied by the buildings, but also the waste land immediately surrounding and attached to the town, and also all land so situated that people found residing upon it on the night of the Census would properly be included in the urban population. In the case of Municipalities and Cantonments the boundaries will, as at last Census, be the Municipal and Cantonment boundaries. The boundaries of Civil Lines should follow exactly those laid down at last Census, where these can be ascertained. When information regarding the limits then adopted is not available, the boundaries should be carefully demarcated by the Deputy Commissioner.

6. *Division of Towns into Blocks.*—After demarcating the external boundaries of a town, the next step is to fix the limits of (1) the town proper, sub-dividing where advisable into wards; and (2) each suburb or group of suburbs for which it is desirable to have separate figures, marking off, as a general rule, every suburb that bears a distinct name and which it is at all possible to mark off. The limits of each section should include all encamping grounds, waste land, or other urban spaces properly attached to it, so that the area of all the sections taken together may include all that is included within the urban limits. In dividing the urban area into blocks, care should be taken to arrange that no block should, as a rule, contain any part of more than one section; and if a block contains two small sections, the enumeration of each of these sections will be made in a separate schedule book. The boundaries of the block should in all cases be well defined, tangible objects, such as roads, canals, &c., and not imaginary lines drawn across the map. It often will not be possible to fix precise boundaries to the block pending the preparation of house-lists, but the blocks should be at once roughly demarcated and their number ascertained.

7. *Division of Rural Areas into Blocks.*—Having separated off the urban areas, the next step is to divide the whole remaining rural area of each tahsil into blocks. It should be remembered that the whole area of the tahsil must be divided: it will not be sufficient to separate off the village sites, &c, but the land attached to them must also be divided off, so that every square yard of ground in the district shall be included in some one enumerator's block. The village boundaries will form the primary subdivisions. Where the formation of a block does not involve the sub-division of a village, it can be decided on at once; where sub-division of village areas is necessary, it may be advisable in some cases not to fix precise boundaries until the house-lists are ready, but the boundaries of the blocks should, as in the case of towns, be at once roughly marked out and the number of blocks ascertained. And, as in towns, the boundaries of the blocks will have to be tangible limits, such as roads, canals, &c.

8. *Record of Blocks.*—At a subsequent stage in the proceedings a form of register will be prescribed showing all the necessary details regarding the blocks, their boundaries, subsidiary parts, and so forth: but at present it will be sufficient to ascertain roughly the number of blocks in the manner above indicated and to record this in the 5th column of the tahsil register.

9. *Special Considerations.*—In making the divisions into blocks, attention should be paid to the following considerations:—

(*i*) The Census of all public institutions, such as jails, police lines, dispensaries, poor-houses, asylums, and the like, will be taken through the officers in charge. These institutions when small (*i e.*, when containing, say, less than 100 souls) will be shown as separate houses in the house-lists and need not be shown separately in the tahsil register; but in framing blocks allowance must be made for the fact that the enumerator will not have to take their Census. The larger of these institutions should be reckoned as blocks and entered separately as such. The Census of all actual regimental lines will be taken by the Officer Commanding, and these also should be treated as blocks,

(*ii*) Householders' schedules, or loose Census forms given to householders to fill up themselves and return to the enumerators on the night of the Census, are distributed to such persons as the District Officer may think fit. These private schedules should be given only to persons as to whose capacity to fill up the schedules properly there can be no possible doubt; and their use should be strictly limited. It will be very seldom advisable to issue them to private persons other than Europeans. Schools and other institutions of the sort will be most conveniently treated in this way, and police, forest, customs, and other outposts should be so treated, the chief officer in charge of the post being immediately responsible for the Census. The public institutions noted above will also conveniently be included under the head of householders' schedules wherever they are not large enough to be shown as separate blocks.

(*iii*) The railway Census will be taken through the railway officials; and all subdivisions arranged for should be held to exclude any railway premises situated within their boundaries. The returns of the resident railway population and of travellers by rail will be made separately, and at the bottom of the tahsil register for each tahsil containing a line of railway two railway circles should be entered, one for the resident railway population, and the other for travellers by rail.

(*iv*) Each recognized ferry or mooring place on rivers or navigable canals should form a separate block, unless it is very insignificant and so situated that it can conveniently be included in a village block.

(*v*) Allowance must also be made for large serais, encamping grounds, and the like, which may involve much labour on the Census night.

10. *Agency.*—When dividing the district into blocks, it will be necessary at the same time to determine roughly the agency by which or under whose supervision the actual Census will be taken. Each tahsíl or large city will have to be made over, if possible, to some gazetted officer who will retain Census charge of it throughout the operations. The Tahsíldár had better not be appointed to any specific charge, but should exercise a general supervision over the operations in his tahsil as an assistant to the officer above mentioned. In choosing the remaining agency the following principles will have to be followed:—

(*a*) Charge Superintendents will be generally drawn from the Náib Tahsíldárs and from the superior office staff, from Deputy Inspectors of Police, District Inspectors of Schools, and superior officers of the Medical, Forest, and other Departments. It will be found useful also to appoint as Charge Superintendents all the leading men of the district, whether literate or otherwise, making it their duty to constantly visit their circles, stir up the enumerators, listen to complaints and smooth away difficulties rather than to supervise the actual entries: the supervision of entries should be left mainly to the Supervisors, and it is more necessary for the Supervisors than for the Charge Superintendents to be men of education and official training.

(*b*) The supervising staff should be, as far as possible, composed of officials, being drawn from the subordinate office staff, the kánúngos, the most intelligent of the patwárís, District School-masters, Postmasters, Sergeants of Police, and the like, care being taken to appoint those officials, who can least easily be spared from their ordinary duties, to those circles which lie nearest their head-quarters. What is required in a Supervisor is that he should be vigorous, intelligent, able to instruct enumerators in their duties, and able to read and correct entries made by them.

(*c*) The main difficulty will doubtless be in supplying efficient enumerators. For this resort should be had freely to non-official help; but in making the arrangements it should be remembered that unofficial agency should not as a rule be paid except when sent on duty some distance

from their homes. In towns perhaps the difficulty will not be so greatly felt, but in villages the services of literate headmen, of shop-keepers, of school-boys, and the like will have to be employed: a plan sometimes found useful is to make an illiterate lambardár responsible, giving him the help of a school-boy to make the entries. Other departments will have also to be addressed with a view to their giving help in supplying enumerators. The rank and file of the Police will not be used as enumerators, except perhaps for the Census of travellers by road, regarding which separate instructions will issue hereafter. In selecting enumerators, natives of the neighbourhood should be preferred to strangers. Enumerators who can write in the Persian character should, as a rule, be preferred to those who cannot, and the use of other characters, such as Nágrí, Pahári, Gurmukhi, &c., should be restricted within the smallest possible limits. As a general rule, moreover, the enumerator should write in a character known to the Supervisor.

In making the above arrangements it must be borne in mind that the preliminary record, which will be commenced a month or six weeks before the actual Census, will be prepared in the rural tracts almost exclusively by Patwárís. The enumerators (other than Patwárís) will have to be carefully trained, and for this purpose associated as much as possible with the Patwárí during the preparation of the preliminary record; but, except in towns, their original work will ordinarily be confined almost entirely to the evening of the actual Census. What is wanted now is to ascertain the agency required for the Census itself. It will not be advisable at present to select the actual individuals who are to take charge of each block at the Census, though probably arrangements for the appointment of Supervisors and Charge Superintendents might be commenced at a fairly early date. The agency at the command of the District Officer should, however, be sufficiently reviewed to enable him to fill up the latter part of the tahsíl register prescribed above.

11. *Returns called for.*—From the tahsíl register an abstract in Form B below should be prepared and transmitted to this office. A note should accompany the abstract showing (*i*) what portion of the population, if any, has been excluded in estimating the blocks, &c.; (*ii*) the estimated number of Supervisors and Enumerators in the district needing schedules and instructions in each of the languages detailed in columns 6 and 7 of the tahsíl register; (*iii*) whether the Census can be taken throughout the district on any night that may be fixed in February next (the exceptions allowed at the last Census will be found noted at paragraphs 878, 879, 885 and 880 of the Census Report, and it will probably be found that similar exceptions will have to be made on this occasion); and (*iv*) any other points regarding the sub-division of the districts or the choice of agency on which remarks seem called for.

Deputy Commissioners are requested to complete their tahsíl registers to the extent above indicated and to send in the prescribed abstract and note by the 15th of June at the latest. It is hoped that this date may be strictly observed, as very large orders regarding the printing of schedules and instructions depend on the information to be derived from the returns now called for.

It is requested that all communications with this office may be made through Commissioners and on foolscap size paper.

FORM A.

Tahsíl Register.

1	2	3	4	5	6							7		
Tahsil Abbottabad.					Estimated number of Supervisors requiring schedules and instructions in							Estimated number of Enumerators requiring schedules and instructions in		
Charge and Charge Superintendent.	Circle and Supervisor.	Village.	Population in 1881.	Number of Blocks.	English.	Urdu.	Nagri.	Mahájani.	Gurmukhi.	Pahari.	Tibetan	English.	Urdu.	&c
5 Ahmad Bakhsh .	21 Kirpa Rám .	Waziri .	200	} 1										
		Barána .	300											
		Chájpur .	3,500	7										
		Latifpur .	400	1										
				9										
	22 Abdulla Khan .	&c.	&c.	&c.										

FORM B.

Abstract of Agency.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
					Detail of supervising staff with average number of villages or muhallas, area and population to each.											
					Average per Superintendent.				Average per Supervisor.				Average per Enumerator.			
Name of Tahsil, Town, Civil Lines, or Cantonments.	Population of 1881.	Area in acres.	Number of Villages or Muhallas.	Number of Superintendents.	Number of Villages or Muhallas.	Acres.	Population.	Number of Supervisors.	Number of Villages or Muhallas.	Acres.	Population.	Number of Enumerators.	Number of Villages or Muhallas.	Acres.	Population.	Remarks.
Total District . { Urban .																
Rural .																

Note.—Each Town, Civil Lines and Cantonments should be shown separately and after this the remainder or rural portion of each tahsil after deducting the above.

GENERAL LETTER B.

Dated Lahore, 5th October 1890.

From—E. D. MACLAGAN, Esq., Superintendent, Census Operations, Punjab,
To—All Commissioners and Deputy Commissioners in the Punjab.

1. *General sketch of the operations.*—Before the receipt of this letter District Officers will have been supplied with copies of the "Instructions to Supervisors" regarding their duties in connection with the forthcoming Census and with "Enumeration Books" containing instructions to Enumerators. The instructions to Supervisors, including those to Enumerators and a copy of the specimen schedule, should be at once issued to all Supervisors and Charge Superintendents. The instructions in question will enable officers to control the work of the Supervisors and Enumerators, and the information given below is intended to be merely supplementary to, and explanatory of, these instructions.

The operations of the Census, so far as they concern District Officers, comprise three distinct periods, which, for the sake of clearness, will be treated separately in the following paragraphs. The first period is that devoted to the preparatory operations of determining the boundaries of blocks, numbering houses, and the like, which should be commenced immediately after the completion of the kharif girdawari and completed early in December. The second is that occupied with the preliminary Census (Khánapurí khám), which must be finished by the beginning or middle of February. And the third relates to the actual Census of the 26th February (Mardamshumári ákhír) and the collection of the results at divisional head-quarters.

I.—The preparatory operations comprise—

(*i*) The rough subdivision of each tahsil into charges, circles and blocks, and the record of these subdivisions in a *Tahsil Register*. This portion of the work was prescribed in General Letter A and has already been carried out.
(*ii*) The distribution to Charge Superintendents and Supervisors of maps showing the boundaries of these tentative subdivisions.
(*iii*) The preparation by Supervisors of rough maps showing the position of the houses in each block, and of rough lists (known as *Village or Ward Lists*, Fihrist Mauza ya Mohalla), showing the houses and families in each village or ward.
(*iv*) The determination of public institutions, such as jails, police lines, &c., which are not to be enumerated by the ordinary staff and of the persons to whom *householders' schedules* (Naksha khángi) (*i.e.*, schedules issued for return by householders themselves in place of those bound in the enumeration book) shall be given.
(*v*) The final settlement of the boundaries of each block.
(*vi*) The preparation of faired *Village Lists* (or in towns *Ward Lists*) showing the houses and families in each village or ward.
(*vii*) The completion of lists, known as *Circle Lists* (Fihrist halka), showing the boundaries and other particulars concerning each block in the circle.
(*viii*) The fixture on each house of the number assigned to it in the Village or Ward List.

II.—The operations connected with the preliminary Census comprise—

(*ix*) The determination by the District Officer of the persons to whom the work of preparing the preliminary record shall be entrusted.
(*x*) The distribution of *enumeration books* (Kitáb Mardamshumári) to the Supervisors and by the Supervisors to the persons to be engaged on the preliminary records.
(*xi*) The learning by the whole staff employed of the instructions issued, the Enumerators being specially taught by the Supervisors a week before the commencement of the preliminary record.
(*xii*) The preparation of the preliminary record by the prescribed agency under careful supervision.
(*xiii*) The most careful checking of the preliminary record by all classes of the District staff, the Supervisor being specially enjoined to attest each entry on the spot, that is, at the house to which the entry relates.

III.—The actual Census and connected operations comprise—

(*xiv*) The distribution of householders' schedules to Supervisors, and by them to the persons for whom they are destined.
(*xv*) The final revision of the special arrangements prescribed for public institutions, gangs of workmen, railways, cantonments, large serais, travellers, boats and ferries and officers in camp.
(*xvi*) The distribution of red ink to enumerators and the issue of a proclamation to the people desiring them to remain at home and keep a light burning.
(*xvii*) The actual taking of the Census on the night of the 26th February by the enumerators under the supervision of the superior staff.
(*xviii*) The collection next morning by the enumerator of all the householders' schedules and the scrutiny of the enumeration books by the supervisor on the spot.
(*xix*) The collection and (where necessary) transliteration of the enumeration books, the preparation and attestation of village summaries showing roughly the main results of the Census, and the recording of these results by circles.
(*xx*) The despatch of the enumeration books and circle summaries and other papers through the tahsíls to the sadar, the careful scrutiny of these, the preparation of tahsil and district summaries of the main results of the Census, and finally, the despatch of the papers to the abstracting offices at divisional head-quarters, where the returns will be abstracted by a special staff selected rateably from the revenue establishment of each district in the division.

From the 3rd of November onwards to the 17th February a report should be submitted to this office by each district on the 3rd and 17th of each month, showing the progress made in Census work during the preceding half month. The form of report is given at the end of this letter. To enable District Officers to submit these reports, returns should be required from all persons engaged in the Census work, and arrangements should be made for the prompt submission of these returns, so that the District report may be prepared on the prescribed day without fail. District Officers are at liberty to prescribe the keeping of diaries

by the Census agency if they consider such a course advisable. In all correspondence and records connected with the Census, the system of transliteration prescribed by Punjab Government Resolution No. 219 of 13th February 1872 (Appendix A of Revenue Circular No. 15) should be scrupulously followed.

No special code of instructions has been prepared for the Charge Superintendents. These officers should be provided with copies of the instructions to supervisors and enumerators and the specimen schedules, and should be required to make themselves thoroughly acquainted with these instructions. On matters relating to the duties of the Charge Superintendents, which are not noted in those instructions, special orders should be issued to Charge Superintendents by the District officer. It was found a very useful plan at the last Census for District Officers to discuss all important general instructions verbally with Tahsildárs, Charge Superintendents and other superior officers collected together, and this procedure should be adopted at the present Census also. Similarly, the Charge Superintendents should explain all general instructions in the first instance to their subordinates collected together and not separately.

As to the respective duties of Deputy Commissioners and Settlement Officers in regard to the Census, the most practical of the plans adopted at last Census is said to have been that by which the Settlement Officer undertook, in consultation with the Deputy Commissioner, the purely village Census, leaving the remainder to the district staff proper. Officers are, however, at liberty to make their own arrangements in this respect, and, in case of disagreement, the Commissioner should be referred to for orders.

PART I.—PREPARATORY OPERATIONS.

2. *Preparation of Circle Lists.*—A map of each tahsíl should at once be prepared showing the boundaries of all charges and circles within the tahsíl and all village boundaries, and every Charge Superintendent and Supervisor should be provided with a copy of the part of the map relating to the tract under his control. On these copies the officer in charge of the Census of the tahsíl should, before delivering them to the Charge Superintendents and Supervisors, mark out roughly the boundaries which he considers appropriate for each block and consistent with the instructions in this respect laid down in General Letter A. The supervisors will then proceed to fill in their *Circle Lists* (Fihrist halka) (*i.e*, lists showing the details and boundaries of each block in the circle), in the form prescribed in the instructions. In many cases it will not be possible to fill up column 6 "boundaries of block" until the list of houses is prepared, and in all cases it will be necessary to wait till these house-lists (to be known as Village or Ward Lists, Fihrist Mauza ya Mohalla) are completed before filling in columns 7 and 8. As soon, however, as these columns are filled in, a copy of the circle list should be sent to the Charge Superintendent. The Charge Superintendent, after receiving all the circle lists for his charge, will examine them to see that they are complete and in accordance with rule, and, when satisfied with them, will sign them and forward a signed copy to the officer in charge of the Census of the tahsil. This officer will examine all the circle lists for his tahsíl, and, after satisfying himself of their completeness and correctness, will bind them together in the form of a register and keep them at a tahsíl. Any change in the circle list made by any officer at any stage of the proceedings must be communicated to the other officers having copies of the lists, in order that all the copies may correspond with each other.

3. *Preparation of Village or Ward Lists.*—No pains should be spared to make these lists absolutely correct and complete, as they will form one main check on the completeness of the preliminary record. A greater amount of discretion has been allowed than at the last Census as to the interpretation to be put on the word "house" (ahâta), and it will require the diligent and careful supervision of superior officers to see that the house-numbering is carried on with discretion and common sense. The rough sketch maps prescribed should be prepared in all cases, as they form a useful check on the village lists, but it is not sufficient merely that the maps and village lists should correspond, and the existence of the maps does not absolve officers from checking the village lists on the spot When maps of village sites are already to hand, they will be of assistance. They must not be accepted as they stand, however, but can be used as a basis for *new* sketch maps now to be made. Where the houses of streets have been numbered, and where the old numbers of last Census are still affixed to the houses, use may be made of this numbering, if this can conveniently be done in accordance with the instructions to Supervisors. Zimmani numbers (as $\frac{4}{1}{}^{5}$, $\frac{4}{2}{}^{5}$, &c.) should not be used too freely in order to gain this end, and care should be taken not to omit isolated houses and localities. It will be seen from the 5th of the Instructions to Supervisors that it is the duty of the supervisor to test on *the spot*, that is, by personal visit to each house, the accuracy of the rough maps and the rough village lists. This is a very important rule, and its object is to ensure that every locality included within the area of the block in which people are likely to be found on the night of the Census, whether technically speaking a house or not, shall be included first in the village or ward list, and then in the enumerators' schedules at the preliminary record, so that there may be no danger of its being overlooked in the hurry of the final enumeration. The greatest care must be taken that the sketch map does really include everything that it should include before further steps are taken. It will be productive of great confusion if houses have to be added after the village list is once made out and the number of the houses affixed.

After completing the rough maps and lists, the next step is to demarcate such blocks as have not already had their exact limits fixed. This can usually be left to the supervisors themselves, under the control and with the aid of their Charge Superintendents; but where there is likely to be any difficulty, and generally in large towns, you should direct that the proposals regarding blocks be submitted to the principal officer in charge of the tahsíl or town for approval before the final numbering is begun, as it would be most inconvenient to have to alter the limits of blocks after the house-numbering was completed.

In preparing the final copy of the village or ward list, great care must be taken to gain a complete and accurate record of the families in each house, as this is a most useful check in enumeration, and there is danger that any family omitted from this list may escape enumeration. The definition of family will ordinarily present no difficulty: solitary travellers, prisoners, patients, policemen, and others temporarily detached from their families will not be entered as families. When the circle lists and village or ward lists are complete, great care should be taken to see that they agree with each other in the manner noted in No. 6 of the Supervisors' Instructions. It will not be necessary for the Charge Superintendent to forward a copy of the village or ward lists to the tahsíl, but officers on tour should see that the village or ward list in the hands of the Charge Superintendents and Supervisors are correct in every particular. Copies of the circle lists must be forwarded by the supervisor to the tahsíl, where, as soon as they are complete, they should be strongly bound in the form of a register, as much reference will be made to them in the operations following the actual Census.

4. *Public Institutions and Householders' Schedules.*—With regard to these, see paragraph 9 of General Letter A.

It should be decided at once which public institutions will be treated as blocks and which as houses, and arrangements should be made for their Census through the officials in charge. When they are treated as blocks, the Census of such institutions will be taken in enumeration books, and when treated as houses, in householders' schedules. In the former case, the officer in charge of the institution will prepare a village or ward list showing the houses and families in his block, in the usual manner, and forward it to the Supervisor

of the circle; in the latter case, the supervisor will see that the number of families is entered in accordance with the rules in the village or ward list. In the case of gangs of workmen residing on large works, it will be better to defer the preparation of the village list till nearer the time of the actual Census, as the people to be enumerated are constantly changing, and the establishment available for the work will be comparatively numerous and intelligent.

An early decision should also be arrived at as to the persons to whom householders' schedules shall be distributed. Householders' schedules, when distributed to Europeans and Eurasians, should be applied only to persons living in the building inhabited by the person to whom the schedule is issued; the Census of servants and others living in out-houses will be taken by the ordinary agency, and care should be taken that these out-houses are included in some block, and not omitted by mistake. Officers in camp will be provided with loose vernacular schedules, in which they will enter, or cause to be entered at their dictation, both themselves and the servants and others attached to their camp.

As soon as the points above mentioned have been settled, each supervisor should be provided with a list showing the cases in which the Census of public institutions, &c., will be enumerated by the officer in charge, the cases in which householders' schedules will be provided, and all other cases in which the actual enumeration will not be made by the general staff of the district. In this context it must be remembered that, although regimental lines will be considered as blocks and their Census will be done under instructions to be issued hereafter, by the Military authorities, the Census of cantonments outside the actual regimental lines will probably, except in large stations, be done by the general staff.

Part II.—Preliminary Record.

5. *Supply of Books.*—Each district has been supplied with enumeration books according to its estimated wants. These should be distributed some time in November to the tahsildar, so that there may be no delay in meeting the indents of the supervisors when they come in. Along with the books supervisors should be supplied with loose schedule forms at the rate of 2 schedule leaves (4 schedules) per block.* The books should be in the hands of the persons who are to do the preliminary record by the 20th December at the latest.

6. *Agency for Preparing the Preliminary Record.*—District Officers should decide as soon as possible and distinctly inform each supervisor what the agency is to be which shall take the preliminary record in each circle. The general rule is that laid down in paragraph 10 of General Letter A., *viz.*, that the preliminary record will be done by the patwáris in the country and by the enumerators in the towns. Small departures may be made from this rule for special reasons in particular places, but nothing like a general departure from the rule should be made in any district without referring through this office for the orders of Government. Where a patwárí is also a supervisor he will have to do the preliminary record of his own Patwárí circle as well as supervise the preliminary record work of the rest of his Census circle: in such cases, care should be taken that the supervisor does not leave the other patwáris too long without an inspection especially at the commencement of their work.

7. *Control of the Work.*—Charge Superintendents must explain the rules to the supervisors and put them through a preliminary course of filling up practice schedules, just as supervisors are directed to do with their enumerators.

It is during the preparation and subsequent scrutiny of the preliminary record that personal supervision on the part of superior officers will be most essential. During this time (from the 15th January to the date of the Census) the whole of the District Staff should be incessantly moving about from village to village, explaining, correcting, and supervising.

8. *Filling up of the Schedules.*—It will be noticed that the same details of tribe and caste are not being taken at the present Census as were taken in 1881. The essential point to be observed is that the name by which a man's tribe or caste is commonly known must appear in one or other of the two columns. In making the vernacular translation of the schedule, it is impossible to use words defining exactly what is wanted which will be generally intelligible throughout the Province. The word "kaum" is intended to imply what we call the main caste or tribe, and the "shákh," as explained in the instructions, is the subdivision of the main tribe or caste to which the people commonly ascribe themselves. Great care should be taken to enter the names of religions, castes, languages, and occupations in the terms used by the persons who are being enumerated. Except where a discretion has been specially reserved to the Census Staff by the instructions, no attempt should be made to aim at uniformity by altering the names given. What is necessary in this direction will be done after the Census is over.

Part III.—The Actual Census.

9. *Householders' Schedules.*—District Officers should see that the list of persons to whom householders' schedules are to be given are complete and the schedules themselves ready for distribution at least a week before the Census. The details of Tahsil, Circle, Block, &c., should be carefully filled in before they are handed over to the Supervisors for distribution. When they are distributed by hand, a receipt should be taken in a dâk book in the usual way. Where the number of persons in a house is so large that a second schedule is necessary, the second schedule may be an ordinary and not a householder's schedule. Commanding Officers of Regiments might be asked to speak to the officers under their orders on the evening of the Census, pointing out to them the importance of filling up their schedules properly. Where there are many private schedules to collect from Europeans or Eurasians, a European or Eurasian should, if possible, be appointed for the duty. As soon as the householders' schedules reach head-quarters after the Census is over, they should be examined by a European Officer and returned at once for correction if necessary.

10. *Special arrangements.*—(*a*) District Officers should satisfy themselves that by at least six days before the night of the Census the preliminary record in jails and similar public institutions, and on large construction works or railway premises, civil lines, and cantonments, is complete, and has been thoroughly tested and corrected, as well as that of the district in general.

(*b*) Special provision should be made fo the Census of large sarais and encamping-grounds, additional enumerators being held in readiness to assist, if necessary, in the event of travellers being present in unexpected numbers.

(*c*) Travellers passing along main lines of road between 9 P.M. and 6 A.M. on the night of the 26th to 27th February should be enumerated at fixed points on the roads, turnpikes and police posts being utilized for this purpose. The rank and file of the police may be used for Census purposes in this instance, if necessary. Blank schedules should be provided, and only those travellers should be enumerated who appear from enquiry not to have been already enumerated, and who are really travelling, not merely coming home from the fields or along the road. The police should also be instructed to give the enumerators

* By "Schedule leaf" should be understood the form on which the scheme is printed, which compries two schedules.

information about new arrivals of squatters. In the *bâr* tracts special enquiries should be made as to whether the camps of graziers (jhoks or rahnas) have moved since the preliminary record, so that enumerators may have no difficulty in finding them.

(*d*) In paragraph 9 (*iv*) of General Letter A it was ordered that every recognised ferry or mooring place on rivers or navigable canals should form a separate block, unless it was very insignificant and so situated that it could be conveniently included in a village block. With respect to this latter class of mooring places no special instructions are needed; they will be numbered as houses in the village list, and will be visited by the enumerator in the course of his rounds like any other house. For the Census of the larger ghâts, however, which have been made into separate blocks, separate instructions have been prepared and are given in a footnote below.* When there is a bridge across the river, it will probably be most convenient for one enumerator to take both sides of the stream, and the population in question is so small that this course will be unobjectionable, even where the two ends of the bridge lie in different districts. It would be best for the enumerator to be appointed from that bank on which the bridge establishment has its quarters. The point must be settled between the Deputy Commissioners concerned in each case, but where one Enumerator is appointed at each end, each should enumerate only the boats on his bank and the travellers crossing from his shore. The object of keeping the Enumerator at his post during the 27th is to pick up any boats that may have escaped enumeration during the night by being moored or stranded at a distance from any ghât. The ordinary schedules will be used, but a supply of boat tickets will be specially provided from this office.

(*e*) Officials, who may be in camp on the night of the 26th February, will enumerate the whole of their camps on schedules obtained for the purpose from the Deputy Commissioner. District Officers should satisfy themselves that these officials are all duly provided with the requisite number of schedules. Such camps will be held for Census purposes to be included in the block in which the head-quarters of the officials occupying them lie, and when two officers have a joint camp, the head-quarters of the senior officer will be taken for this purpose. The schedules will be signed and posted at once to the address of the Deputy Commissioner, who will see to their being duly summarised in connection with the block as above determined.

11. *Red ink, proclamation, &c.*—Where, as will often be the case, red ink is not procurable in the villages, the Supervisors should be supplied with it and instructed to distribute small quantities to their Enumerators. It is important to use it on the final night; otherwise it will be impossible to distinguish the part of the work which has still to be tested. The common aniline magenta dye (*shisha ka rang*) is inexpensive, goes a long way, and can be obtained in the bazaar of any large town. A proclamation should be issued few days defore the Census, requesting the people to stay at home as much as possible on the night of the Census, and telling them that the head of each house should remain awake and keep one lamp burning till the Enumerator has visited the house. The village headmen and watchmen must be warned that they must accompany the Enumerator on his rounds.

The Charge Superintendents should pay special attention to large and difficult blocks on the Census night, and the supervising staff should be strengthened throughout as much as possible. In large towns especially active supervision will be both necessary and possible.

12. † *Summary of the results.*—The Supervisors will bring their circle summaries to the tahsil direct along with their enumeration books and other papers. It will be the Tahsildar's duty to see that the circle summaries are correctly prepared from the original and duly certified Enumerators' abstracts, and that they contain all boat and travellers' schedules. He must then post up the circle totals in a tahsil summary in the following form :—

DISTRICT.	TAHSIL.				
Circle.	Occupied houses.	POPULATION.			REMARKS.
		Males.	Females.	Total.	
1	2	3	4	5	6
TAHSIL TOTAL .					

This summary should be compiled without delay and despatched to the district head-quarters with the other papers noticed in the next paragraph. The Deputy Commissioner will have the tahsil totals transferred to a district summary, in exactly the same form as the tahsil summary, the first column being reserved for the tahsil, &c., instead of for the circle. He will have to add to the totals of their respective tahsils the totals for (*a*) cantonments (military and civil limits and troops on the march), (*b*) railway limits, (*c*) camps of officers on tour, and (*d*) the larger towns of which it may be more convenient to receive the summaries direct instead of through the tahsil. When the totals for each district are complete the Deputy Commissioner should telegraph the results to the Census Commissioner at Simla and to the Superintendent

*1. The enumerator of the ghat or ferry will go to his post at 9 P. M. on the night of the 26th February, and will enumerate in the usual manner all persons spending the night in boats mooted at the ghât, and also all persons camped for the night at the ghât, so far as it lies within his block. Boatmen who spend the night on shore beyond the limits of the block, or who have spent the day at home and are absent for the night only, should not be enumerated by him.

2. He will remain at his post all night if there is a bridge there, and enumerate all travellers passing over the bridge who do not appear from their statements to have been already enumerated.

3. He will further remain at his post during the whole of the 27th up to 8 P.M., and will enumerate the persons in any boats which may arrive at the ghât, unless they already have a boat ticket, or unless they appear from their statements to have been already enumerated. But he will not enumerate any travellers by land who pass over the ferry on the 27th.

4. For every boat which he enumerates, whether on the night of the 26th or on the 27th, he will give the head boatman a boat ticket filled in and signed by himself, a ticket being given for each boat whether it contains people or not.

5. The tickets should be numbered in the order in which the boats are enumerated, and in the schedule "Boat No. so and so" should be written instead of "House No. so and so," and the name of the head boatman and the place to which the boat actually belongs should be given instead of the kind of house, each boat being entered just like a separate house.

† [As subsequently amended.]

of Census Operations at Lahore in the following concise form :—" Houses— : Males— : Females— : Total—." He should also transmit by post the detail to the Census Commissioner in the following form :—

PROVINCE.	DISTRICT.				Remarks.
Name of Town, Cantonment, &c., and total of rural areas.	Occupied houses.	Persons.			
		Males.	Females.	Total.	
A.—Town A					
Cantonment A					
Town B, &c.					
Total Towns					
B.—Total rural areas					
GRAND TOTAL OF DISTRICT					

A statement at the same time should be sent to the Provincial Superintendent in the same form, but giving details for each tahsil.

The railway population should be included in these statements in that of the town or village, as the case may be, in which the station is situated. The abstracts for regimental lines, &c., will be prepared by the Cantonment staff, those for the railway Census by the Railway Charge Superintendent. The latter will show the results for each railway station separately, keeping apart in each case the resident and travelling population.

13. *Despatch of Census papers to head-quarters.*—All Census papers of any kind in the possession of the subordinate staff must be given into the tahsil by the 8th of March. It is the duty of the tahsil staff to compare the enumeration books of each circle with the bound register of circle lists maintained in the tahsil and see that they are in every way complete. More especially the returns of houses should be checked by the village and circle lists. Care should also be taken that all householders' schedules are duly attached, and that the series of pages in each book is unimpaired. The Tahsildar and some of his ablest subordinates should be specially entrusted with the work of looking through the schedules and having any omission or obvious departure from the instructions corrected. It must be remembered, however, that entries of caste, religion, and occupation, and the like, must not be meddled with in order to fit in with any theories held by officials on these subjects. As soon as the books for each circle are ready, they should be tied together and sent to the district head-quarters along with the tahsil summary and village summaries and the appropriate circle lists and village (or ward) lists. At head-quarters they will be checked again by a special staff and then despatched in such manner as may be subsequently directed to the Divisional Abstracting Office.

All other written papers connected with the Census, which are in the tahsil of District Office, should remain there till further orders. Unused schedules and blank forms, &c., should be despatched at once from tahsils to head-quarters.

At this final stage of the work, the work of the tahsil and district staff is apt to grow lax and slipshod, unless the strictest supervision is maintained. District officers should see that all the scrutinising and attesting work required from the district and tahsil officials after the Census is over is thorougnly done. A little care exercised at this stage saves a great deal of reference subsequently from the abstracting offices.

Up to and including the 3rd January this form should be used.

Progress Report of Census Operations in the District up to the of 1891.

1	2	3	4	5	6	7	8	9	10	11
	Total for District.		Progress made in Subdivision of Districts.		Progress made in selection of Agency.			Progress made in numbering houses and village and Ward Lists.		
	Number of blocks.	Estimated population.	Number of blocks already marked off.	Approximate population included in these blocks.	Number of Enumerators actually appointed.	Number of Supervisors actually appointed.	Number of Charge Superintendents actually appointed.	Number of blocks of which Village or Ward Lists are complete.	Number of blocks in which the numbers have been affixed to the houses.	Remarks.
Before reported										
Now reported										
Total progress										

FROM THE 17TH JANUARY TO THE 17TH FEBRUARY INCLUSIVE THIS FORM SHOULD BE USED.

Progress Report of Census Operations in the District up to the of 189 .

1	2	3	4	5	6	7	8
	TOTAL NUMBER OF BLOCKS FOR DISTRICT.		NUMBER OF BLOCKS IN WHICH PRELIMINARY RECORD HAS BEEN COMPLETELY MADE.		NUMBER OF BLOCKS IN WHICH PRELIMINARY RECORD HAS BEEN COMPLETELY INSPECTED AND CORRECTED.		REMARKS.
	Urban.	Rural.	Urban	Rural.	Urban.	Rural.	
Before reported . .							
Now reported . .							
TOTAL PROGRESS . .							

INSTRUCTIONS TO SUPERVISORS.

PART I.—PREPARATION OF CIRCLE LISTS AND VILLAGE (OR WARD) LISTS

1. *Appointment of Supervisor.*—You have been appointed Supervisor of Circle No. under , Charge Superintendent of charge No. , to whom you are immediately subordinate and to whom you should refer in all cases of doubt. You will be supplied with a map of your circle, showing the village boundaries and the boundaries which have been proposed for the blocks in your circle. On this map you should mark the position of every village site, and you should then proceed to prepare your "Circle List" in the form given below, showing the boundaries of each block, the subsidiary parts of each, the name of the Enumerator, and so forth. Three specimens are appended, showing you how to fill up the form. You will perhaps not be able to fill up column 6, and you will certainly not be able to fill up columns 7 and 8 till you have prepared a list of the houses in each block; and the following instructions will show you how to prepare such lists. When you have prepared the lists of houses (known as village or ward lists), you will complete the circle list and send a copy to your Charge Superintendent. If you of your own motion make any changes afterwards in your circle list, you must at once tell your Charge Superintendent, in order that he may correct his copy and have the copy at the tahsil corrected also.

2. *Village or Ward maps.*—When you have filled up column 4 of your circle list, you should make a rough sketch map of each village or ward, showing the sites mentioned in that column and each house therein. This map should not be drawn to scale, but should be of the roughest possible description, all that is wanted being a diagram, showing the relative position of the houses. In towns, civil lines, and cantonments, the maps must include all lands lying within the town limits fixed by the Deputy Commissioner; in villages the maps of the village site should include the waste-land immediately adjoining it, and also all localities within the block which include a house. The houses should be numbered on these maps in the first place in pencil. They should be numbered in the order in which they lie and in which it will be most convenient to visit them on the Census night: in streets the numbers should run up each side separately and not pass alternately from one side to the other: in hilly places the numbering should begin from the top and go down hill. The numbering should be consecutive throughout each village and each ward of a town.

3. *What is a house?*—The word "house," whenever used in Census instructions means any "makán," "ahâta" or "ghar" used for human habitation, even though it be a hut or shed, and even though it may be used by day only. Ruined houses, cattle pens, and other buildings not occupied by man, need not be shown, but dwelling-houses fit for human habitation, temporarily vacant, or under construction and likely to be completed by the end of February, must be entered. When you are doubtful whether a building is used for human habitation or not, the presence or absence of a chulhá will often be a good guide.

You will also in numbering the houses have to give a separate number to each encamping-ground or ghát or mooring place for boats, and to each well, garden, &c. that is a usual resting place for travellers, and to each institution, such as jails, police lines, dispensaries, gangs of workmen, &c. (wherever these are not separate blocks). And a number should be added at the end of each village for the waste-land immediately adjoining it, if any. In short, all localities that are well defined, in which travellers or others are likely to be found on the night of the Census, must be treated as houses and bear separate numbers, even though there may be no buildings on them.

But you must be careful not to enter every cattle-shed or every well or every hut for guardians of crops and the like, merely because some one is accustomed to sleep there at night. You must remember that every member or servant of a family sleeping in such places will, under the rules, be entered at the Census as residing in the house where the chulha is; and if you count the sheds, wells, &c., as separate houses, such men are likely to be counted twice over.

You will also be in doubt sometimes in the case of large court-yards and the like containing a very large number of chúlhás whether to number them as one house or many. In this you must be guided by your own discretion; the main points to observe are (1) that the Enumerator should be able to find each house easily; and (2) that the boundaries should be clear, so that the Enumerator may know exactly what the house covers.

4. *What is a family (chúlhá)?*—While you are making the rough maps of houses referred to in paragraph 2, you will at the same time be making a rough list of the houses, showing the number of resident families in each. Remember that the word "family" (chulhá), when used in Census instructions, includes all the people, whether one or many, who eat together at one common table (chulhá), together with such of

their servants as reside with them and any visitors staying with them. In making your list of families you should show only such families as actually live in the house; for instance, in the case of a sarái, only those families which permanently reside in the sarái should be entered. In the case of schools, shops used only in the day time, encamping-grounds and the like, you will ordinarily enter no families: but if a school-master, chaukidár, &c., actually lives in them and has no separate home where he eats his meals or sleeps, he will be entered as a family. So, too, in the case of mosques, khángáhs, temples, &c., where there is a resident fakír or priest, he will be entered as a family. You will be supplied from the district office with a list of the public institutions, such as jails, dispensaries, police lines, &c., for which householders' schedules have been issued: in all these cases you will only enter families when there are persons actually living on the premises and having no separate home where they eat or sleep: you will not show prisoners, patients, constables, &c, as separate families.

5. *Final demarcation of block boundaries.*—The rough maps and the rough lists of houses and families, referred to in paragraphs 2 to 4 above, may be prepared, in the first instance, by any of your subordinates under your orders: but as soon as they are ready you should carefully check them and satisfy yourself *on the spot* that no house in the area of the blocks has been omitted from them. When you consider the map and list to be quite correct, your next step should be to fix the exact limits of any blocks which have been only roughly marked out as yet. You must take special care that the limits of all the blocks in your circle taken together include the whole area of the circle, and not only the actual dwelling sites: for every portion of the ground in the whole circle must be included in some one block or other; otherwise people camping at a distance from the village on the night of the Census may not belong to any Enumerator at all, and so might be left out altogether. The boundaries of the blocks must, in all cases, follow village boundaries, streets, roads, and similar well-marked lines, about which there can be no mistake: and in towns the whole of each block must be within the same mohalla. The point to be considered in fixing the size of your blocks is the number of resident families shown in the rough list mentioned in rule 4, together with the number of travellers that may be expected to be on the spot on the night of the Census. The block will ordinarily contain about 500 souls, and as a rule this will mean about 100 houses. But it is not enough to consider the number of houses only; for many of these may be schools, shops, &c., which are not occupied at night; while some of them may be large sarais and so on, each of which will contain a large number of people. The limits of each block when fixed will be entered in column 6 of your Circle List. The boundaries must also be shown clearly on your village (or ward) maps; but it is not necessary to draw large maps to scale in order to do this: you should either draw lines marked with the name of the road or other feature for which they stand, without regard to scale, or you should show the boundaries of the block on a separate sketch map drawn in the corner of the map which shows the position of the houses.

6. *Numbering of the houses and preparation of the Village or Ward List.*—As soon as you have decided finally on the boundaries of each block, you should see whether the house numbering, which has been made on the rough house maps and on the rough lists of houses, corresponds with the block as finally determined, and should alter it if necessary till he does so. You should then for each village (or ward) prepare a village (or ward) list in Form C below, giving the information which you have already roughly collected regarding each of the houses. At the same time the numbers given in column 4 should be entered on the map in ink; and should be marked on each house in a conspicuous manner so as to be easily visible by the Enumerator when he makes his rounds on the Census night. In villages the best plan will be to paint a white square on the wall near the doorpost and (if possible) under the shelter of the eaves, and to paint the number on it in red (geru), both the white and red paints being mixed with linseed-oil boiled with a little resin (rál). In towns and for sheds and gypsies' huts a good plan is to mark the numbers on boards hung up on the houses; or, where the occupants agree, the number may be cut on the lintel. Where Nagri-writing Enumerators are employed, the numbers should be written in both Nágrí and Persian.

Columns 1, 2 and 3 of the Village (or Ward) list should correspond with 1, 2 and 4 of the Circle list. In both lists you should notice in the column of remarks all cases in which householders' schedules have been issued.

When you have completed the Village (or Ward) list of each block, you can fill in columns 7 and 8 of your circle list. The circle list will then be complete, and you can proceed, as ordered in rule 1, to send a copy of it to the Charge Superintendent. It should be accompanied by a copy of the Village (or Ward) list.

7. *Care to be taken of Census papers.*—Understand once for all that the very greatest care must be taken of these and all other maps and statements connected with the Census. The loss of any one of them will cause the greatest trouble and confusion; so all Census officials should always give and take written receipts for any such paper when it passes from one to another.

FORM B.

SPECIMEN No. I.

CIRCLE LIST.

Tahsil. *Circle No.* *Supervisor.*

1	2	3	4	5	6	7	8	9	10	11
Number in District Revenue Record-room.	Name of Mauza or Mohalla of City.	Subsidiary Parts.		Block letter.	Boundaries of Block.	Houses included in the Block.		Number of families in the block.	Name and occupation of Enumerator, with the character he writes.	Remarks.
		Number.	Name.			From No.	To No.			
141	Rahimpur Kheri	1	Main abádi .	A.	Village boundaries, excluding paráo.	1	86	91	Hasan, Patwárí, Nágrí.	One householder's schedule for police chauki. So much of the Sultanpur paráo as lies in Bhainswál is excluded from this block.
		2	Garhi Ahirán.			87	96	8		
142	Bhainswál .	1	Abádi . .			1	17	29		
								128		

FORM B—*continued.*

Circle List.

Specimen No. I.

Tahsil. *Circle No* *Supervisor.*

1	2	3	4	5	6	7	8	9	10	11
Number in District Revenue Record-room.	Name of Mauza or Mohalla of City.	Subsidiary Parts		Block letter.	Boundaries of block.	Houses included in the block.		Number of families in the block.	Name and occupation of enumerator, with the character he writes	Remarks.
		Number	Name.			From No	To No.			
144	Sultánpur Kalán	1	Main abadi .	B.	Village boundaries, including paráo.	1	59	77	Nasir-uddin, Patwári's assistant, Nágri.	The two villages have a joint abadi One householder's schedule for police thána.
145	Sultánpur Khurd.	2	Huts of Herdsmen			60	66	6		
		3	Paráo and its buildings			67	68	2		
								85		
	&c.		&c							

Specimen No. II.

1	2	3	4	5	6	7	8	9	10	11
214	Barota . .	1	Abadi	A	Village boundaries	1	36	67	Bhagwána, Alal lambardar, Nagri	
215	Ghogripur .	1	" . .			1	19	27		
		2	Asthán Bairagian.			20	20	2		
								96		
217	Barsat Village area.	1	Garhi Khajur	B.	Village boundaries excluding town of Barsat and Barsat town between Galli Zayani and main road	1	5	6	Mohamda, Patwári, Persian	
		2	Faridpur Khera			6	17	26		
217	Barsat town Mohalla Jatan	1	Kucha Kali Mata			1	62	82		
								114		
	Barsat town Mohalla Jatan.	2	Babbi Bazar	C.	All between Galli Zayani Nawabganj and the river	63	133	72	Rahím Bakhsh, Jemadar, Persian	
		3	Gali Lohatan			134	155	43		
								115		
	Ditto . .	4	Gali Gusainon.	D	The rest of the Mohalla.	185	301	137	Nának Chand, Chaudhri, Nágri	
	Ditto . . Mohalla Ranian	1	Kashmiri Bazár	E.	All east of the river and south of Salarganj	1	49	96	Parmeshri Sahai, Assistant Municipal Clerk, Persian.	
	Ditto . .	2	Lal Chand ki gali	F.	The rest of the Mohalla up to the Grand Trunk Road.	50	80	41	Gobind Pershad, Banya, Nagri	
		3	Chuna Mandi			81	183	90		
								131		
	Ditto . . Mohalla Sabzi Mandi.	1	Bázár . .	G.	All west of the Grand Trunk Road within town limits	1	98	77	Harsukh Rái, Lambardar, Nagrí	
	Ditto . .	2	The ghát and ferry.	H.	The ghát premises and the river bank within town limits.	99	103	7	Ahmad Bakhsh, ferry contractor, Persian	

Specimen No. III.

1	2	3	4	5	6	7	8	9	10	11
217	Barsat Civil Lines.	1	Civil Lines .	A.	Civil Line limits	1	50	103	Karm Chand, Clerk English	Thirty private schedules in this block, including jail, police lines and dispensary.

FORM B—*concluded.*

Circle List.

Specimen No. III.

Tahsil. *Circle No.* *Supervisor.*

1	2	3	4	5	6	7	8	9	10	11
Number in District Revenue Record-room.	Name of Mauza or Mohalla of City.	Subsidiary Parts.		Block letter.	Boundaries of block.	Houses included in the block.		Number of families in the block.	Name and occupation of enumerator, with the character he writes.	Remarks.
		Number.	Name.			Form No.	To No.			
	Ditto . Cantonment	1	The Mall .	B.	Cantonment east of and including the Mall.	1	70	92	Anandi Parshád, Cantonment Clerk, English.	Forty-two private schedules in this block, including lines of 21st Native Infantry.
		2	Barota Road.			71	127	53		
								145		
	Ditto .	3	Gogripur Road.	C.	Cantonment west of the Mall, excluding Sadr Bázár.	128	189	64	Kesho Datt, English Clerk, English.	Thirty-nine private schedules in this block, including lines of 3rd Bengal Cavalry.
		4	Parade Road			190	251	73		
								137		
	Ditto .	5	Sadr Bázár .	D.	Rest of Cantonment not entered above.	252	326	121	Parma, Bázár Chaudhri, Nágri.	...
			&c.		&c.					

FORM C.

Village List.

Name of village , *Block No.* *of Circle No* .

1	2	3	4	5	6	7	8
No. in District Record-room.	Name of Mauza or Mohalla of City shown in column 2 of Circle List.	Name of hamlet, kucha or other subsidiary part as shown in column 4 of Circle List.	Serial No. of house.	Nature of house, whether dwelling-house, shop, school, temple, encamping-ground, &c.	Serial No. of resident family.	Name and occupation of head of resident family.	Remarks.
147	Rahimpur Kheri.	Main Abádi .	1	Dwelling-house .	1	Bhagwant, Lambárdar.	
					2	Gonda, Zemindár.	
			2	Shop . . .	...	......	Only used by day.
			3	Dwelling-house .	1	Piári Lál, Chaukidár.	
					2	Makhan Lál, Chaukidár.	
			4	Ditto . . .	1	Kanhaya, cultivator.	
			5	Ditto . . .	1	Kehar, cultivator.	
			6	Ditto . . .	1	Bhagwána, Zemindár.	
					2	Chen Sukh, Zemindár.	
			7	School . . .	1	Ahmad Bakhsh, schoolmaster.	
					2	Harbhajan, Chaukidár.	
			8	Police Chauki . .	1	Pir Muhammad, Police Sergeant.	Householders' schedule.
				&c.		&c.	
			84	Asthal . . .	1	Mohan Dás, Mahant.	
			85	Thakurdwára . .	1	Tota Rám, Pujári.	
			86	Waste-land . .	...	......	
		Garhi Abiran.	87	Dwelling-house .	1	Chaiju, cultivator.	
			88	Ditto . .	1	Parsa, Chamár.	
				&c.		&c.	
			95	Dwelling-house .	1	Muhammada, fisherman.	
			96	Waste . . .	...	......	

Note.—When the block contains two or more villages or wards, they may be all entered in one statement; but the serial numbering of the houses must begin afresh with each village or ward.

PART II.—PRELIMINARY RECORD.

8 *Distribution of enumeration books.*—As soon as your circle list is complete, you should forward to your Charge Superintendent an indent for the enumeration books required in your circle, showing how you intend to distribute them. A form of indent is appended to this part, and your indent should be made in this form. The books published are of two sizes,—one containing 50 blank schedules, and one containing 30 blank schedules,—and in indenting you should arrange for the distribution of the books in such a way as to cause the least possible waste. Ordinarily one schedule is required per house, with a few spare. Your circle list shows you the number of houses there are in each village, ward and block. Each block will have a separate book or books, and when a block contains more than one village or ward, each such village or ward should have a separate book or books. For a village of 17 houses, you will ordinarily indent for a book of 30 schedules, for one of 68 houses, you will ordinarily indent for one of 50 and one of 30, and so on. At the end of the indent you should add a requisition for two loose schedule leaves per Enumerator (each leaf having a blank schedule form printed on either side).* The later are only for the Enumerators to practise on.

When you receive the books and schedules indented for, you should see that on the outside label of each book the names of the villages, block, and Enumerator, the number of the book (if there are more than one in the block), and the number of houses covered by each book are duly filled in. You should then summon the persons to whom the work of preparing the preliminary record has been entrusted (these will usually be in towns the Enumerators themselves and in the country the Patwaris, and perhaps you yourself will have been ordered to take the preliminary record of part of your circle). You should have copied into the blank form of *block list* provided in each book the necessary extract from the *village (or ward) list* relating to the area with which the book is concerned. You should compare this with the original, and, if satisfied that it is a correct copy, should sign it. You will then give the book to the person who is to take the preliminary record, after noting on the cover the date on which the book was issued for preliminary record.

9 *Preliminary practice of Enumerators.*—When giving out the books to the persons who are to take the preliminary record, you should impress on them the necessity of carefully studying the instructions and specimen schedules given in the books. You will yourself be provided with a copy of the instructions to Enumerators, and of the specimen schedule, both of which you must learn to know thoroughly.

The preliminary record will be begun in the country on the 15th of January and in towns on the 1st of February. A week before the preliminary record is to begin you must get together all your Enumerators, whether they are to be employed on the preliminary record or not, and taking them with you, you must practise making the preliminary record for a part of some convenient village or town. When the Enumerators have seen you make several entries, you must make each man fill in several more himself under your eye, so that by the day appointed for the commencement of the preliminary record each of them may understand how the entries are to be made. You are forbidden to allow any preliminary practice to be made in the enumeration books: it must all be done on loose schedules supplied to you for the purpose and must not be considered in any way a substitute for the real preliminary record.

10 *Supervision of the preliminary record.*—The preliminary record must be finished by the 1st of February in the country and by the 15th of February in towns. When it is going on, you must incessantly move about your circle inspecting and correcting the work. When the preliminary record of any block is being prepared by a Patwari, who is not the Enumerator for that block, you must see that the Enumerator is with the Patwari while the Patwári prepares the preliminary record of that block and also while you are inspecting the same. If the Enumerator in such cases is unable, for sufficient reasons, to be present at the preliminary record, you must arrange that the Patwári takes him round the block and explains the entries to him thoroughly before the actual Census is taken. You must take care that the persons preparing the preliminary record thoroughly understand and act on their instructions and are not content with merely asking the prescribed questions and recording the first answers given, whether they supply the information wanted or not. Each entry must be tested by you *on the spot*, that is, at the house to which it relates, and all corrections in the preliminary record must be made in black ink, red ink being for the actual Census only.

11. *Completion of the preliminary record.*—When you have satisfied yourself as to the correctness of any page, you must sign it at the foot as in the specimen schedule. When you have satisfied yourself that the preliminary record is complete and every entry in it correct for the whole of your circle, you should report the completion of the preliminary record to your Charge Superintendent. This must be done in the country by the 15th of February and in towns by the 20th of February at the latest. Then you must see that before the night of the Census every Enumerator is in possession of the book or books required for his block.

12. *Filling up the schedules.*—The instructions to Enumerators will show you how the schedules ought to be filled up, but you must pay great attention to the following points:—

(i) You should see that where blank spaces are left for further entries at the end of a house, the amount of blank space is sufficient. For saráis, village rest-houses, encamping-grounds, and the like, several pages will often have to be left blank.

(ii) When a woman's name is not mentioned in column 1, you should direct the Enumerators to enter her relationship to some member of the family, unless any serious objection is offered by the head of the house to such a course. This will facilitate correction at the final Census.

(iii) *Column 2.*—See that Jains are not entered as Hindus. Only Sikhs, who wear long hair and do not smoke, should be entered as Sikhs in column 2, others although calling themselves Sikhs, should, in column 2, be entered as Hindus, and in column 3, the word "Sikh" will be entered, except where the name of the sect, as Nanakpanthi, &c., can be given, in which case that name will be entered in column 3.

(iv) *Column 3.*—The sect of every Hindu will be entered in column 3, unless he is unable to state it. If a Hindu is a Chela of any sect, his sect should be shown in column 3, though he may not be a Sadhu. If he have retained his original caste, his caste and its subdivision should be shown in columns 4 and 5. But if he have abandoned his caste, whether he be a Sadhu or a Chela, and whether he is married or not, his sect must be entered in columns 4 and 5 as well as in column 3. Whenever a faqír can say what sort of a faqír he is, this should be entered in columns 3 and 4: the word *faqir* should not be entered except where it is impossible to ascertain from a man what kind of a faqír he is.

Take care that Hindu and Sikh women are not returned as belonging to the sect of their husbands, unless they have actually entered them.

(v) *Column 4.*—When persons of very low caste return themselves as belonging to some much higher caste to which they obviously do not belong, you are at liberty to use your discretion about the caste entry. For instance, if a Teli says he is a Moghal or a Rájput, and obviously cannot be

* By "schedule leaf" should be understood the form on which the schedule is printed, which comprises two schedules.

so, you may enter him as a Teli and not as a Moghal or Rájput. But you must only make such alterations in very obvious cases.

(vi) *Column 5*.—It is not intended that the subdivision of the tribe or caste shown in column 5 should be necessarily the next subdivision after the tribe or caste, as known to Mirásís or to historians. Column 5 should give the subdivisions to which people commonly ascribe themselves. For instance, a Syál is a Rájput, and historians say he is a Punwár Rájput; but the entry for a Syál will be "column 4, Rájput; column 5, Syál," and *not* "column 4, Rájput; and column 5, Punwár," because the Syáls always describe themselves as Syáls and not as Punwárs.

(vii) *Column 6*.—Eunuchs should be entered as male.

(viii) *Column 8*.—Enter unmarried prostitutes as kwárí. A divorced person will be entered as widowed, whether that person's former husband (or wife) is dead or not.

(ix) *Column 9*.—In entering a person's parent tongue, be very careful that it is entered exactly as the person describes it. You are not on any account to substitute another name for the language.

(x) *Column 10*.—Insist strictly on the carrying out of the orders relating to the entry of birth-place. The names of villages or tahsils should not be entered in any case, and the name of a district in another province must not be entered alone, for the order is to add that of the province.

(xi) *Column 11*.—The occupation column will have to be filled up with especial care. Note that an entry must be made for *every one*, man, woman or child, because the return is of the means of livelihood, not alone of the occupation exercised. Only one occupation is to be entered, except when a person gets a living from land as well as from some other source, and then two occupations must be shown. In specifying the nature of a man's connection with the land, do not enter several terms, such as '*Malik aur Musári*,' although a man, for instance, may be a tenant of other persons' lands as well as owner of his own. You must only enter that form of connection with the land by which the man mainly obtains a living from the land. Entries with regard to occupations connected with the land should be entered briefly as Málik Khudkasht, Málik Ghairkasht, Muzári, Sánjhí, Káma, Mazdúr Zaráiti. It will not be necessary to distinguish occupancy tenants from tenants without rights of occupancy. By *Mazdúr Zaráiti* is meant a man who serves for daily hire. Men who work for monthly or yearly wages should not be so described, but should be called Káma or some similar name by which they are known.

The name of a caste should not be entered in this column, except where no other term will indicate the means of livelihood.

Prisoners (including civil prisoners and persons under trial) in jails and lock-ups should be entered in this column as *prisoners*.

(xii) *Column 12*.—In this column persons at school or college being still under instruction must be entered as "learning," although they may be able to read and write.

Sample Form of Indent for Enumeration Books and Loose Schedules to be submitted by Supervisors.

INDENT FOR ENUMERATION BOOKS AND LOOSE SCHEDULES.

CIRCLE NO. NAME OF SUPERVISOR.

Block Letter.	Village or Ward.	No. of houses.	No. of enumeration books wanted.		Remarks.
			Of 50 schedules.	Of 30 schedules.	
A	Rahimpur Kheri	96	2	...	
	Khainswál	17	...	1	
B	Sultanpur Khurd-o-Kalán	68	1	1	
C	&c.	...	&c.	...	
	Total No. of books	...	10	4	
	Add loose schedule pages for 8 blocks at 2 per block	...	16	...	

(Signed) *Supervisor.*

PART III.—FINAL ENUMERATION.

13. *Householders' schedules*.—Three or four days before the Census night householders' schedules with headings properly filled up must be distributed to all the houses in your circle for which they are sanctioned.

14. *Encampments of vagrants*.—During the few days immediately preceding the Census, your Enumerators should enquire whether any new settlements of gypsies, herdsmen and the like have taken place within their blocks since the preliminary record was made: and, if so, these people must be added to the preliminary record, unless they are about to depart before the Census evening. If any such people included in the preliminary record have shifted their quarters, the whereabouts of their new camp must be ascertained. Further enquiries will, as directed in No. 18 of the instructions to Enumerators, have to be made on the night of the Census.

15. *Preliminary inspection*.—You must visit or send for each Enumerator in your circle either on the 24th or 26th of February, and satisfy yourself that he has his complete preliminary record and is ready to take the Census on the night between the 26th and 27th. You should at the same time see that he has some red ink for use on that night.

16. *Supervision on the Census night*.—During the night of the Census you should, when possible, visit all the Enumerators of your circle, or if distances are too great for this, you must visit as many of them as you can; and especially all the large villages with miscellaneous population and those on frequented roads where travellers may be expected to stop.

17. *Saráis, paráos, &c.*—If there are any large saráis, paráos, or other such places in your circle, it will be well to ascertain, first of all, on the Census night, whether an unusually large number of travellers has arrived: if so, it may be necessary to put on a special Enumerator to take their census. Early on the morning of the 27th February the Enumerator should again visit all saráis, paráos, dák bungalows and other such places, and find out whether any travellers have come in since he took the census of the place. If so, these should be added to the schedules, unless it appears that they have been already enumerated elsewhere during the night.

18. *Collection of householders' schedules.*—On the morning after the Census (27th February), each Enumerator must collect all the householders' schedules in his block. As he takes each, he must examine it carefully, and if he sees reason to doubt its correctness, he must make enquiry from the person who has filled it up and satisfy himself, before finally accepting it that the entries have been properly made.

19. *Final testing.*—On the morning of the 27th February you must start on a visit to all your blocks. As you come to each you must examine the Enumerator's book, test the new entries, and see that all necessary additions and erasions have been correctly made. Especially you should take care that when a person's name has been scratched out as dead or absent, all the entries against him are scratched out too. If you are quite sure from enquiry that any person has been left out or entered wrongly during the night, you must make the necessary corrections. But do not alter the entries about anybody not on the spot unless you are quite sure what should be written. You must examine householders' schedules carefully, and when they are complete and correct, you should see that they are stitched in at the end of the Enumerator's book.

20. *Preparation of Village abstracts.*—In each Enumerator's book there is a form of abstract showing for each book the number of the houses and people to whom the book relates. As soon as an Enumerator's book has been completely tested on in the manner above prescribed, and ascertained to be complete, the Enumerator should fill up the form of abstract from the schedule. You should then cause his results to be independently tested by a second Enumerator, who has not seen the results previously brought out, and if the results differ, the book should be given as above to a third Enumerator, and you should yourself test and sign the abstract. In these abstracts all persons entered at the preliminary record as "mehman," and all persons entered for the first time at the final enumeration except infants newly born will be entered as "visitors." When you have signed the abstracts you should tear them out of the Enumerator's book and post them together in the order of your circle lists. When you have collected the abstracts of all the blocks in your circle, you should fill up a circle summary in the appended form, and carefully scrutinise it. All this should be done as quickly as possible after the Census.

21. *Transliteration of schedules.*—Before the commencement of the preliminary record, you should see if any of the persons taking the preliminary record write in characters other than Persian. Every person taking the preliminary record, and every Enumerator who uses any character other than Persian, should be told to leave spaces above his entries in the schedule: and, after the final Census, you should get the person who made the entries to read them out to you and you should make in Persian interlinear copies of the original entries. In all cases when an interlinear copy is made, the man who wrote the schedules must himself read them out.

22. *Filing of enumeration books.*—When the books of schedules are complete for your circle, you should bring them into the tahsil, together with all the Census papers relating to the circle. The work should be entirely finished off and all the papers brought to the tahsil by the 8th of March at the latest.

FORM D.

CIRCLE SUMMARY.

Circle No. , *Tahsil* , *District*

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
	VILLAGE OR TOWN	CENSUS DIVISION		HOUSES			PERSONS									TOTAL POPULATION OF EACH VILLAGE OR TOWN.		
							Residents.			*Visitors.*			*Total*					
Number in District Revenue Record room	Name	Letter of block	Number of block	Occupied	Empty	Total	Males	Females.	Total	Males	Females	Total	Males.	Females	Total	Census of 1891.	Census of 188	REMARKS
34	Fattehgarh	A	1	28	2	30	65	59	123	16	14	30	81	73	153	261	230	
				19	3	22	51	49	100	7		7	58	49	107			
	Total .			47	5	52	116	108	223	23	14	37	139	122	26			
35	Gobindpur Kalan .	B	1	41	4	45	90	101	191	11	1	12	101	102	203	1,266	3,4	Partly cut away by the river.
			2	21	7	28	74	70	144	5	3	8	79	73	152			
		C	1	34	4	38	82	99	181	15	5	20	97	104	201			
			2	31	5	36	71	89	160	9	4	13	80	93	173			
		D	1	35	7	42	98	104	20[illegible]	2	8	29	119	112	231			
			2	41	6	47	110	87	197	14	14	28	124	101	225			
			3	10		10	43	38	81	.			43	38	81			
	Total			2 2	33	25[illegible]	509	588	1,15[illegible]	75	35	110	643	643	1,26[illegible]			
36	Chawinda .	E		45	3	4	1[illegible]	11[illegible]	23[illegible]	9	[illegible]	1	12[illegible]	112	241	241	210	
37	Moghal Chak	F		39	6	45	12[illegible]	115	24[illegible]	2	11	13	127	126	253	253	19	
38	Shahbazpur, &c																	
	TOTAL OF CIRCLE																	

Columns 1, 2, 3, 4 and 18 should be filled up previous to the Census, so as to save time.

INSTRUCTIONS TO ENUMERATORS.

Part I.—The Preliminary Record.

1. Beginning from the of 1891 you will visit every house in your block to which a separate number has been affixed, in the order in which they are entered in the block list in your book, and enter in the schedules in that book every person residing in those houses in the manner prescribed below.

2. You must use black ink and write very clearly in the character you know best.

3. You must take a fresh page for each house. If there are more than eight persons in a house you should continue the entries for that house on the next page, repeating at the top of that page the number of the house in question, with the word "continued" after it in brackets. You must never begin the entries for a fresh house in the middle of a page, but should leave the unused lines blank.

4. If the entry for any person in any of the columns of the schedule be the same as that of the person entered on the line above, you must repeat the entry and never write the word "ditto," or make dots.

5. If one of the houses on the list be found unoccupied, you should write the word "empty" after the number of that house on the top of the form. If a householder's schedule has been provided for a house, you should make no entry at all for that house.

6. You are to enter on this visit all persons who ordinarily live and take their meals from the house, even though any of them may be, at the time of your visit, absent for a short time at the bazar, town, watching crops, fishery, &c., or even for a few days at a wedding, on a pilgrimage, or the like, provided they are to be back at the house before the 26th February. After these ordinary residents you should enter the visitors, if any, stopping in the house; but not such as will not remain there till the 26th February. In dharmsalas, sarâis or temples, you should enter on this occasion only those who usually live there, and not travellers, &c., stopping only a day or a night or so in the building.

7. Before beginning to make these entries you must read carefully the rules for filling up each column which are printed below, and also the specimen schedules.

8. Whilst you are filling up these schedules the Supervisor will inspect your work, and see if you understand the rules. You should point out to him entries about which you are in doubt and receive his instructions. You must have completed all the entries in your block by the of 1891.

Part II.—The Final Census.

9. On the evening of the 26th February 1891, as soon as the lamps are lit and the cattle have come from grazing, you will take this book as already filled in, and visit every house in your block in order.

10. You must summon the chief member of each family residing in the house, and read over to him the entries made for his family in the schedule. You will strike out the entries for persons who are not present, and fill up the form for any person now in the house who was not there when the first visit was made, such as guests, infants newly born, and others.

11. You are to consider as present all living in, or taking their meals from, the house, even though any of them may be out fishing, or watching in the fields, or at a shop, &c., for the night.

12. You must enter the word "visitor" in column 1 after the names of all who have only come to the house for a short time, and do not ordinarily reside there.

13. If there be no room left in the schedule for the fresh entries above-mentioned, you must take a fresh page at the end of your book and enter on it the house number, with the word "continued" after it.

14. Before you leave to go on your round, you must see that you are yourself enumerated as present in the house where you are stopping.

15. You must make no alteration whatever in any entry against the name of any person whom you do not strike out, because he or she is no longer present. When you so strike out an entry, you must draw the line completely through all the entries relating to that person, and not merely through column 1.

16. You must use only red ink for entries and erasures made on the round on the 26th February.

17. Whilst going on this round you must visit every house marked "empty" in your book, to see whether any person is now living there.

18. After visiting, as above, all the dwelling-houses, you must go to the dharmsalas, sárais, encampments and landing-places, where travellers rest for the night, and enter all particulars in the schedules for the wayfarers, pilgrims, &c., you may find there, and strike out the entries against residents, &c., who are not now present. You should ascertain from the village watchmen if any wandering gang, &c., has come to encamp in your block, and if there be any such, you should go and enumerate it as above prescribed for other persons.

19. If any householder in your block has been given a separate schedule, you should collect it on the morning of the 27th February, and after seeing that the rules have been complied with in filling up the columns, you should stitch or pin it into your book, next to the last schedule filed up by you.

20. After your book has been inspected by the Supervisor, you will prepare the short abstract printed on the back of the specimen schedule in it, as directed by the Supervisor.

21. According to the Census Act every person is legally bound to furnish you with such information as is necessary for filing up the schedule, but you are forbidden to ask for any information not required for the purpose of the Census. Any Enumerator detected in extorting money on any pretext connected with the Census renders himself liable to punishment under the law.

Part III.—Rules for filling up the Schedule.

Rule 1.—Column 1 (*Serial number and name*).—Enter first the chief resident member of the family, whether male or female; then the other members of the family and their resident servants, if any; and lastly, visitors or temporary residents, after the names of whom write "visitor" in brackets. Where there are more families than one enter them in the order given in the block list.

If there be any objection made to giving the name of a female, write the word "female" in this column. If an infant has not yet been named, enter the word "infant." The Enumerator is not to insist upon any female giving her own or husband's name. The serial number must not be added till the night of the 26th February.

RULE 2.—Column 2 (*Religion*).—Enter here the religion which each person returns.

As Hindu, Mussulman, Sikh, Jain, Christian, Parsi. Low castes as Chamar, Chuhra, &c., should be entered by the religion which they themselves return, and no dispute about it is to be raised.

RULE 3.—Column 3 (*Sect of religion*).—Enter the sect of religion followed by each person as they return it:—

As Dadupanthi Arya, &c., for Hindus; Sunni, Shía, &c., for Mussulmans; Kuka, Nirankárí, &c., for Sikhs; and for Christians enter whether Church of England, Roman Catholic, Presbyterian, Wesleyan Methodist, Baptist, Methodist Episcopalian, &c.

If the sect cannot be stated, enter "not returned" in this column, but do not leave it blank.

RULE 4.—Column 4 (*Caste, &c.*).—In this column enter the caste or tribe:—

As Brahman, Rajput, Khatri, Jat Arora, Gujar, Biloch, Pathan, Kanet, Chamar, &c. Do not enter vague terms as Marwari, Karar, Hindki, Pahari, Arya, &c. For Christians enter the race as Native, Eurasian, European, Armenian, &c.

RULE 5.—Column 5 (*Sub-division of caste*).—Here show the division of the tribe or caste under which the people ordinarily class themselves:—

As Gaur, Sarsut for Brahmans; Tiwana, Syal, Chauhan, &c., for Rajputs; Sandhu, Virkh, &c., for Jats; Yúsafzai, Khattak, &c., for Pathans. For females record the subdivision as stated by the persons with whom they are living. Where no subdivision is returned, repeat the entry in column 4; but do not leave this column blank. For Native and Eurasian Christians enter in this column the caste or other designation, if any, which they themselves return; but if they return no entry for this column, repeat the entry in column 4. For Europeans return the nationality, as English, Irish, American, French, &c.

RULE 6.—Column 6 (*Male or female*).—Enter here for each person as either male or female, even though you have written the word *female* in column 1 already.

RULE 7.—Column 7 (*Age*).—Enter the age as it will be on the Census night, not as it is on the date when the preliminary record is made. Enter the number of the current year of each person's life:—

e.g., if he has completed 32 years and is in his 33rd year, enter 33; and similarly against infants under one year old enter 1. If any one cannot state his (or her) age exactly, you should make enquiries from other members of the household or guess the age from the person's appearance, if he (or she) be present, or refer to some well-known event of local importance by which the year of birth can be fixed. You must not insist on seeing any female who is not voluntarily produced before you.

RULE 8.—Column 8 (*Marriage, &c.*).—Enter each person, whether infant, child, or grown-up, as either married, unmarried or widowed.

Children who have been married should be entered as married, even though they may not have begun to actually live with their wives or husbands. Persons who have been married, but have no wives or husbands living should be entered as widowed. The Enumerator must accept the statement made by the person, or in the case of children by their relations. This column must not be left blank for any one of whatever age.

RULE 9.—Column 9 (*Parent tongue*).—Enter the language which each person returns as ordinarily spoken in the household of that person's parents.

RULE 10.—Column 10 (*Birth-place*).—Enter the district, or state in which each person was born, and if the person be not born in the Punjab Province, add the name of the province of birth.

If the person be born out of India, enter the country as England, Afghanistan, Iran, &c. The names of villages, tahsils, &c., are not to be given.

RULE 11.—Column 11 (*Occupation or means of subsistence*).—[*Read this rule very carefully, and ask the Supervisor about all cases which seem doubtful to you*].—Enter here the exact occupation or means of livelihood of all males and females who do work or live on private property, such as house-rent, pension, jagir, &c. In the case of children and women who do no work, enter the occupation of the head of their family, or of the person who supports them, adding the word "dependent," but do not leave this column unfilled for any one, even an infant. If a person have two or more occupations, enter only the chief one, except when a person owns or cultivates land in addition to another occupation, when both should be entered. If a person be temporarily out of employ, enter the last or ordinary occupation.

No vague terms should be used, such as "service," "Government service," "shop-keeping," "labour," &c.; but the exact service, the goods sold, the class of labour, must be stated. When a person's occupation is connected with agriculture, it should be stated whether the land is cultivated in person or all let to tenants; if he be an agricultural labourer, it should be stated whether he be engaged by the month or year, or is a daily field labourer. Women who earn money by occupations independent of their husbands, such as selling firewood, cowdung cakes and grass, by grinding corn or doing house work for wages, should be shown under those occupations. If a person makes the articles he sells, he should be entered as "maker and seller" of them. If a person lives on alms, it should be stated whether he is a religious mendicant or an ordinary beggar. When a person is in Government, Railway, or Municipal service, the special service should be entered first, and the word Government or Municipal, &c., after, as clerk, *Government*; sweeper, *Municipal*; carpenter, *Railway*.

RULE 12.—Column 12 (*Instruction*).—Enter in this column against each person whether grown-up, child or infant, either *learning*, *literate*, or *illiterate*. Enter all those as *learning* who are under instruction, either at home or at school or college. Enter as *literate* those who are able to both read and write any language, but are not under instruction as above. Enter as *illiterate* those who are not under instruction, and who do not know how to both read and write, or who can read but not write, or can sign their own name, but not read.

RULE 13.—Column 13 (*language known by literate*).—Enter here the language which those shown as *literate* in column 12 can both read and write, and if a person knows how to read and write English, as well as that language, enter "English" also.

This column is to be left blank for those shown in column 12 as *learning* or *illiterate*, and except where English is known, only one language should be entered, namely, that best known.

RULE 14.—Column 14 (*Infirmities*).—If any person be blind of both eyes, or deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enter the name of the infirmity in this column.

Do not enter those blind of one eye only, or who have become deaf and dumb after birth, or who are suffering from white leprosy only.

QUESTIONS FOR THE USE OF CENSUS ENUMERATORS AND THE PERSONS WHO PREPARE THE PRELIMINARY RECORD.

NOTE.—These questions are intended to show the main points to be enquired about. But the instructions must be carefully studied: and if the answers first given to the questions do not contain the informa-

tion required in the instructions, those answers must not be recorded; but fresh questions must be asked until the required information is obtained.

PART I.—PRELIMINARY RECORD.

1. Who is the head of this family?
2. *Column 1.*—What is your name?
3. *Column 2.*—What is your religion?
4. *Column 3.*—Do you belong to any particular sect of that religion? If so, to which?
5. *Column 4.*—What is your tribe or caste?
6. *Column 5.*—What is the name of the branch of that tribe or caste by which you are commonly known?
7. *Column 7.*—How old are you? I mean, what is the number of the year of your life you are now living in?
8. *Column 8.*—Have you ever been married? If so, have you any husband (or wife) now living?
9. *Column 9.*—What language was spoken in your father's household.
10. *Column 10.*—In what district were you born? If it is not in the Punjab, in what Province is it? If it is not in British territory, in what State is it? If you were not born in India, give the name of the country in which you were born.
11. *Column 11.*—How do you get your living? If you get it from the land, are you owner, or tenant, or what? Have you any other occupation besides agriculture? If you have several occupations, which is the principal one? If you have no occupation of your own what is the occupation of the person who supports you?
12. *Column 12.*—Are you being educated? If not, can you read and write?
13. *Column 13.*—If you are no longer being educated and can read and write, what language can you read and write? Can you read and write English?
14. Now tell me the names of all who are ordinarily living or taking their meals with you; first, the members of your family in order of age; then servants; then any visitors that may be staying with you. Are these visitors likely to be staying with you on the 26th of February?
15. Now answer each question from No. 2 to No. 13 about each of these people.
16. Is any of these people of unsound mind, or deaf and dumb from birth, or blind of both eyes, or a leper?

PART II.—FINAL CENSUS.

17. Listen while I read out the names of persons entered as living in your house?
18. Are all these persons alive? Has any one of them gone away so that he is not at present living or taking meals with you?
19. Is anybody living or taking meals with you who has been born or has come into the house since the entries were made and is not included in them?
20. If so, answer each question, as in questions 15 and 16 about each such person.

SPECIMEN SCHEDULE.

House Number 18. *(Dwelling-house.)* Page 19.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
Serial number and name.	Religion.	Sect of religion (see Rule 3).	Caste, tribe or race (see Rule 4).	Subdivision of caste, &c. (see Rule 5).	Male or female.	Age.	Married, unmarried or widowed.	Parent tongue.	Birth district, or province or country (see Rule 10).	Occupation or means of subsistence (see Rule 11).	Learning, literate or illiterate.	Language known by literate (see Rule 13).	If any person be insane, deaf-mute from birth, totally blind or a leper enter that person as such below.
1 Bhagwan Singh	Sikh	Not returned	Jat	Dhillon	Male	43	Married	Punjabi	Lahore	Malik Khudkasht	Illiterate	......	......
2 Mehtab Kaur	Sikh	Not returned	Jat	Dhillon	Female	60	Widowed	Punjabi	Gujranwala	Malik Khudkasht (dependent)	Illiterate	......	Blind.
3 Karm Kaur	Sikh	Not returned	Jat	Dhillon	Female	37	Married	Punjabi	Firozepore	Malik Khudkasht (dependent)	Illiterate	......	......
4 Punjab Singh	Sikh	Not returned	Jat	Dhillon	Male	19	Married	Punjabi	Lahore	Malik Khudkasht	Literate	Urdu	......
5 Jiwani	Sikh	Not returned	Jat	Virk	Female	13	Married	Punjabi	Lahore	Malik Khudkasht (dependant)	Illiterate	......	......
6 Varyam Singh	Sikh	Not returned	Jat	Dhillon	Male	12	Unmarried	Punjabi	Lahore	Malik Khudkasht (dependant)	Learning	......	......
7 Gama	Mussulman	Sunni	Lohar	Varyah	Male	25	Unmarried	Punjabi	Lahore	Kama	Illiterate	......	......
8 Lehna (visitor)	Sikh	Kuka	Jat	Chhima	Male	40	Widowed	Punjabi	Gujranwala	Muzari	Illiterate	......	......

(Sd.) HUSAIN BAKSH, *Supervisor.*

House Number 19. *(Sarai.)* Page 20.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
1 Muhamad Ibrahim.	Mussulman	Sunni	Rajput	Syal	Male.	27	Married	Punjabi	Montgomery	Muzari	Illiterate	......	......
2 Sarfaraz Khan	Mussulman	Sunni	Pathan	Mohmand	Male.	34	Married	Pashtu	Afghanistan	Sipahi jangi fauj sirkari	Illiterate	......	......
3 Nanak Chand	Hindu	Not returned	Brahman	Gaur	Male.	35	Married	Punjabi	Lahore	Parohit, aur muzar	Literate	Hindi	......
4 Jamsetji	Parsi	Not returned	Parsi	Parsi	Male.	42	Married	Gujrati	Kolaba. Suba Bombay.	Am saudagar	Literate	Guzarati and English.	......
5 Karim Baksh	Mussulman	Sunni	Rajput	Bhatti	Male.	21	Married	Punjabi	Jhang	Jagirdar aur malik Khudkasht	Illiterate	......	......
6 Chandan Lal	Hindu	Arya	Khatri	Kapur	Male.	27	Married	Punjabi	Ferozepore	Pansari	Literate	Urdu	......
7 Muhamda	Mussulman	Sunni	Kashmiri	Bat	Male.	35	Married	Kashmiri	Amritsar	Kapre bunna	Illiterate	......	......
8 Mohan Lal	Hindu	Dadupanthi	Arora	Uttaradhi	Male.	48	Married	Hindki	Riyasat, Bahawalpur	Kasera	Literate	Hindi	......

(Sd.) HUSAIN BAKSH, *Supervisor.*

House Number 19—*contd.* *(Sarai).* Page 22.

1	2	3	4	5	6	7	8	9	10	11	12	13	14
9 Mohna	Lalbegi	Not returned	Chuhra	Gil	Male.	21	Married	Punjabi	Lahore	Kura uthana	Illiterate	......	......
10 Abdul Karim	Mussalman	Sunni	Mallah	Bharti	Male.	30	Married	Punjabi	Sialkot	Kishti chalana	Illiterate	......	......
11 Parsa	Sikh	Ramdasi	Chamar	Ramdasi	Male.	81	Widowed	Punjabi	Lahore	Juti gathna	Illiterate	......	......
12 Gobind Sahai	Hindu	Vaishnav	Kayath	Pathnagar	Male.	47	Married	Hindustani	Mirath, N.-W. P.	Sardaftar Sarkari	Literate	Urdu and English.	......
13 John Smith	Christian	Church of England.	Eurasian	Eurasian	Male.	37	Married	English	Bhagulpore, Suba Bengal.	Engine chalana	Literate	English	......
14 Charles Dupuis	Christian	Roman Catholic	European	French	Male.	41	Unmarried	French	France	Resham rangna	Illiterate	French and English.	......
15 Khemu	Hindu	Jogi	Jogi	Kanphatta	Male.	43	Married	Hindustani	Gurgaon	Bhik mangna (mazhabi)	Illiterate	......	......

(Sd.) HUSAIN BAKSH, *Supervisor.*

GENERAL LETTER C., DATED 13TH JANUARY 1891.

From—E. D. MACLAGAN, Esq., Superintendent, Census Operations, Punjáb,
To—All Deputy Commissioners in the Punjáb.

I have the honour to address you as follows regarding the procedure to be adopted in forwarding the results of the Census to the Abstracting Offices.

2. The Tahsíldár has first to test the completeness of the returns for each circle in the manner laid down in paragraph 13 of General Letter B. When the returns for a circle are ready, the following papers will be tied up in a bundle and despatched to head-quarters, *viz.*:—

(i) The Enumeration Books;
(ii) The Enumerators' Abstracts and the Circle Summary;
(iii) The Circle List and the Village Lists.

After the books for every circle in the tahsil have been despatched to head-quarters, the Tahsíldár should also forward his bound copy of the Circle Lists. He should meantime recover from the Charge Superintendents their copies of the Circle and Village Lists and keep these for reference in the tahsil. He should also retain all maps and other written papers; but should despatch unused schedules, blank forms, &c., to head-quarters.

3. As the books for each circle arrive at the Sadr, the parcel should be opened, and the officials deputed for the work will examine the contents in order to make sure—

(i) that all the papers, which according to the last paragraph should be in the parcel, are there;
(ii) that there are one or more books for every block mentioned in the Circle List;
(iii) that the number of houses dealt with by the books for each block corresponds with the number entered in the Circle List and the Village List;
(iv) that the number of Householders' schedules returned with each book corresponds with the number entered on the outside of the book.

Mistakes or omissions in these respects must be cleared up by immediate reference to the Tahsíldárs.

4. The whole series of papers to be received from the Tahsíldárs will thus by degrees be completed. But besides the papers received from the Tahsíldárs there will be other papers regarding the population of the tahsíls which will be received direct at the Sadr. These will be—

(*a*) The Cantonment Returns, sent by the Cantonment Magistrate or other officer presiding over the Census in cantonments;
(*b*) The Railway returns sent by the Railway Charge Superintendent;
(*c*) The returns of the camps of officers on tour;
(*d*) The returns of very large towns sent by the Secretary to the Municipal Committee or other officer appointed for the purpose.

Each of these sets of returns as they come in should be tested in the same way as those received from the tahsíls. When found complete, they should be divided off according to tahsíls, and the papers regarding each tahsil placed with the other papers of that tahsíl.

5. In order to check fully the completeness of the returns and to facilitate the subsequent process of tabulation (which will be done by villages in their revenue order), it is necessary to prepare a complete list of the blocks in the tahsíl and the books appertaining to them. This list (to be known as Táhsíl List or Fehrist Tahsíl—List E) should be prepared *at once* for each tahsíl, on the basis of the distribution of books already effected: and any additions or modifications required hereafter should be carefully recorded in it. The form of the list with instructions for its compilation is appended to this letter: the list should be prepared in the tahsíl, and a copy of it should be sent to the Sadr, all necessary alterations up to the very date of the Census being carefully recorded in both. When all the returns for a tahsíl have been received after the Census, the Enumeration Book and the Tahsil List should be compared, to see that no Enumeration Books mentioned in the list are wanting, and that the list contains all the books which have been returned.

6. When the returns are ascertained to be complete, the Enumeration Books, Enumerators' Abstracts, Circle Summary, Circle Lists and Village Lists of every circle in the tahsil should be forwarded forthwith to the officer in charge of the Abstracting Office, together with two copies of the Tahsíl List. A chalán should accompany, stating the number of bundles and the number of the circle to which each bundle relates. A duplicate of this chalán should be sent by post to the officer in charge of the Abstracting Office: and intimation should be sent to me of the despatch, on such and such a date, of the books for the tahsíl.

7. Together with the first batch of papers sent off, please send to the Abstracting Office any surplus, instructions and blank forms of all kinds that you may have to spare, as they will be useful in the Abstracting Office. A memorandum of the number of each kind sent should accompany them, and you should keep a similar note in your office for future reference.

8. The coverings in which the books, &c., were originally sent to you should be again used for packing, and no expense should be incurred on this account. If a few more are required, they should be hired if possible.

9. References regarding missing papers and matters requiring explanation will be made to you in vernacular by the officer in charge of the Abstracting Office, and I request that such communications may be treated as *urgent* and that where you are not able to answer them without referring to the tahsíl, immediate reference may be made. The officers in charge of the Abstracting Offices are authorised also to correspond direct with the Tahsíldárs, and Tahsíldárs should be warned against allowing any delay to take place in replying to such references.

Tahsíl List—Form E.

No. in Revenue Records.	Village or Ward.	Circle and Book.	No. of Block.	REMARKS.	*Instructions for filling up the form.*
	PART I.—TOWNS.				First enter the towns of the tahsíl, as determined in accordance with paragraph 5 of General Letter A. Under each town show, first, the wards of the town proper, then the suburbs. Cantonments and Civil Lines if within town limits should be entered in the same way as suburbs; if outside town limits, in the same way as separate towns.
43	Municipality Ahmadabad, Ward Loharánwála.	5 *a*	1		
			2		
		5 *b*	1		
			2		

Tahsíl List—Form E—concluded.

No. in Revenue Records.	Village or Ward.	Circle and Block.	No. of Book.	Remarks.
	PART I.—TOWNS—*continued.*			
44	Municipality Ahmadabad, Suburb Lakhi.	5 *c*	1	
			2	
43	Ditto, Civil Lines . .	5 *d*	1	10 English Householders' Schedules.
			2	15 ditto.
	Ditto, Railway residents .	1 *a*	1	English.
			2	Ditto.
		1 *b*	1	Ditto.
			2	Ditto.
			3	Ditto.
	Ditto, Travellers by rail .	2 *a*	1	Ditto.
	Cantonment Ahmadabad, Bazár.	8 *a*	1	
			2	
		8 *b*	1	
			2	6 English Householders' Schedules.
	Ditto Lines, 20th Native Infantry.	9 *a*	1	
			2	
		9 *b*	1	
	&c.			
	PART II.—VILLAGES.			
1	Amirpura	18 *a*	1	
2	Chawinda	18 *a*	2	
			3	
3	Gil (no village site) . . .	} 19 *d*	{ 1	
			2	
4	Sadhoke		3	
5	Kot Manipur	19 *e*	1	
			2	
	Ditto, Railway Station . .	7 *a*	1	English.
	Ditto, Travellers by rail . .	7 *b*	1	Ditto.
6	Khera	19 *f*	1	
			2	
	&c.			

Instructions for filling up the forms—concluded.

Then enter the villages strictly in their revenue order. The first column of the form must show every number consecutively and, if any village has no books entered opposite it, explanation must be given (*e.g.*, that it has been entirely included in town limits). Enter every revenue village, even if it has no abádi. Where there are rakhs, &c., which have no revenue number, these should follow the list of villages.

The books for railway stations or for travellers by rail recorded at a railway station, or for travellers by road, or for gangs of workmen, must appear in this list under the village within the area of which the enumeration in each case was done.

Write the names of the towns and villages *very clearly*. In the column of remarks note against any book written entirely in English (as railway books and some cantonment books) the word "English;" and also note the number of *English* Householders' Schedules attached to each book.

No. 692, dated Lahore, 15th January 1891.

From—E. D. MACLAGAN, ESQ., *Superintendent, Census Operations, Punjab,*

To—All Deputy Commissioners in the Punjab.

In filling up the Census schedules the following points require attention in addition to, or in explanation of, the general rules already issued :—

(i) The handwriting *must* be as clear as possible. If all the entries in the same column on one page are the same, the top entry at least must be very clear, all the dots being properly introduced.

(ii) The questions to be asked in filling up column 3 for Hindus are "what is your *mat*?" or "what is your *panth*? or "what deity do you specially worship?" and it is only when no answer can be given to these questions that "not returned" is to be entered in this column.

(iii) When persons have been born in foreign tracts near the western frontier of the Punjáb which are not under any settled Government, *e.g.*, which are not under the Governments of Afghanistan, Iran, Chitral, Bukhara, or Russia, their birth-place (column 10) should be entered as *Yághistan*.

(iv) The word *tábi'* is to be entered in column 11 only against those persons who do nothing at all to contribute to their own subsistence. If a person does any work whatever (beyond mere household work), that person must not be entered as *tábi.'*

(v) In column 13 (language known by literate) should be entered the name of the *language* which a man writes, not the *characters* in which he writes it. Words like Nagri, Gurmukhi, Shastri, &c., should not be used. If a man usually talks Punjábi but, when he writes, writes in Persian characters and Urdu phraseology, the entry should be *Urdu*.

2. I request that you will at once communicate these instructions to the Gazetted Officers doing Census work, and to all Charge Superintendents and Supervisors and other persons employed under your orders in the preparation or supervision of the preliminary record. A copy of this letter should also be sent to Officers Commanding Cantonments in your district with a view to the observance of these additional instructions in the Census of Regimental Lines.

INSTRUCTIONS FOR THE ENUMERATION OF RAILWAY PREMISES AND TRAVELLERS BY RAIL.

1. The classes of the population to be enumerated by the railway authorities are--

A.—Persons residing or working within railway premises.

B.—Persons travelling by rail on the night of the 26th February 1891.

2. Under A are included permanent employés of the railway, with their families and servants residing on the railway premises, together with visitors stopping temporarily in their houses; also labourers or others employed on railway work by contractors or railway officers, if sleeping within the railway premises. This proviso, however, is not to be applicable to gangs of railway coolies who may have pitched their huts, &c., just beyond railway limits, as these should be enumerated by the agency which collected or is employing them. On the other hand, when convenient, detached houses, &c., of signallers or gatemen may be included in the block of the nearest village or town, and thus be enumerated with the ordinary population of that block. In all such cases the railway and the district authorities should act in concert with each other, so that there may be neither omission nor re-enumeration of any person. It should be noted that persons who work on railway premises either by day or night, but habitually return to their homes outside railway premises when off work, are not to be enumerated in class A.

3. The first step to be taken is to parcel out the railway premises into charges for Superintendents, circles for Supervisors and blocks for Enumerators. The tabulation of the returns will be by villages or towns for each district or State separately, as the case may be, so the mileage included in every district through which the line passes, with the stations, &c., therein, may be constituted a *charge* and registered in a list to be sent to the Superintendent of the Census Operations for the Province or Agency. It is obvious, therefore, that the partition into the above census areas should be territorial and not departmental, and that in each charge a single officer of the railway should be made responsible for all the census arrangements therein. So too, not more than one station should be included in one block, as the returns may have to be afterwards distributed between two districts or even two provinces. As a rule, a station will be a convenient block, but when the premises contain many inhabitants, it may be advisable to form it into a circle containing not more than ten blocks of from 200 to 300 persons or 40 to 60 houses apiece. Where there are a good many houses belonging to the railway, but detached and at a distance from the station, it will be necessary to provide special Supervisors, and Enumerators working if necessary in concert with the Supervisors of the municipal or village census.

4. A list for each station or railway settlement should be prepared, showing the number and description of buildings included in each block; and where there are many such buildings, it will be safer to number them with paint or some other material, for the guidance of the Enumerator.

5. Superintendents, Supervisors and Enumerators should be appointed in writing by the chief railway authorities, and, as far as possible, should be their employés, either European or knowing English well, especially in circles where there is a considerable European or Eurasian colony. At small stations it will be convenient to have the same person to enumerate both residents and travellers, so as to save training two different men (see below, para. 14).

6. The enumeration will be effected through schedules, of which two kinds will be issued—(*a*) householders' schedules, to be filled in by the head of each family, and returned to the Enumerator on the morning of the 27th February; and (*b*) enumeration books, in which the Enumerator fills in the entries for each person at the dictation of the head of the family. The use of the former is restricted to Europeans, Eurasians, and English-speaking employés of the superior grades; and the supervisor of the circle should be distinctly made responsible for seeing that such forms are correctly filled up. Both kinds of form contain room for eight persons per page, or schedule, and in the case of Europeans and Eurasians the return for native servants and their families on the premises is to be made by the Enumerator of the block on a separate schedule. One page is reserved for each house, so that in forwarding indents as below prescribed, allowance to the extent of perhaps 10 per cent. should be made for emergencies. The indents should be sent by the Agent or Manager to the Superintendent of Census Operations for the Province, or in Feudatory Territory to the Chief Political authority, unless it be otherwise arranged with the Railway management. They should specify—

(*a*) The number of families—European, Eurasian and Native—for whom householders' forms are required;
(*b*) The number of houses, servants' quarters, police, porters, and coolie lines, to be enumerated in the book forms;
(*c*) The number of blocks in each circle, and the number of Enumerators to be employed;
(*d*) The number of schedules to be bound up into each book, varying from 12 to 50;
(*e*) The language in which the said books should be supplied.

Each book contains detailed instructions, a sample schedule, an abstract to be filled up by the Enumerator after the Census, and a list of the houses he has to enumerate, under their serial numbers as mentioned in paragraph 4 above. The full supply of schedules and books for this class of the population, together with a supply of enumeration passes for passengers, should be indented for in September at the latest, and should be prepared for household distribution and use by Enumerators, respectively, by the middle of January 1891. In writing up the block-list of houses in the book, special note should be made in the last column of the houses where schedules have been left, so that the Enumerator may know how many forms, and from whom, he has to collect on the morning after the Census.

7. Early in February every Enumerator should fill in the schedule for each house in the manner prescribed in the instructions printed in his book. This task should be completed by the 20th February, and during its progress the Supervisor should test the greater part of the entries by house-to-house visits. This preliminary record may be foregone, as in 1881, in the case of native employés of superior grade in order to diminish the work thrown on the staff engaged as Enumerators; but the concession is made on the distinct understanding that it does not interfere with the accuracy of the Census, for which the railway authorities are responsible.

8. The householders' schedules should be left with the head of each family about the 24th of February. On the morning of the 27th idem, they will be collected, examined on the spot by the Enumerator, and corrected, where necessary, on his suggestion.

9. On the night of the 26th of February, beginning from about 8 or 9 o'clock, the Enumerator will again visit every house in his block, and see that the entries are brought up to date, in accordance with his instructions regarding visitors, births and deaths not previously recorded. It may be noted that, according to those instructions, employés who are on duty on the night of the 26th February, but are not travelling with any train, should be recorded as present in the houses where they are entered in the book, or where a householders' schedule has been left.

10. On issuing the books and householders' schedules, the Supervisor should keep a register of every form thus made over to the Enumerator, and on the 27th of February he should recover the same from the latter and see that each one issued is duly accounted for. He should then compile the totals from the Enumerator's abstract into a return for the district or State, certify the list, pack the books and schedules in serial order with it, and despatch the whole without delay to the Superintendent of the charge in which he is employed, if any, who will at once send the parcels for his charge on to the Collector or Deputy Commissioner of the district or to the abstracting centre designated by the Provincial Census Superintendent, if in British territory, or to such office as may have been previously arranged, if in a Feudatory State, certifying at the same time to the Agent or Manager of the line that he has done so.

11. On all main points, and in all matters affecting general arrangements connected with the Census,

the Agent or Manager should consult with the Superintendent of Census for the Province or Agency concerned, and in Rajputana, Central India, Quetta, Hyderabad, and Mysore, with the First Assistant to the Agent to the Governor-General and the Resident respectively.* All points which cannot be settled by these officials should be referred to the Census Commissioner for India. On minor local details the Agent or Manager should consult the Collector, Deputy Commissioner or Political Officer concerned. In order that the arrangements may be carried out successively, it is important that a list of the railway charges, circles and blocks in each district or State should be sent as soon as they are settled, or before the end of November 1890, to the Provincial Census Superintendent, and also that the instructions above given regarding local and not departmental responsibility should be strictly followed.

CLASS B.—*Travellers by rail.*

12. A special official should be told off at each station to enumerate all persons alighting from a train or, in the case mentioned below, taking tickets at that station during the night of the 26th of February 1891.

13. In the case of 1st and 2nd class passengers and of Europeans and Eurasians travelling intermediate or 3rd class, or on duty with the train, separate schedules should be distributed by the guard in charge of the train on the evening of the 26th February. The rest of the persons in the train will be enumerated in the schedule books described above. Persons who arrive at a station some time before their train is due should be enumerated by the station Enumerator before they enter the train, and each should be duly provided with an enumeration pass. Indents for these forms should be sent in with those for the resident population under class A, but under a separate heading. The requirements of each station in this respect should be based on the average number of passengers alighting there on the above date for the last three years, with special extra provision for the station where the final enumeration under paragraph 15 is to take place.

14. Between 8 P.M. on the 26th February and 6 A.M. on the 27th idem, the station Enumerator should enumerate every traveller—man, woman, and child—who alights at the station in question. He should first ask if the person has been enumerated already, and, if the latter produces an enumeration pass or asserts that he has been so counted, the Enumerator should accept the answer, and let him go by. If he says he has not, the Enumerator should fill up the schedule entries for him in full and give him an enumeration pass, telling him to show the same if any Enumerator offers to count him again. Travelling enumerators, too, may be nominated to enumerate some of the passengers in each carriage at every halt until all are returned, when the next carriage will be taken up. This will materially lighten the task mentioned in the next paragraph.

15. All passengers found in the train at 6 A.M. on the 27th February, who cannot produce enumeration passes, or who otherwise do not appear to have been enumerated anywhere else, and all employés on duty with the train, shall be counted at the first large station at which the train stops at or about that hour. A place should be chosen where the train is timed to stop for a sufficient period, which may, if necessary, be slightly prolonged.† Enumeration passes need not be given on this occasion. The household schedules given the evening before to 1st and 2nd class passengers, &c., who have not alighted during the night should be collected and examined by an employé, who should, if possible, be a European or Eurasian. The same official should also fill up the form for those who have omitted to do so for themselves. He should finally see that schedules thus collected are securely gummed or stitched into the enumeration books used for the other passengers.

16. Troops travelling by rail on the night in question will be enumerated by their officers, and the return separately sent in. But the native servants travelling with them, and those travelling with 1st and 2nd class passengers (not being in the same carriage with their employers), should be enumerated with the rest of the persons in the train.

17. The above books and schedules should be separately indexed, and then put up with the returns for class A for transmission to the authorities specified in paragraph 10 above. The Enumerator's abstract should be filled in for each book, &c., and compiled as prescribed in the same paragraph.

18. *Expenses.*—The schedules, passes and books will be supplied by Government. The agency employed will be chiefly officially attached to the railway. Unavoidable extra expenditure, such as payment for overtime on the night of the 26th, remuneration of outsiders where no officials are available as Enumerators, charges for oil, and petty stationery, may be entered in a bill under the above heads, and sent through the Provincial Census Superintendent to the Census Commissioner for submission to the Government of India for sanction.

19. In pursuance of the above instructions, the Provincial Census Superintendent of the Punjáb should make arrangements as regards the Census of the *North-Western* Railway, communicating his proposals to the Superintendents of the Bombay and North-Western Provinces as far as the portion of the line lying within their charges is concerned. He should also arrange about the new Delhi-Kalka line. The Superintendent of the Bengal operations should consult with the *East-Indian* and *Bengal State* Railway authorities without delay and communicate his proposals about the former to the North-West and Central Provinces. The *Indian Midland* and the *Bengal-Nagpur* can best be dealt with by the North-West and the Central Province Superintendents respectively. Bombay will no doubt be able to arrange for the whole length of the *Great Indian Peninsula* Railway, in consultation with Berar, Hyderabad and the Central Provinces, with Madras and Mysore as regards the *South-Maratha* system, and with the Kathiawar authorities for the lines in that Agency. Separate proposals have been made in the Census Commissioner's letter No. 168 in connection with Central Indian lines, and the other railways seem to present no special difficulty.

ENUMERATION OF CANTONMENTS AND OF TROOPS ON THE MARCH.

A.—Military limits.

1. Within regimental lines, or other purely military limits, the Census will be taken by the military authorities.

* For the railways intersecting the numerous States of Central India, special arrangements through the Census Superintendents of Ajmir and the North-West and Central Provinces respectively will probably be more convenient than the procedure above prescribed.

† Where the local staff is insufficient for the speedy enumeration of passengers at this halt, a few clerks should be sent temporarily from another station. A plan of enumeration found efficient in 1881 was for two Enumerators to enter a carriage as the train drew up, accompanied, if at night, by porters with lamps. Starting from opposite ends of the carriage, each enumerated all the persons on one side of the carriage. They then moved on to the next carriage, which had been locked, till their arrival, and repeated the process, the carriage they had left being then unlocked, and the passengers allowed to alight.

2. The determination of these limits should be undertaken as soon as possible after the receipt of these instructions by the military and civil authorities in consultation with each other, so that both may know clearly the areas for the enumeration of which they are respectively responsible.

3. To prevent mistakes or double enumeration, it is advisable for the military authorities to have their limits cleared between sunset on the 26th of February 1891 and sunrise on the 27th idem of all persons who are not residing temporarily or permanently within those limits as officers of any grade, fighting-men, non-combatants attached to the regiments, the servants of the above, regimental followers, or members of the families of any of these.

4. The census to be taken by the military authorities under the above orders will thus include all persons of whatever age, sex, race or profession who on the night of the 26th February are temporarily or permanently residing within military limits. Thus it will include all persons who, though ordinarily residing elsewhere, may on that night be stopping temporarily within those limits; and also those who, while actually living at the time and taking their meals within the same, may be absent for a few hours on night duty, &c.

5. Some weeks before the census, a list should be prepared showing every house or other building in the area in question which is inhabited, or is likely to be inhabited, on the 26th February. A convenient form for this list is the following :—

Cantonment ————

House Register of Military Lines, &c.

Serial No. of house	Description of house (*i.e.*, barracks guard-room, &c.).	Families.		Remarks.
		Serial No. of each resident family.	Name and occupation of head member of each family.	
1	2	3	4	5

If the lines be divided into blocks, a separate list should be prepared for each block. If any large building has been divided into separate dwellings or tenements, occupied by distinct groups of persons, each of these dwellings should be given a separate number in column 1 of the register. In columns 3 and 4 only those groups should be entered who reside as families in the buildings. Single individuals living alone and without servants, such as unmarried privates, should not be shown as separate families.

6. The number entered against each house in the above list should be then painted conspicuously upon the building, so that it may be easily noted on the night of the census.

7. The census will be taken, except in the case of European officers and their families who will be provided with separate household-schedules, by means of books of schedules bound up with the detailed instructions and other forms required. As soon as the officer responsible for the enumeration has ascertained the approximate number of houses and persons within military limits, he should forward to the Collector or Deputy Commissioner of the District an indent for the requisite number of schedules on the basis of one book for every 300 persons or 60 houses, and one household-schedule per officer concerned, a margin of about o per cent. being allowed for waste or emergency. He should also specify the language or character in which the former are to be printed. When the cantonment is beyond British territory, this indent should be sent to the Chief Political Officer of the Agency in which it is situated. The books and schedules should be asked for not later than September, and should be ready in the cantonment for use as below specified by December.

8. About a week or ten days before the 26th of February, each enumerator should go round his block and enter in the book of schedules full particulars regarding every person, man, woman or child, whom he finds residing therein, including the servants of European householders who have been furnished with separate schedules. This record should be carefully examined and initialled by the officer responsible for the census, and all errors rectified. The houses should be taken in the order in which they are entered in the register, and exact observance of the instructions must be rigidly enforced. Black ink only must be provided for this preliminary record.

9. After gunfire on the night of the 26th February, the enumerator should again go over his block, check and bring up to date the entries previously made as above prescribed, and thus complete the census. The next morning he should go to the households which have been furnished with separate schedules and collect the schedules of the householder. On this occasion he must be provided with red or magenta ink only, so that the entries of new-born children, of visitors who have arrived since the preliminary record and the erasure of those who have died or left the lines, may be easily distinguished.

10. A register should be kept of the number and description of schedules issued, and each enumerator should account for every one he has received. When the account has been found correct in each case, the officer presiding over the census work should make an index, pack up the books and household-schedules, and, after filling up the short summary of the abstracts which form part of every enumerator's book, should then forward the whole to the Collector, Deputy Commissioner, or Political officer, as the case may be. In some cases, where the cantonment is not at the head-quarters of the district, the books should be sent to the tahsildar or corresponding official, and in Presidency towns to the Municipal Commissioner, Chairman of the Committee, &c. The books and schedules for each regiment or detachment should be packed and registered separately.

11. As it is necessary that the scheme laid down for the census of the whole country should be strictly followed, arrangements will be made by Local Governments and Administrations to place a European district official in direct communication with the military authorities in each cantonment, so that he may give advice to the latter, and otherwise ensure uniformity and punctuality in the arrangements.

B.—Troops on the march.

12. The census of regiments on the march and of detachments of troops on duty within the limits of the province concerned will be taken by the officer in command. This census will include all persons, of what-

ever sex, age or profession, who are marching with the troops. It will probably be known beforehand that troops will be on the march on the night of the 26th of February, so that the officer in command should be provided with enumeration books and schedules at the cantonment from which the troops start. There will be no preliminary record taken in this case, unless one has been completed before the troops left their last cantonment.

13. If the regiment or detachment be travelling by rail on the night of the census, the enumeration should be effected at the first place at which the men alight. Such troops will not be enumerated by the Railway authorities.

14. The books and schedules for detachments on the march should be sent to the head-quarters of their regiments if it be within the province where they are enumerated or to the cantonment from which they started in other cases. For regiments on the march, the books, &c., should be despatched to the military authorities of the cantonment at which they were last stationed, and will be then dealt with as prescribed in paragraph 10 above.

C.—Cantonment Bazars and Civil limits.

15. The census of so much of each cantonment as lies beyond regimental or other purely military limits will be taken by the Cantonment Magistrate acting under the direct orders of the civil authorities of the district or State. Exceptional cases will probably be found, such as Mhow, in which the whole arrangements will have to be controlled by the Officer Commanding, who will thus be responsible for their efficiency and punctuality.

16. The rules under which the above limits are to be enumerated will be those prescribed for the country at large, and will be found accordingly in the general and provincial circulars. Indents for schedules, based on the circle register of houses and persons, must be submitted as soon as possible after the preparation of the above register. Meanwhile the block-lists can be prepared, the houses numbered as above prescribed, and enumerators nominated and duly appointed.

17. The time allowed for the preliminary record will be slightly longer than in the military limits; but this task should be completely finished by the 15th of February, so as to allow full time for scrutiny and correction.

18. The actual census and the subsequent procedure will be conducted as in the military limits, save that supervision must be closer and more active, owing to the greater variety in the population dealt with.

D.—Legislation.

19. The following provisions of the Census Act are extracted for the information and guidance of those concerned :—

"*Section 5.*—Every military or naval officer in command of any body of men belonging to Her Majesty's military or naval forces, or of any vessel of war or troopship * * * * *, shall, if so required by the District Magistrate, or, in the towns of Calcutta, Madras, and Bombay, by such officer as the Local Government may appoint in this behalf, perform such of the duties of a Census officer* in relation to the persons who, at the time of the taking of the census, are under his command or charge, * * * * * as such Magistrate or officer may, by written order, direct.

"(2) All the provisions of this Act relating to Census officers shall apply, so far as they can be made applicable, to all such persons while performing such duties, and any person refusing or neglecting to perform any duty which he is directed under this section to perform shall be deemed to have committed an offence under section 187 of the Indian Penal Code (XLV of 1860)."

No. 278, dated 15th November 1890.

From—E. D. MACLAGAN, Esq., Superintendent, Census Operations, Punjab,

To—The Deputy Commissioners of Districts containing Cantonments.

I have the honour to forward herewith a copy of the rules, as finally revised, for the enumeration of cantonments and troops on the march.

2. The most urgent matters for disposal are the determination of the purely military or regimental limits (Rule 2) and the completion of indents for Enumeration Books for regimental limits and troops on the march (Rules 7 and 12). Where these preliminaries have not been finished, they should be undertaken with the least possible delay.

3. You will observe that you are responsible for the enumeration of the portion of cantonments, such as bazars, &c., that lies outside regimental limits : you should reckon such areas as a separate "charge" and keep them under the direct supervision of yourself in the case of cantonments at the sadr, or of some European gazetted officer in the case of outlying cantonments. Such areas will be provided with Enumeration Books, instructions, &c., from the district supply. And you should specially note, at the foot of your Half-monthly Progress Reports on the progress of Census operations in these areas.

4. The census of cantonments within regimental limits and of troops on the march will be done by the military authorities, but you should, in accordance with Rule 11, depute a European district official to assist the military authorities of each cantonment with his advice and inform the military authorities that you have done so. The official so appointed will inform you of the progress being made, and the gist of the information thus given should be noted by you in your Half-monthly Progress Reports.

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* "*Section 3* (1).—The Local Government may appoint any person by name or by office to take, or aid in, or supervise the taking of, the census within any specified local area.

"(2) Persons so appointed shall be called Census officers.

"(3) The Local Government may delegate to such authority as it thinks fit the power of appointing Census officers which is conferred by this section."

"*Section 4* (1).—A declaration in writing signed by any officer authorised by the Local Government in this behalf that any person has been duly appointed a Census officer for any local area shall be conclusive proof of such appointment.

"(2) All Census officers shall be deemed to be public servants within the meaning of the Indian Penal Code (XLV of 1860)."

5. You will generally know some time beforehand what troops, if any, are likely to be marching through your district on the 26th of February. These troops should, under Rule 12, have been provided with census forms at the cantonment from which they started; but, in order to avoid mistakes, you should enquire some three weeks before the census whether such troops have been duly provided with Enumeration Books and Householders' schedules. The officer in command should be informed that if he has not been so provided, he should apply to this office direct for the books and schedules in question, stating how many English Householders' Schedules and how many Enumeration Books in English and Urdu respectively are wanted, and noting the address to which they should be sent.

6. With reference to Rule 10 I request that the Commanding Officers and Cantonment Officers of all cantonments not situated at the sadr may be informed that the books and schedules used in the enumeration of such cantonments (both inside and outside regimental limits) should be forwarded after the census to the Deputy Commissioner in all cases and not to the Tahsíldár.

APPENDIX B.

THE CENSUS ACT AND NOTIFICATIONS THEREUNDER.

APPENDIX B.

TEXT OF THE CENSUS ACT, 1890.

The following Act of the Governor General of India in Council received the assent of His Excellency the Governor General on the 16th October 1890, and is hereby promulgated for general information :

ACT No. XVII OF 1890.

An Act to provide for certain matters in connection with the taking of the Census.

Whereas it has been determined to take a census of British India during the year 1891, and it is expedient to provide for certain matters in connection with the taking of such census; It is hereby enacted as follows :—

Title, extent and commencement.

1. (*1*) This Act may be called the Indian Census Act, 1890.

(*2*) It extends to the whole of British India, inclusive of Upper Burma and British Baluchistan; and

(*3*) It shall come into force at once.

Appointment of census-officers.

2. (*1*) The Local Government may appoint any person, by name or by office, to take, or aid in or supervise the taking of, the census within any specified local area.

(*2*) Persons so appointed shall be called census-officers.

(*3*) The Local Government may delegate to such authority as it thinks fit the power of appointing census-officers which is conferred by this section.

Proof of appointment of census-officers, and their status as public servants.

3. (*1*) A declaration in writing, signed by any officer authorized by the Local Government in this behalf, that any person has been duly appointed a census-officer for any local area shall be conclusive proof of such appointment.

(*2*) All census-officers shall be deemed to be public servants within the meaning of the Indian Penal Code. XLV of 1860.

Discharge of duties of census-officers in certain cases.

4. (*1*) (*a*) Every military or naval officer in command of any body of men belonging to Her Majesty's military or naval forces or of any vessel of war,

(*b*) every person (except a pilot or harbour-master) having charge or control of a vessel,

(*c*) every person in charge of a lunatic asylum, hospital, workhouse, prison, reformatory or lock-up, or of any public, charitable, religious or educational institution,

(*d*) every keeper, secretary or manager of any sarai, hotel, boarding-house, lodging-house or club, and

(*e*) every occupant of immoveable property having at the time of the taking of the census not less than fifty persons employed under him, or living, on or in such property,

shall, if so required by the District Magistrate, or by such officer as the Local Government may appoint in this behalf by name or by office, perform such of the duties of a census-officer in relation to the persons who at the time of the taking of the census are under his command or charge, or inmates of his house or present on or in such property, as such Magistrate or officer may, by written order, direct.

(*2*) All the provisions of this Act relating to census-officers shall apply, so far as they can be made applicable, to all such persons while performing such duties, and any person refusing or neglecting to perform any duty which he is directed under this section to perform shall be deemed to have committed an offence under section 187 of the Indian Penal Code. XLV of 1860.

Power of District Magistrate to call upon certain persons to give assistance.

5. (*1*) The District Magistrate, or such officer as the Local Government may appoint in this behalf by name or by office for any local area, may, by written order, call upon all owners and occupiers of land, tenure-holders, farmers, assignees of land-revenue and lessees of fisheries under the Burma Fisheries Act, 1875, or the Upper Burma Land and Revenue Regulation, 1889, in his district or in such local area, as the case may be, or their agents, upon village-servants in permanently-settled estates in the Madras Presidency, and upon all members of panchayats appointed in his district or in such local area under the Village Chaukidari Act, 1870 (Bengal), or the Chota Nagpore Rural Police Act, 1887, or the Silhat and Kachar Rural Police Regulation, 1883, to give such assistance as he needs towards the taking of a census of the persons who are at the time of the taking of the census on the lands of such owners, occupiers, holders, farmers and assignees, or within the limits of such fisheries or in the villages for which such village-servants or panchayats are appointed, as the case may be. VII of 1875. III of 1889. VI (B. C.) of 1870. V (B. C.) of 1887. I of 1883.

(*2*) Such order shall specify the nature of the assistance required and such owners, occupiers, holders, farmers, assignees, lessees or their agents, and such village-servants and the members of such panchayats, shall be bound to obey it.

Asking of questions by census-officers.

6. Every census-officer may ask all such questions of all persons within the limits of the local area for which he is appointed as, by instructions issued in this behalf by the Local Government and published in the official Gazette, he may be directed to ask.

Obligation to answer questions.

7. Every person of whom any question is asked under the last foregoing section shall be legally bound to answer such question to the best of his knowledge or belief:

Provided that no person shall be bound to state the name of any female member of his household, and that no woman shall be bound to state the name of her husband or deceased husband or of any other person whose name she is forbidden by custom to mention.

Occupier to allow access, and permit affixing of numbers.

8. Every person occupying any house, enclosure, vessel or other place shall allow census-officers such access thereto as they may require for the purposes of the census, and as, having regard to the customs of the country, may be reasonable, and shall allow them to paint on or affix to the place such letters, marks or numbers as may be necessary for the purposes of the census.

Occupier to fill up schedule.

9. (1) Subject to such orders as the Local Government may issue in this behalf, any census-officer may leave, or cause to be left, at any dwelling-house within the local area for which he is appointed, a schedule for the purpose of its being filled up by the occupier of such house or of any specified part thereof with such particulars as the Local Government may direct regarding the inmates of such house or part at the time of the taking of the census

(2) When any such schedule has been so left, the occupier of the house or part to which it relates shall fill it up, or cause it to be filled up, to the best of his knowledge or belief, so far as regards the inmates of such house or part, as the case may be, at the time aforesaid, and shall sign his name thereto, and, when so required, shall deliver the schedule so filled up and signed to the census-officer or to such person as he may direct

Penalties.

10. In any of the following cases, namely :—

(a) if a census-officer without sufficient cause refuses or neglects to act as such,
(b) if a census-officer intentionally puts any offensive or improper question or knowingly makes any false return,
(c) If any person refuses to answer to the best of his knowledge or belief any question asked of him by a census-officer which he is legally bound by section 7 so to answer,
(d) if any person occupying any house, enclosure, vessel or other place refuses to allow a census-officer such reasonable access thereto as he is required by section 8 to allow,
(e) if any person removes, obliterates, alters or injures before the thirty-first day of March, 1891, any letters, marks or numbers which have been painted or affixed for the purposes of the census,
(f) if any occupier of a dwelling-house or part thereof knowingly and without sufficient cause fails to comply with the provisions of section 9 or makes any false return under that section,

he shall be punished with fine which may extend to fifty rupees.

Jurisdiction in prosecutions.

11 (1) The Local Government may, by notification in the official Gazette, declare before what classes of Magistrates prosecutions under this Act may be instituted

(2) Unless and until a notification is published under sub-section (1), all prosecutions under this Act shall, in the towns of Calcutta, Madras and Bombay, be instituted before a Presidency Magistrate, and elsewhere before the District Magistrate

(3) No prosecution under this Act shall be instituted except with the previous sanction of the Local Government, or with the previous sanction of some officer authorised by the Local Government in this behalf by name or by office.

Records of census not admissible in evidence in certain proceedings

I of 1872 12. Notwithstanding anything to the contrary in the Indian Evidence Act, 1872, no entry in any book, register or record made by a census-officer in the discharge of his duty as such officer, and no entry in a schedule delivered under section 9, shall be admissible as evidence in

X of 1882 any civil proceeding or any proceeding under Chapter XII or Chapter XXXVI of the Code of Criminal Procedure, 1882

Temporary suspension of local enactments and rules as to mode of taking census in municipalities

13 Notwithstanding anything in any enactment or rule with respect to the mode in which a census is to be taken in any municipality, the municipal authority may, at the time appointed for the taking of the census of British India during the year 1891, cause the census of the municipality to be taken wholly or in part by any method authorised by this Act.

PUNJAB GAZETTE NOTIFICATIONS UNDER THE ACT.

No 1234, dated the 6th December 1890 —Notification —In the exercise of the powers conferred by Section 11 of Act XVI of 1890 (The Indian Census Act, 1890), the Hon'ble the Lieutenant-Governor of the Punjab is pleased hereby—

under clause (1) of the said section to declare that all prosecutions under Section 10 (c), (d) and (e) may be instituted before any Magistrate : and that all other prosecutions under the Act may be instituted before a Magistrate of the first class,

and under clause (3) of the said Section 11 to authorize the Magistrate of the district, or in sub-divisions of districts the Magistrate of the sub-division, to sanction prosecutions under clauses (c), (d), (e) and (f) of Section 10 against any persons, and under clauses (a) and (b) of Section 10 against census enumerators : and also to authorize the Commissioner of the Division to sanction prosecutions under clauses (a) and (b) of Section 10 against all Census Officers who are not gazetted officers.

No 1235.—Notification —In exercise of the powers conferred by Sections 2 and 3 of Act XVII of 1890 (The Indian Census Act, 1890), the Hon'ble the Lieutenant-Governor of the Punjab is pleased hereby to issue the following orders .—

(a) The persons detailed below are hereby appointed, in virtue of their offices, Census Officers, under Section 2 of the Act, for the local areas entered opposite their respective names : and the power of appointing other Census Officers within the aforesaid local areas is hereby delegated to them :—

The Superintendent of Census Operations, Punjab—For the whole Province.
All Deputy Commissioners—For their respective districts
All Assistant or Extra Assistant Commissioners in executive charge of sub-divisions of districts—For their respective sub-divisions.

The Manager and Deputy Managers of the North-Western State Railway, the Agent and Chief Engineer of the Delhi-Umballa-Kalka Railway, the Agent of the Bombay, Baroda and Central India Railway, and the Agent of the East Indian Railway—For the premises occupied by their respective Railways.

The Officers in command of Military Cantonments—For all such areas within their respective Cantonments as are within purely regimental limits.

(*b*) Under Section 3 (1) of the Act the persons detailed below are hereby authorized to sign declarations of appointment for the classes of Census Officers entered against their respective names within the local areas for which they themselves are respectively Census Officers :—

All Tahsíldárs and Náib-Tahsíldárs—For Enumerators and Supervisors and Charge Superintendents.

All Census Officers directly appointed by clause (*a*) of this Notification—For all classes of Census Officers.

(*c*) All Cantonment Magistrates are hereby appointed, in virtue of their office, Census Officers under Section 2 of the Act for the local areas in which they respectively exercise the powers of Cantonment Magistrates : and are hereby authorized under Section 3 (1) of the Act to sign declarations of appointment for all classes of Census Officers within such area as aforesaid.

No. 1236.—Notification —The following instructions which have been issued by the Local Government to Census Officers, regarding the filling up of Census forms, are published under Section 6 of Act XVII of 1890 (The Indian Census Act, 1890) :—

(Here follow the "Instructions to Enumerators" already reprinted in Appendix A above)

No 564, dated 17th December 1890.

From—E. D MACLAGAN, Esq , Superintendent, Census Operations, Punjab,

To—All Commissioners and Deputy Commissioners in the Punjab

I have the honour to invite your attention to Act XVII of 1890 (The Indian Census Act, 1890), published in the *Punjab Gazette* of the 23rd October 1890, Part IV, and to the Punjab Government, Home Department, Notifications Nos 1234, 1235, and 1236 of the 6th December 1890, published in the *Punjab Government Gazette* of the 11th December 1890.

2. The declaration of appointment mentioned in Section 3 (1) of the Act will, for Enumerators and Supervisors, most conveniently take the form of a written declaration at the end of the bound volume of circle lists in the tahsil, signed by the Tahsildar or Naib-Tahsildar, and stating that the Enumerators and Supervisors mentioned in the circle lists of the volume have been duly appointed Census Officers for the local areas shown under or against their names The declaration of appointment in the case of Charge Superintendents may take the form of a similar certificate appended to a list of their names and jurisdictions. For Census Officers above the rank of Charge Superintendent the Deputy Commissioner or Sub-Divisional Officer will sign the declaration.

3. The District Magistrate is under section 4 of the Act empowered to compel officers in command of troops, or in charge of public institutions, keepers of hotels, schools and the like, and persons in occupation of railway premises (clause *e*), to take the census of all people under their orders or living on their premises. In the case of military officers, Government officials or Railway staff, it will not be necessary to issue any formal orders under this section , separate instructions have already issued about the Military and Railway census. The issue of a special order will be advisable only in a few districts, and then only in a few cases

4. The directions regarding the particulars to be entered on Householders' Schedules mentioned in section 9 (1) will be printed on the back of the schedules : and it will only be necessary that the schedules be left at the houses in question

5. You will also note that orders issued under section 5 for assistance from land-owners, &c., must be in writing and must specify the nature of the assistance required.

GOVERNMENT OF INDIA CENTRAL PRINTING OFFICE.—NO. 1 C. C. I.—7-12-91.—500.

APPENDIX C.

CONTAINING ABSTRACTS OF THE PRINCIPAL STATISTICS OF THE CENSUS.

ABSTRACT No. 1.—Showing Area and Population of Districts and States.

Districts.	Population	Area	Serial order by population	Serial order by area
1	2	3	4	5
Hissár	776,006	5,163	10	7
Rohtak	590,475	1,797	21	26
Gurgáon	668,929	1,984	16	24
Delhi	638,689	1,290	18	30
Karnál	683,718	2,440	15	20
Ambála	1,033,427	2,754	3	18
Simla	44,642	102	31	31
Kángra	763,030	9,574	11	1
Hoshiárpur	1,011,659	2,244	4	21
Jálandhar	907,583	1,431	7	29
Ludhiána	648,722	1,453	17	28
Fírozpur	886,676	4,302	9	10
Multán	631,434	6,079	19	3
Jhang	41[illegible],841	5,871	26	4
Montgomery	49[illegible],521	5,754	23	5
Lahore	1,075,379	3,678	2	13
Amritsar	992,697	1,601	5	27
Gurdáspur	943,922	1,889	6	25
Siálkot	1,119,847	1,991	1	23
Gujrát	760,875	2,051	12	22
Gujránwala	690,169	3,017	14	15
Sháhpur	493,588	4,840	24	9
Jhelam	609,056	3,9[illegible]5	20	11
Ráwalpindí	887,194	4,[illegible]44	8	8
Hazára	516,288	2,991	22	16
Peshávar	703,768	2,444	13	19
Kohát	203,175	2,771	30	17
Bannú	37[illegible],276	3,847	29	12
Dera Ismail Khán	486,201	9,440	25	2
Dera Gházi Khán	404,[illegible]31	5,606	27	6
Muzaffargarh	381,095	3,422	28	14
Biloch Transfrontier	5,934		32	32

States.	Population	Area.	Serial order by population	Serial order by area
6	7	8	9	10
Patiála	1,583,521	5,951	1	2
Bahávalpur	650,042	17,285	2	1
Jind	284,560	1,268	4	5
Nábha	282,756	936	5	8
Kapúrthala	299,690	598	3	10
Mandí	166,923	1,131	6	6
Náhan	124,134	1,198	7	7
Kahlúr (Biláspur)	91,760	451	10	11
Bashahr	75,727	3,300	12	3
Nálágarh	54,032	248	14	15
Keonthal	37,320	286	16	14
Málerkotla	75,755	162	11	17
Farídkot	115,040	643	9	9
Chamba	124,032	3,126	8	4
Suket	52,403	404	15	12
Kalsia	68,033	149	13	18
Pataudí	19,002	53	21	24
Lohárú	20,139	226	20	16
Dujáná	26,450	89	17	21
Bághal	21,545	122	18	19
Baghát	8,668	33	25	27
Jubbal	21,412	289	19	13
Kumhársain	10,416	87	23	22
Bhajjí	12,205	91	22	20
Mailog	9,329	52	24	25
Balsan	5,496	49	26	26
Dhámí	3,985	27	27	28
Kuthár	3,947	19	28	29
Kunhiár	1,957	7	31	32
Mángal	1,091	14	33	31
Bíja	1,171	4	32	34
Darkotí	5[illegible]5	5	34	33
Tarhoch	3,938	70	2[illegible]	23
Sángrí	2,606	16	30	30

ABSTRACT No. 2.—Showing the average population per square mile, the average rainfall and the average size of holdings.

District.	Average population per square mile: Total Population 1891	Total Population 1881	Rural Population 1891	Rural Population 1881	Increase of pressure of rural population per square mile	Average rural population per square mile of Culturable Area (1890)	Cultivated Area (1890)	Average annual rainfall in inches, 1869-1890	Average number of cultivated acres per proprietor (1891)	Average size of the cultivating holdings in acres (1890)
1	2	3	4	5	6	7	8	9	10	11
Hissár	150	130	131	113	18	137	174	16·9	29·8	13·3
Rohtak	329	308	279	259	20	295	342	23·6	9·1	4·3
Gurgáon	337	323	301	289	12	353	404	26·9	6·8	3·5
Delhi	495	499	328	344	—16	404	500	30·9	6·2	2·8
Karnál	280	264	251	237	14	278	474	31·6	6·9	4·5
Ambála	375	375	324	328	— 4	492	594	34·6	6·1	2·9
Simla	437	430	236	214	22	483	1,511	61·[illegible]	1·4	1·3
Kángra	80	76	78	74	4	369	967	123·3	2·3	1·9
Hoshiárpur	451	402	416	369	47	657	817	35·6	5·1	1·3
Jálandhar	633	551	539	470	69	642	712	28·6	5·1	1·6
Ludhiána	446	420	389	371	18	443	476	28·2	6·1	3·1
Fírozpur	206	174	186	158	28	209	253	18·1	20·6	7·4
Multán	164	91	88	76	12	100	478	6·6	11·3	5·1
Jhang	74	67	68	62	6	72	729	9·1	6·8	3·4
Montgomery	87	74	83	71	12	106	677	10·8	11·1	5·1
Lahore	292	251	230	198	32	301	442	19·2	13·6	4·7
Amritsar	620	558	520	452	68	619	695	27·3	7·5	2·1
Gurdáspur	500	436	464	402	62	591	671	32·8	7·5	2·0
Siálkot	562	508	519	471	45	613	715	24·0	7·7	1·8
Gujrát	371	336	351	315	36	453	571	25·0	9·8	8
Gujránwála	229	204	208	185	23	271	532	24·1	15·2	3·9
Sháhpur	102	87	91	77	14	102	447	15·1	12·3	5·5
Jhelam	152	148	143	135	8	269	334	23·9	11·2	3·8
Ráwalpindí	183	182	163	154	9	324	391	33·9	8·7	3·1
Hazára	173	136	163	130	33	687	735	46·6	8·5	1·2
Peshawar	288	243	235	196	39	314	438	13·4	8·4	4·6
Kohát	73	66	64	59	5	270	455	10·0	4·3	4·1
Bannú	97	86	89	80	9	139	286	11·7	7·2	5·9
Dera Ismáíl Khán	52	48	46	42	4	60	326	8·7	7·2	6·1
Dera Ghází Khán	72	65	63	57	6	100	365	7·2	6·1	3·6
Muzaffargarh	111	90	108	96	12	139	500	6·2	5·7	2·3
Biloch Transfrontier	.		.			.				
Total British Territory	188	170	167	150	17	237	464	26·9	8·4	3·3
Patiála	266	247	234	216	18				..	
Baháwalpur	38	33	34	30	4				.	.
Jínd	224	197	194	168	26				.	.
Nábha	30	280	265	244	21	.		.	.	
Kapúrthala	501	4[illegible]2	428	358	70					
Chamba	40	37	38	35	3					.
Farídkot	179	151	154	131	23					
Mandí	148	130	141	126	15					.
Suket	130	130	126	128	2			..	..	
Smaller Plain States	309	285	244	223	21	.		.	..	.
Simla Hill States	79	72	76	69	7	...		...	..	
Total Native States	111	101	99	90	9	...	.	.	...	
Total Province	169	158	149	135	14		...	..		..

ABSTRACT No. 3.—Showing leading statistics for each Tahsil and District.

District.	Tahsil.	Area in square miles.	Population.			Religion.			Under 15 years old.		Education.		No. of persons per square mile.	
			Total.	Males.	Females.	Hindu.	Sikh.	Musulman.	Males.	Females.	Under instruction.	Can read and write.	Rural population.	Total population.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Hissár	Hissár	750	122,299	64,709	57,590	98,080	62	23,165	27,233	24,970	582	3,134	140·6	163·1
	Hánsi	810	165,689	89,645	76,044	133,529	278	29,506	36,453	31,475	362	2,696	185·8	204·6
	Bhiwáni	758	127,794	67,394	60,400	110,163	50	16,755	27,503	25,375	1,030	4,918	121·8	168·6
	Fatehabad	1,247	181,638	97,036	84,602	102,396	7,026	70,971	41,977	37,966	298	3,081	143·3	145·7
	Sirsa	1,651	178,586	96,125	82,461	104,728	13,835	58,613	41,381	36,787	686	4,259	91·6	108·1
	Total	5,163	776,006	414,909	361,097	548,896	22,151	199,010	174,547	156,573	2,958	18,078	131·3	150·3
Rohtak	Rohtak	586	182,649	94,826	87,823	143,308	114	38,090	39,301	35,376	1,124	5,073	232	311·6
	Jhajjar	466	119,453	63,349	56,104	103,441	16	15,002	25,550	22,495	631	3,073	230·8	256·3
	Sámpla	410	149,818	79,865	69,953	137,772	8	11,781	30,871	27,732	702	4,042	341·7	365·41
	Gohána	335	138,555	75,402	63,153	115,436	16	19,742	29,004	24,124	389	3,533	349·5	413·5
	Total	1,797	590,475	313,442	277,033	499,957	154	85,515	124,816	109,727	2,846	15,721	278·0	328·7
Gurgáon	Gurgáon	427	112,390	59,135	53,255	92,104	24	18,713	23,503	19,934	757	3,402	225·8	263·2
	Firozpur	303	113,874	59,021	54,853	30,088	37	81,803	23,573	20,427	291	2,069	353·2	375·8
	Nuh	424	131,593	68,940	62,653	66,538	2	64,826	27,534	23,440	358	2,043	310·3	310·3
	Palwal	386	149,740	78,478	71,262	126,592	16	22,932	30,044	25,417	537	3,540	333·9	387·9
	Rewári	407	161,332	84,655	76,677	138,533	23	21,657	34,448	29,573	1,378	5,482	327·7	396·3
	Total	1,984	668,929	350,229	318,700	455,045	102	209,931	139,102	118,797	3,321	16,626	301·1	337·1
Delhi	Delhi	460	136,968	73,467	63,501	110,354	39	16,730	27,513	23,200	475	3,541	297·7 (Delhi and Delhi City)	716·4
	Delhi City	...	192,579	105,677	86,902	108,041	289	79,238	34,470	30,352	2,779	15,799		
	Sonipat	398	189,490	102,126	87,364	157,044	35	29,037	38,594	32,261	502	5,616	444·4	476·1
	Ballabgarh	368	110,652	60,531	50,121	94,601	19	24,736	24,913	20,878	463	3,342	274·4	300·6
	Total	1,290	638,689	344,801	293,888	470,057	383	149,741	125,490	106,691	4,279	28,298	327·9	495·1
Karnál	Karnál	830	241,369	131,521	109,848	167,379	2,074	69,785	40,817	41,232	756	6,078	264·4	290·8
	Pánipat	461	184,856	99,765	85,091	134,936	240	46,913	37,569	31,141	521	5,406	341·2	400·9
	Kaithal	1,115	257,493	139,604	117,889	197,469	4,817	54,984	56,163	47,497	732	6,123	211·8	230·9
	Total	2,440	683,718	370,890	312,828	499,784	8,037	171,712	143,549	119,870	2,009	17,607	251·2	280·2
Ambála	Ambála	354	230,567	129,684	100,883	135,643	13,550	75,089	44,761	36,715	2,028	13,753	427·3	651·3
	Kharar	368	168,642	93,022	75,620	104,507	31,982	31,664	35,880	28,013	990	5,605	458·3	458·3
	Jagadhri	407	168,634	91,040	77,594	114,944	4,612	48,560	35,713	30,515	998	4,707	365·6	414·3
	Naráingarh	435	141,326	76,676	64,650	97,984	3,630	39,252	30,043	25,252	708	4,209	300·9	324·9
	Rúpar	287	146,816	80,139	66,677	65,651	31,818	47,020	31,471	25,340	1,050	3,849	481·3	511·6
	Pipli	558	177,442	96,820	80,622	114,068	6,020	57,262	37,229	30,501	714	4,448	280·2	318·9
	Total	2,754	1,033,427	567,181	466,246	630,857	93,670	300,856	215,099	176,316	6,554	36,571	324·4	375·2
Simla	Simla	41	33,061	22,368	10,693	22,481	517	6,969	4,550	3,836	1,368	5,646	305·1	806·4
	Kotkhai	61	11,581	5,723	5,858	11,358	.	183	2,080	2,133	122	271	189·9	189·9
	Total	102	44,642	28,091	16,551	33,839	517	7,152	6,630	5,969	1,490	5,917	236·1	437·6
Kángra	Kángra	428	125,138	66,049	59,089	116,347	262	8,313	25,334	22,830	766	4,378	265·7	292·2
	Nurpur	535	104,895	58,763	46,132	87,449	281	17,146	21,591	17,800	837	3,701	180·5	198·7
	Hamírpur	506	162,705	83,062	79,643	159,762	331	5,407	33,190	31,105	1,028	4,747	321·6	321·6
	Dera	406	125,512	65,118	60,394	110,957	415	5,133	25,428	23,180	805	5,214	309·1	309·1
	Pálampur	451	129,509	66,403	63,106	126,372	150	3,021	25,285	25,117	1,342	6,756	287·4	287·4
	Kulu	1,280	55,100	27,499	27,601	54,495	4	582	10,509	10,399	275	1,486	43·1	43·1
	Lahul	1,516	5,982	2,817	3,165	3,707	...	...	1,439	1,119	38	220	3·9	3·9
	Plách	288	50,551	25,517	25,034	50,489	15	11	10,348	10,118	138	794	175·5	175·5
	Spiti	3,260	3,548	1,743	1,805	29	...	6	587	550	30	200	1·1	1·1
	Total	9,574	763,030	397,061	365,969	715,607	1,461	39,700	153,710	142,213	5,349	27,502	77·97	79·7
Hoshiárpur	Hoshiárpur	520	273,864	144,894	128,970	132,751	20,122	120,442	57,597	49,541	3,719	11,618	455·9	517·7
	Dasúya	511	244,340	131,993	112,347	113,580	12,425	117,880	52,415	43,654	2,093	6,376	420·8	478·1
	Una	656	229,308	120,700	108,608	192,086	10,025	27,189	46,558	44,594	1,655	8,680	334·9	349·5
	Garhshankar	507	264,141	142,455	121,686	172,579	28,137	63,151	57,873	47,856	1,744	7,627	509	520·9
	Total	2,244	1,011,659	540,048	471,611	610,996	70,709	328,668	214,443	183,645	9,211	34,310	416·2	450·8
Jálandhar	Jálandhar	388	305,301	161,220	134,081	115,950	31,402	145,911	61,445	50,830	3,968	12,596	554·8	761·2
	Nawashahr	306	205,625	110,953	94,672	105,892	29,155	70,374	44,921	36,474	2,586	6,668	602·4	671·9
	Phillaur	279	189,578	103,867	85,711	94,283	30,402	64,769	42,266	32,642	1,971	4,107	599·1	679·4
	Nakodar	340	217,079	116,837	100,242	64,791	19,681	132,415	46,217	37,844	2,007	6,762	609·8	638·4
	Total	1,433	907,583	492,877	414,706	380,916	110,790	413,469	194,849	157,790	10,532	30,133	539·5	633·3
Ludhiána	Ludhiána	687	323,700	177,075	146,625	133,000	70,330	118,070	71,240	55,803	3,803	12,375	403·7	471·1
	Jagraon	417	166,252	89,146	77,106	59,376	46,100	59,890	35,551	29,093	1,391	5,279	332·7	398·6
	Samrála	291	158,770	88,188	70,582	84,759	25,083	48,718	34,100	27,295	1,226	5,759	513·9	545·6
	Total	1,453	648,722	354,409	294,313	278,035	141,003	226,687	141,891	112,191	6,420	23,413	389·3	446·4
Firozpur	Firozpur	475	179,606	100,404	79,202	50,311	17,603	109,483	38,661	33,073	1,616	9,639	264·4	378·1
	Zira	497	174,138	93,748	80,390	34,272	28,179	111,306	38,609	32,191	969	4,127	324·8	350·3
	Moga	828	235,806	128,455	107,351	60,438	122,998	52,247	55,167	43,047	1,345	8,649	276·8	284·7
	Muktsar	911	161,492	88,786	72,706	50,007	41,664	69,545	39,395	33,765	480	4,428	171·4	177·2
	Fazilka	1,353	135,634	74,207	61,427	57,172	15,917	62,390	32,857	28,767	593	3,593	94·6	100·2
	Total	4,302	886,676	485,600	401,076	252,200	226,361	404,977	204,689	170,843	5,003	30,426	186·1	206·1
Multán	Multán	977	193,621	107,791	85,830	51,611	1,381	138,702	41,460	35,998	2,470	12,254	121·8	198·2
	Shujábad	421	83,127	45,244	37,883	13,890	204	69,033	18,666	15,652	1,072	4,970	182·4	197·4
	Lodhrán	1,016	116,933	63,201	53,732	20,670	163	96,088	26,788	22,030	998	4,936	103·7	115·1
	Mailsi	1,747	127,266	69,660	57,606	18,287	330	108,640	20,056	25,318	518	4,377	72·8	72·8
	Kabirwála	1,758	109,120	60,469	48,651	17,588	692	90,838	26,079	21,968	779	4,249	60·4	62
	Baháwalpur Railway Stations	...	1,367	993	374	602	53	571	162	128	34	256	...	...
	Total	6,079	631,434	347,158	284,276	122,714	2,832	503,962	142,811	121,694	5,880	29,042	88·2	103·8

ABSTRACT No. 8.—Showing leading statistics for each Tahsil and District—*contd.*

District.	Tahsil.	Area in square miles.	Population.			Religion.			Under 15 years old.		Education.		No. of persons per square mile.	
			Total.	Males.	Females.	Hindu.	Sikh.	Musalman.	Males.	Females.	Under instruction.	Can read and write.	Rural population.	Total population.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
JHANG	Jhang	2,353	182,589	97,005	85,584	38,747	2,659	141,155	42,118	36,930	1,468	8,682	67·7	77·6
	Chiniot	2,140	151,975	81,354	70,621	29,365	821	121,783	35,108	31,554	523	4,418	64·7	71
	Shorkot	1,225	102,277	55,230	47,047	20,318	461	81,495	23,824	20,523	992	4,858	83·4	83·4
	TOTAL	5,871	436,841	233,589	203,252	88,430	3,941	344,433	101,050	89,037	2,983	17,958	68·1	74·4
MONTGOMERY	Montgomery	1,734	93,648	51,965	41,683	21,750	1,515	70,301	21,037	18,512	1,020	4,476	45·7	54
	Gugera	1,533	113,447	60,952	52,495	22,330	3,205	87,822	26,563	23,852	767	3,308	74	74
	Dipálpur	964	180,455	96,517	83,938	46,862	6,534	127,056	44,113	38,182	1,115	5,619	187·1	187·1
	Pákpattan	1,312	111,971	60,179	51,792	30,539	4,688	76,744	26,710	23,015	775	3,252	80·3	85·4
	TOTAL	5,754	499,521	269,613	229,908	121,481	16,032	361,923	117,323	104,661	3,677	16,655	83·4	86·8
LAHORE	Lahore	752	253,524	137,868	115,656	54,458	44,817	153,006	58,829	48,569	1,533	5,591	337·1	572·3
	Lahore City	...	176,854	104,710	72,144	62,077	7,306	102,280	30,170	25,401	6,103	15,342		
	Chúnian	1,135	230,897	125,131	105,706	50,998	33,791	136,627	53,800	46,083	1,304	6,798	191·7	203·4
	Kasúr	822	280,647	152,557	128,090	66,125	58,491	155,566	67,360	53,018	1,310	6,845	300·1	341·4
	Sharakpur	900	133,457	72,027	61,430	29,091	7,648	96,704	29,891	26,214	484	2,820	142·8	148·2
	TOTAL	3,678	1,075,379	592,293	483,086	271,749	152,023	645,083	240,050	200,875	10,794	40,366	230·1	292·2
AMRITSAR	Amritsar	551	325,968	177,030	148,938	95,085	94,591	135,717	76,302	60,703	2,119	7,049	565·9	839·8
	Amritsar City	...	136,766	78,786	57,980	56,052	15,751	63,366	24,316	19,221	3,184	14,514		
	Tarntáran	591	305,127	167,028	138,099	73,235	108,737	122,868	72,731	53,513	1,926	8,034	500·3	516·2
	Ajnála	405	224,836	120,240	104,596	51,703	42,373	130,386	52,165	43,682	1,100	5,142	555·1	555·1
	TOTAL	1,601	992,697	543,084	449,613	276,675	261,452	452,237	225,514	177,119	8,698	34,739	510·8	620·4
GURDÁSPUR	Gurdáspur	470	252,092	138,895	113,197	95,010	25,499	130,847	56,759	46,200	2,007	6,578	501·1	536·3
	Batála	480	300,641	163,665	136,979	92,474	51,088	150,515	70,475	57,475	2,470	7,427	548·5	626·3
	Pathankot	355	140,850	78,965	61,885	89,348	1,998	49,186	28,195	23,364	907	5,079	350·5	396·7
	Shakargarh	509	250,339	131,904	118,432	110,750	7,254	122,301	54,787	47,815	1,308	4,826	401·8	491·8
	TOTAL	1,889	943,922	513,420	430,403	396,582	85,837	459,039	210,216	174,854	6,782	23,910	463·5	499·6
SIÁLKOT	Siálkot	402	302,866	162,765	140,101	115,708	7,926	174,497	63,893	54,748	3,621	11,475	616·3	753·3
	Pasrúr	390	203,875	108,633	95,242	61,870	11,117	128,346	44,304	36,907	1,704	4,998	487·5	522·7
	Raya	486	214,671	115,111	99,560	65,589	14,007	130,629	47,307	40,215	1,441	5,549	431·6	441·7
	Zaffarwál	311	190,970	101,154	89,816	68,802	3,788	117,235	41,595	35,807	1,436	3,566	596·2	614
	Daska	351	207,465	110,752	96,713	59,197	12,044	134,635	45,407	37,602	1,949	5,234	569·3	591·1
	TOTAL	1,991	1,119,847	598,415	521,432	371,265	49,872	685,342	242,566	205,369	9,031	30,822	518·7	562·4
GUJRÁT	Gujrát	553	308,861	162,316	146,545	36,136	6,188	266,447	66,303	57,360	2,966	7,847	49[illegible]·0	558·5
	Khárian	658	248,076	129,536	118,540	13,557	6,154	228,340	56,541	50,626	1,810	[illegible],271	368·7	377·0
	Pháliá	676	203,938	108,662	95,276	22,701	6,676	174,560	40,116	40,683	1,131	5,795	301·6	301·6
	TOTAL	2,051	760,875	400,514	360,361	72,394	19,018	669,347	168,960	148,675	5,907	18,914	351·4	370·9
GUJRÁNWÁLA	Gujránwála	756	269,166	145,739	123,427	74,360	24,513	168,327	58,485	48,480	3,137	9,179	309·1	356
	Wazírábád	446	183,606	101,734	81,872	41,097	6,173	135,254	37,389	30,603	1,827	7,850	351·9	411·6
	Háfizábád	1,713	237,397	131,561	105,836	50,812	14,620	171,913	53,538	44,831	1,045	5,090	138·5	138·5
	TOTAL	3,017	690,169	379,034	311,135	166,278	45,316	475,404	149,412	123,914	6,009	22,119	208·1	228·7
SHÁHPUR	Sháhpur	1,033	146,376	76,830	69,546	22,706	3,737	119,919	32,333	20,501	1,503	5,018	123·8	141·7
	Khusháb	2,497	151,627	77,655	73,972	15,003	3,673	132,825	34,427	31,858	1,648	4,890	56·8	60·7
	Bhera	1,164	195,585	103,662	91,923	28,266	2,368	164,917	43,692	39,752	1,609	6,272	146·9	168
	TOTAL	4,840	493,588	258,147	235,441	66,065	9,777	417,661	110,452	101,111	4,760	17,080	91	101·9
JHELAM	Jhelam	850	177,046	94,465	82,581	10,925	4,504	161,166	36,870	31,836	2,035	6,053	193·1	208·1
	Pind Dadan Khan	859	172,983	90,073	82,910	19,934	1,704	151,283	37,668	33,705	1,770	6,117	183·7	201·3
	Chakwal	1,005	164,061	84,368	79,693	12,198	7,724	144,036	35,803	31,398	1,573	4,246	152	163·2
	Talagang	1,182	94,966	48,675	46,291	7,653	1,149	86,160	22,657	20,103	549	2,221	80·3	80·3
	TOTAL	3,905	609,056	317,581	291,475	50,810	15,169	542,645	133,058	117,102	5,927	18,617	142·6	152·4
RÁWALPINDI	Ráwalpindi	716	243,141	141,270	101,871	40,045	9,109	187,001	47,145	39,454	3,625	19,577	237·3	339·5
	Gujarkhán	554	152,455	79,371	73,084	6,178	8,995	137,371	33,234	28,388	1,009	4,981	275·1	275·1
	Attock	630	141,063	75,642	65,421	11,788	539	128,139	32,951	28,009	1,595	5,075	201	221·7
	Kahúta	420	92,372	47,558	44,814	5,304	4,617	82,341	20,864	18,392	600	2,084	219·9	219·9
	Murree	253	45,772	24,458	21,314	1,892	476	42,099	10,984	9,816	432	948	173·9	180·9
	Pindigheb	1,377	90,350	50,239	40,111	10,947	685	87,708	23,555	20,072	878	3,087	66	72·1
	Fattehjang	827	113,041	59,919	53,122	7,087	3,130	102,809	25,651	21,391	903	2,707	130·6	136·6
	TOTAL	4,844	887,194	478,457	408,737	83,301	27,470	768,368	194,384	167,319	10,122	38,459	163	183·1
HAZÁRA	Abbottábád	691	175,735	96,027	79,708	11,251	2,862	161,417	42,286	37,800	887	5,271	231·9	254·3
	Haripur	650	142,856	76,103	66,753	8,089	488	134,248	33,620	29,418	750	3,310	211·4	219·8
	Mansahra	1,430	165,312	87,915	77,397	4,040	249	161,020	42,057	36,343	824	2,208	110·3	115·6
	Amb	204	26,290	14,803	11,487	550	10	25,726	6,946	5,556	50	390	128·9	128·9
	Phúlra	...	6,095	3,417	2,678	53	...	6,042	1,617	1,289	8	61	...	...
	TOTAL	2,991	516,288	278,265	238,023	23,983	3,609	488,453	126,526	110,406	2,528	11,300	163·1	172·6
PESHÁWAR	Peshawar	304	186,867	105,568	81,299	17,124	5,747	160,330	37,821	32,256	3,175	13,243	335·3	614·6
	Peshawar City	...												
	Duaba Daudzai	185	83,546	45,354	38,192	1,625	482	81,439	19,954	16,545	976	1,436	451·6	451·6
	Hashtnagar	285	88,617	48,045	40,572	2,082	415	86,120	20,901	17,682	951	1,758	195·6	310·9
	Mardán	608	113,877	61,483	52,394	5,616	1,045	107,186	26,431	22,316	1,007	3,048	181·4	187·2
	Utmánbuláq	457	130,687	68,118	62,569	4,219	102	126,366	31,320	26,700	1,177	2,184	285·7	285·7
	Naushera	538	100,174	54,468	45,706	4,751	1,334	93,002	23,130	19,802	1,225	4,105	172·8	186·1
	TOTAL	2,444	703,768	383,036	320,732	35,417	9,125	654,443	159,566	135,303	8,511	25,771	235·5	287·0
KOHÁT	Kohát	800	78,011	46,463	31,548	6,254	4,180	67,374	16,035	14,138	576	3,864	63·7	97·5
	Hangú	404	39,704	21,028	18,676	1,011	238	37,550	9,808	8,263	177	672	95·2	98·2
	Bárak	1,551	43,582	22,979	20,603	1,105	24	42,313	10,987	9,987	61	492	55·1	55·1
	Terí		41,878	22,333	19,545	1,431	23	40,424	10,207	8,835	124	582		
	TOTAL	2,771	203,175	112,803	90,372	10,791	4,474	187,661	47,137	41,223	938	5,610	63·5	73·3

ABSTRACT No. 3.—Showing leading statistics for each Tahsil and District—*concld.*

District.	Tahsil.	Area in square miles	Population. Total.	Population. Males.	Population. Females.	Religion. Hindu.	Religion. Sikh.	Religion. Musalman.	Under 15 years old. Males.	Under 15 years old. Females.	Education. Under instruction.	Education. Can read and write.	No. of persons per square mile. Rural population.	No. of persons per square mile. Total population.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Bannú	Lanou	439	120,311	65,506	54,818	11,664	562	108,050	28,838	24,206	1,090	3,908	254	114·6
	Marwat	1,225	84,145	44,483	39,662	6,473	87	77,584	20,437	18,318	517	1,670	65	68·6
	Isakhel	714	63,898	32,892	31,006	5,927	99	57,831	14,334	12,036	350	1,627	69·4	89·4
	Miánwáli	1,469	103,909	54,655	49,254	9,768	314	93,804	24,219	21,187	800	2,713	70·7	70·7
	Total	3,847	372,276	197,536	174,740	33,832	1,002	337,209	87,828	76,737	2,757	9,924	89·5	96·7
Dera Ismáil Khán	Dera Ismáil Khán	1,704	133,809	72,460	61,349	18,580	1,163	113,014	20,445	25,074	1,278	6,511	62·7	78·5
	Kulachi	1,501	76,629	40,163	36,466	8,730	240	67,644	17,665	15,041	679	2,888	44·7	51·1
	Bhakkar	3,231	119,119	63,759	55,160	17,107	575	101,408	27,541	23,434	776	4,308	35·3	36·8
	Leia	2,397	112,819	60,650	52,169	15,709	696	96,414	25,954	21,626	842	4,278	46·9	47·1
	Tánk	607	43,725	23,655	20,070	2,838	157	40,719	10,291	8,670	284	1,201	72	72
	Total	9,440	486,201	260,687	225,514	62,961	2,840	420,180	110,894	93,845	3,859	19,186	46·1	51·5
Dera Gházi Khán	Dera Gházi Khán	1,422	177,062	97,513	79,549	25,748	793	150,414	41,304	33,922	1,523	7,374	104·9	124·5
	Sanghar	607	53,161	27,996	25,165	6,268	10	46,883	13,095	10,340	617	1,029	89·7	89·7
	Jámpur	921	83,553	46,616	37,037	9,532	61	73,990	20,570	16,972	659	2,662	77·8	90·7
	Rájanpur	1,909	90,225	50,791	39,434	11,355	500	78,300	20,933	16,388	614	3,502	42·7	47·2
	Total	5,606	404,031	221,946	182,085	52,003	1,424	349,587	94,902	77,602	3,413	15,467	63·4	71·1
Muzaffargarh	Muzaffargarh	846	164,782	89,440	75,342	23,398	420	140,933	37,363	31,032	1,447	6,095	186·3	194·7
	Alipur	811	122,068	66,478	55,590	15,733	1,386	104,949	28,403	23,956	1,052	4,586	144·3	150·5
	Sanawán	1,258	94,445	51,005	43,239	11,494	900	81,845	21,387	18,149	735	3,081	74·9	74·9
	Total	3,422	381,095	206,924	174,171	50,625	2,715	327,727	87,243	73,737	3,235	13,762	107·8	111·3
Biloch Transfrontier	......	..	5,931	3,737	2,197	32	...	5,902	1,599	892	...	17	..	...

Note.—The areas in this abstract are taken from figures supplied by the Surveyor General in April 1891. The figures for the tahsils in Ambala, however, and for the subdivisions of Kangra (excepting Lahul and Spiti) are not available in the Surveyor General's Office and have therefore been taken from the Patwaris' papers. The areas of the tahsils in Hissar are from survey data supplied by the Deputy Commissioner. The Tahsil areas are throughout exclusive, while the district areas are inclusive of the river areas.

ABSTRACT No. 4.—Showing the incidence of the population by houses, families and villages.

Districts.	Number of persons per occupied house. 1891.	Number of persons per occupied house. 1881.	Number of persons per family. 1891.	Number of persons per family. 1881.	Number of families per occupied house. 1891.	Number of families per occupied house. 1881.	Increase per cent since 1881 in No. of Houses. Total.	Increase per cent since 1881 in No. of Houses. Rural.	Increase per cent since 1881 in No. of Families. Total.	Increase per cent since 1881 in No. of Families. Rural.	Number of rural houses per square mile	Rural population per village. 1891.	Rural population per village. 1881.	Total population per village and town. 1891	Total population per village and town. 1881	Districts.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Hissár	7·70	6·89	5·02	4·67	1·51	1·47	38	42	43	49	17	708	685	801	799	Hissár.
Rohtak	7·44	7·40	4·87	4·70	1·59	1·59	6	10	5	9	37	1,011	960	1,223	1,138	Rohtak.
Gurgaon	9·90	9·73	4·68	4·18	2·11	2·16	2	2	58	−7	30	515	494	573	553	Gurgaon.
Delhi	7·81	8·77	4·36	4·55	1·79	1·88	11	4	3	1	41	666	632	901	918	Delhi.
Karnál	8·70	9·12	4·48	5·25	1·94	1·68	15	20	29	39	28	650	635	729	721	Karnál.
Ambála	6·55	7·28	4·34	4·24	1·51	1·78	8	12	−5	−5	49	424	418	489	479	Ambála.
Simla	5·81	6·55	3·91	3·56	1·48	1·27	17	21	−5	−1	47	134	81	279	193	Simla.
Kángra	5·48	6·50	4·63	4·82	1·21	1·34	23	81	9	11	20	904	1,046	981	1,073	Kángra.
Hoshiárpur	5·56	5·77	4·48	4·39	1·26	1·31	15	15	10	11	73	448	397	482	431	Hoshiarpur.
Jálandhar	6·71	6·83	4·53	4·35	1·48	1·62	16	24	10	13	80	637	546	742	654	Jalandhar.
Ludhiána	5·75	5·94	4·51	4·37	1·27	1·32	8	9	1	4	68	663	628	756	720	Ludhiána.
Fírozpur	8·51	8·74	4·83	4·56	1·76	1·96	40	46	20	32	22	527	404	581	547	Fírozpur.
Multán	5·56	5·89	4·84	4·76	1·10	1·18	27	18	13	19	13	386	300	452	427	Multan.
Jhang	5·53	5·90	4·95	4·64	1·12	1·22	17	16	4	5	12	501	474	546	519	Jhang.
Montgomery	6·47	5·70	5·08	4·98	1·27	1·14	3	5	15	17	13	258	250	268	264	Montgomery.
Lahore	6·83	5·77	4·74	4·94	1·45	1·08	−3	−6	21	29	32	559	487	707	622	Lahore
Amritsar	7·59	7·37	4·55	4·31	1·67	1·79	8	13	5	11	63	807	684	958	860	Amritsar.
Gurdaspur	7·51	7·10	4·52	4·45	1·59	1·60	13	18	13	10	60	392	320	421	303	Gurdáspur.
Siálkot	7·54	8·85	4·00	4·52	1·54	1·98	30	33	11	6	68	471	403	509	438	Siálkot.
Gujrát	7·35	8·28	4·85	·62	1·52	1·83	25	28	6	10	47	540	486	569	517	Gujrát.
Gujránwála	6·82	6·96	4·82	4·95	1·42	1·44	14	21	15	20	30	531	459	581	516	Gujranwála.
Sháhpur	5·46	5·85	4·67	4·20	1·17	1·35	25	27	7	28	17	630	568	700	624	Sháhpur.
Jhelam	7·17	8·19	3·91	4·47	1·84	1·82	18	20	18	4	19	589	550	627	610	Jhelam.
Ráwalpindí	5·98	8·02	4·32	5·06	1·39	1·59	46	46	27	29	27	470	449	520	498	Rawalpindí.
Hazára	6·34	6·04	4·82	3·41	1·32	1·79	21	20	−10	−12	26	380	329	401	344	Hazára.
Peshawar	6·64	6·70	5·05	4·70	1·32	1·38	21	25	14	23	35	843	683	1,010	850	Peshawar.
Kohát	8·05	8·10	5·84	5·61	1·53	1·41	1	−2	8	9	7	595	440	684	405	Kohát.
Bannú	5·63	5·82	4·75	4·70	1·10	1·23	16	16	12	13	16	736	649	789	697	Bannú.
Dera Ismáil Khán	4·87	4·07	4·72	4·35	1·05	1·12	10	0	1	2	9	571	533	635	593	Dera Ismáil Khán.
Dera Gházi Khán	5·37	6·[illegible]	5·02	4·82	1·0[illegible]	1·24	29	26	7	9	12	547	536	617	603	Dera Ghází Khán.
Muzaffargarh	5·5[illegible]	5·44	4·84	4·05	1·14	1·15	11	14	8	12	10	531	462	545	488	Muzaffargarh.
Biloch Transfrontier	7·00	.	6·72	...	1·13	...	...	...	...	...	...	1,187	...	1,187	...	Biloch Transfrontier.
Total British Territory	**6·67**	**6·96**	**4·65**	**4·56**	**1·43**	**1·52**	**16**	**18**	**9**	**12**	**29**	**532**	**481**	**599**	**549**	**Total British Territory.**
Patiála	5·78	5·20	4·3[illegible]	4·4[illegible]	1·32	1·14	−3	−1	10	13	40	392	494	444	464	Patiála.
Baháwalpur	6·23	6·47	4·94	4·[illegible]	1·26	1·38	18	17	7	6	5	616	570	672	622	Baháwalpur.
Jínd	6·10	5·94	4·[illegible]	3·98	1·32	1·40	11	11	−2	4	30	571	507	651	590	Jínd.
Nábha	6·41	6·23	4·66	4·03	1·38	1·34	5	4	7	[illegible]	41	514	483	581	519	Nábha.
Kapúrthala	7·00	6·72	4·48	4·07	1·56	1·60	14	15	8	7	59	437	353	507	409	Kapúrthala.
Chamba	5·72	5·74	4·83	4·69	1·18	1·23	7	6	4	2	7	71	311	74	315	Chamba.
Farídkot	8·66	9·09	5·11	4·95	1·70	2·07	32	33	15	15	17	600	508	689	577	Farídkot.
Mandi	5·28	6·04	4·79	5·13	1·10	1·17	30	27	22	22	27	36	31	38	32	Mandí.
Suket	5·30	6·05	5·30	5·52	1·02	1·10	13	4	4	1	22	232	237	238	238	Suket.
Smaller Plain States	6·38	7·23	4·34	4·71	1·47	1·58	12	14	11	22	38	308	303	498	466	Smaller Plain States.
Simla Hill States	5·23	6·40	4·8[illegible]	5·07	1·09	1·26	32	31	14	14	17	67	56	69	58	Simla Hill States.
Total Native States	**5·83**	**5·89**	**4·60**	**4·56**	**1·29**	**1·28**	**9**	**10**	**9**	**11**	**16**	**190**	**186**	**212**	**208**	**Total Native States.**
Total Province	**6·54**	**6·75**	**4·65**	**4·56**	**1·41**	**1·47**	**14**	**16**	**9**	**11**	**23**	**407**	**377**	**457**	**430**	**Total Province.**

ABSTRACT No. 5.—Showing the urban and rural population of the Province.

		Rural Population.		Urban Population.		Total Population.	
		1891.	1881.	1891.	1881.	1891.	1881.
	1	2	3	4	5	6	7
Actual Figures.	British Territory	18,453,143	16,410,907	2,413,704	2,439,530	20,866,847	18,850,437
	Native States	3,806,736	3,428,587	456,544	433,096	4,263,280	3,861,683
	Province	22,259,879	19,839,494	2,870,248	2,872,626	25,130,127	22,712,120
Percentages.	Percentages showing how total population is distributed into rural and urban for British Territory	88·43	87·06	11·57	12·94	100	100
	Native States	89·29	88·78	10·71	11·22	100	100
	Province	88·58	87·35	11·42	12·65	100	100
	And how rural, urban and total populations are distributed between British Territory	82·00	82·72	84·09	84·92	83·03	83·00
	Native States	17·10	17·28	15·91	15·08	16·97	17·00

ABSTRACT No. 6.—Showing the average size and proximity of villages.

District.	Number of villages per square mile.	Number of square miles per village.	District.	Number of villages per square mile.	Number of square miles per village.	District.	Number of villages per square mile.	Number of square miles per village.
Hissár	·2	5·4	Fírozpúr	·4	2·8	Jhelam	·2	4·1
Rohtak	·3	3·8	Multán	·2	4·4	Ráwalpindí	·3	2·9
Gurgáon	·6	1·7	Jhang	·1	7·4	Hazára	·4	2·3
Delhi	·5	1·8	Montgomery	·3	3·1	Peshâwar	·3	3·6
Karnál	·4	2·6	Lahore	·4	2·4	Kohát	·1	9·4
Ambála	·8	1·3	Amritsar	·6	1·6	Bannú	·1	8·2
Simla	1·5	·7	Gurdáspur	1·2	·8	Dera Ismáíl Khán	·1	12·4
Kángra	·1	12·4	Siálkot	1·1	·9	Dera Ghází Khán	·1	8·6
Hoshiárpur	·9	1·1	Gujrát	·7	1·5	Muzaffargarh	·2	4·9
Jálandhar	·8	1·2	Gujránwála	·4	2·6	Total British Territory	·3	3·2
Ludhiána	·6	1·7	Sháhpur	·1	6·9			

ABSTRACT No. 7.—Showing distribution of population over towns and villages grouped according to size.

1	2		3						4			5		
	Group of Towns and Villages with the limits of population between which each group lies.		Population of groups of towns and villages.						Percentages of Town and Village population included in each group.			Percentages of Total Population included in each group.		
			British Territory.		Native States.		Province.							
	From	To	No. of towns and villages in each group.	Population of each group in thousands.	No. of towns and villages in each group.	Population of each group in thousands.	No. of towns and villages in each group.	Population of each group in thousands.	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.
Towns.	1	4,999	50	165	24	71	74	236	6·8	15·6	8·2	·8	1·7	·9
	5,000	9,999	78	536	25	175	103	711	22·2	38·4	24·8	2·6	4·1	2·8
	10,000	14,999	17	198	5	59	22	257	8·2	12·9	9·0	·9	1·4	1·
	15,000	19,999	10	165	3	52	13	217	6·8	11·4	7·6	·8	1·2	·9
	20,000	49,999	13	360	2	43	15	403	14·9	9·4	14·0	1·7	1·	1·6
	50,000	and over	10	989	1	56	11	1,045	41·0	12·3	36·4	4·7	1·3	4·1
	Total Towns		178	2,413	60	456	238	2,869	100	100	100	11·5	10·7	11·3
Villages.	1	199	10,916	1,146	15,296	804	26,212	1,950	6·2	21·1	8·8	5·5	18·8	7·8
	200	499	12,038	3,084	2,728	881	14,766	4,865	21·6	23·2	21·7	19·1	20·7	19·4
	500	999	7,153	4,985	1,287	903	8,440	5,888	27·	23·7	26·4	23·9	21·2	23·5
	1,000	1,999	3,396	4,657	505	813	3,901	5,470	25·2	21·4	24·6	22·3	19·1	21·7
	2,000	2,999	753	1,852	113	276	866	2,128	10·	7·3	9·6	9·0	6·5	8·5
	3,000	4,999	366	1,356	36	124	402	1,480	7·4	3·3	6·7	7·1	2·9	5·9
	5,000	9,999	66	383	1	6	67	389	2·1	...	1·8	4·4	·1	1·5
	10,000	14,999	7	90	...	...	7	90	·5	...	·4	1·4	...	·4
	Total Villages		34,695	18,453	20,056	3,807	54,751	22,260	100	100	100	88·5	89·3	88·7
	Total Towns and Villages		34,873	20,866	20,116	4,263	54,989	25,129	...	...	...	100	100	100

ABSTRACT No. 8.—Showing the towns and villages grouped according to class and population.

Towns.		British Districts.	Native States.	Total.
Municipalities	Over 5,000	113	...	113
	Under 5,000	42	...	42
Cantonment and Civil Stations not in Municipalities.	Over 5,000	10	...	10
	Under 5,000	1	...	1
Other places	Over 5,000	12	36	48
	Under 5,000	...	24	24
Total Towns		178	60	238
Villages	Over 5,000	67	1	68
	Under 5,000	34,597	20,054	54,651
Total Villages		34,664	20,055	54,719
Add uninhabited estates		3,159	1,258	4,417
Total Towns and Villages		38,001	21,373	59,374

ABSTRACT No. 9.—Showing the relation of urban to total population for each religion in each district

Serial No. according to column 3	District or State.	Percentage living in towns on the total population: All Religions: Total	Males	Females	Hindu	Sikh	Mussalman	Jain	Others	Percentage of each religion living in towns on the total of that religion: Hindu	Sikh	Mussalman	Jain	Others	District or State.	Serial No. according to column 3
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
12	Hissár	12·6	6·7	5·9	8·5	·1	3·7	·3	.	12·1	3·6	14·3	34·3	95·4	Hissár	12
6	Rohtak	15·2	7·8	7·4	9·3	...	5·6	·3	.	10·9	77·9	38·6	36·5	56·4	Rohtak	6
15	Gurgáon	10·7	5·5	5·2	6·7	..	3·7	·3	..	9·8	46·1	11·9	46·9	80·3	Gurgáon	15
2	Delhi	33·7	18·4	15·3	18·9	.	13·8	·7	·1	25·2	80·9	59·1	54·2	95·8	Delhi	2
16	Karnál	10·3	5·4	4·9	5	...	5·1	·2	..	6·9	4·2	20·2	26·3	56·7	Karnál	16
9	Ambála	13·5	7·7	5·8	6·9	·4	5·5	·2	·5	11·3	4·1	18·9	75·6	95	Ambála	9
1	Simla	40	32·7	13·3	28·4	·7	11·2	·1	5·6	37·5	61·5	69·8	69	81	Simla	1
29	Kángra	2·1	1·3	·8	1·6	...	·5	.	...	1·7	6·8	8·9	21·4	2·7	Kángra	29
21	Hoshiárpur	7·7	4·1	3·6	3·5	·3	3·8	·1	...	5·7	4·5	11·7	74·7	64·5	Hoshiárpur	21
8	Jálandhar	14·8	8·2	6·6	6·1	·9	7·5	·1	·2	14·6	7·7	10·4	80·1	99·1	Jálandhar	8
11	Ludhiána	12·8	6·9	5·9	4·3	·5	7·7	·2	·1	10·1	2	22·1	78·2	94·1	Ludhiána	11
17	Firozpur	9·7	5·7	4	4·2	1·1	4·1	·1	·2	15·1	4·2	8·9	55·3	90·2	Firozpur	17
7	Multán	15·1	8·4	6·7	7	·2	7·6	...	·3	36	34·9	9·6	100	88·4	Multán	7
19	Jhang	8·4	4·3	4·1	3·6	·2	4·6	...	...	17·7	18·1	5·9	...	91·9	Jhang	29
27	Montgomery	3·8	4	3·6	1·6	·1	2·1	...		6·6	4·1	2·9	...	95·3	Montgomery	27
3	Lahore	21·3	12·3	9	7·1	·9	12·8	·1	4	28·2	6	21·3	91·1	85·2	Lahore	3
5	Amritsar	10·2	9·2	7	6·4	·2	7·6	·1	·1	23·1	7·4	16·7	80·9	57·6	Amritsar	5
23	Gurdáspur	7·2	3·9	3·3	3·1	·2	3·9	...	..	7·3	2·6	8	100	12·1	Gurdáspur	23
20	Siálkot	7·8	4·3	3·5	2·7	·3	4·5	·1	·2	8	6·7	7·3	89·7	21·1	Siálkot	20
26	Gujrát	5·3	2·7	2·6	1·5	·2	3·6	...	..	15·7	6·9	4·1	..	77·6	Gujrát	26
18	Gujránwála	9	4·7	4·3	2·9	·5	5·4	·1	·1	12·1	7·5	7·9	91·9	19·6	Gujránwála	28
15	Shahpur	10·7	5·5	5·2	4	·3	6·4	...	.	29·7	16·4	7·6		44·7	Shahpur	15
24	Jhelam	6·4	3·6	2·8	2·1	·4	3·9	..		24·9	16·4	4·4	16·6	69·2	Jhelam	24
14	Ráwalpindi	11	7·2	3·8	4·3	·6	5·2	·1	·8	45·7	10·3	6	95·5	99	Ráwalpindi	14
25	Hazára	5·5	3·6	1·9	1·8	·4	3·3	...	...	1·6	53	3·5	100	84·0	Hazára	25
4	Peshawar	18·3	11·1	7·2	2·9	·9	13·8	..	·7	58·3	67·5	11·8	..	99·9	Peshawar	4
10	Kohát	13·2	9·8	3·4	2·5	2	8·6	...	·1	47·7	92·3	9·3	.	97·5	Kohát	10
22	Bannú	7·4	4·2	3·2	2·4	·2	4·8	...	..	26	63·1	5·3	87·3	58·6	Bannú	22
15	Dera Ismáíl Khán	10·7	6	4·7	4·2	·3	6·2	...	...	32·3	46·2	7·2	..	55·9	Dera Ismáíl Khán	15
13	Dera Ghází Khán	11·9	6·9	5	4·6	·2	7·1	...	...	35·1	58·8	8·3	...	99·1	Dera Ghází Khán	13
28	Muzaffargarh	3·2	1·8	1·4	1·8	..	...	1·4	...	13·5	2·6	1·6	100	51·9	Muzaffargarh	28
	Biloch Trans-frontier	...	...	...	..	..	..	...	...	..	..		...	...	Biloch Trans-frontier.	
	Total British Territory.	11·6	6·5	5·1	4·9	·5	5·9	·1	·2	13·3	6·9	10·5	54·1	62·3	Total British Territory.	
6	Patiála	12	6·6	5·4	5·8	1	5·1	·1	...	9·7	5·6	23·2	53·8	90	Patiála	6
7	Baháwalpur	9	5	4	3·1	·1	5·8	...	..	22·6	4·9	6·9	29·4	90·9	Baháwalpur	7
4	Jínd	13·6	7·3	6·3	8	·9	4·7	...	..	9·8	16·4	35·1	26	100	Jínd	4
5	Nábha	12·2	6·8	5·4	5·0	2·2	4	·1	...	10	9·9	21	62·2	100	Nábha	5
2	Kapúrthala	14·6	8·1	6·5	6·4	·8	7·4		...	12·4	6·1	12·9	100	100	Kapúrthala	2
3	Farídko	14	8	6	4·3	2·6	6·8	·3	..	14·9	6·2	22·9	78·9	69·2	Farídkot	3
1	Smaller Plain States.	28·4	14·7	13·7	14·5	3	12·9	·7	...	22·6	3·7	45·9	96	66·7	Smaller Plain States.	1
8	Simla Hill States.	3·5	2·1	1·4	·3	...	·5	...	...	3·1	10·3	16	95·6	14·5	Simla Hill States	8
	Total Native States.	10·7	5·9	4·8	5·1	·7	4·8	·1	...	8·7	6·5	15·9	68·0	34·7	Total Native States.	
	Total of the Province.	11·4	6·4	5·0	4·9	·5	5·7	·1	·2	12·2	6·8	11·1	55·9	61·9	Total of the Province.	

ABSTRACT No. 10.—Showing rate of increase of population in British Territory.

Year of Census.		Persons.	Males.	Females.
1		2	3	4
Actual figures	1855	15,161,321	8,357,786	6,803,535
	1868	17,609,518	9,594,308	8,015,210
	1881	18,850,437	10,210,053	8,640,384
	1891	20,866,847	11,255,986	9,610,861
Percentage of increase since the last Census	1868	16·1	14·8	17·8
	1881	7·1	6·4	7·8
	1891	10·7	10·2	11·2

ABSTRACT No. 11.—Showing by districts the increase in population since 1868.

District.	Showing increase or decrease of population per cent. 1868-1881.	Showing increase or decrease of population per cent. 1881-1891.	Excess of births over deaths per thousand in 1881-1891.	District.	Showing increase or decrease of population per cent. 1868-1881.	Showing increase or decrease of population per cent. 1881-1891.	Excess of births over deaths per thousand in 1881-1891.
Hissar	4·0	15·4	9	Gurdáspur	− 9·1	14·6	13
Rohtak	4·2	6·7	8	Siálkot	·7	10·6	14
Gurgáon	− 6·8	4·2	4	Gujrát	11·7	10·4	12
Delhi	3·5	− ·7	− 1	Gujránwála	11·9	11·9	13
Karnal	·7	5·9	3	Shahpur	14·4	17·1	12
Ambala	3·8	·1	...	Jhelam	17·6	3·3	7
Simla	26·3	1·8	− 7	Ráwalpindí	15·4	8·1	8
Kangra	− 1·7	4·4	3	Hazara	11·4	26·8	13
Hoshiárpur	− 3·9	12·2	11	Peshawar	13·3	18·7	− 1
Jálandhar	− ·6	14·9	15	Kohat	24·8	11·9	1
Ludhiána	5·7	4·8	7	Bannu	16·8	11·9	2
Fírozpur	18·4	18·6	10	Dera Ismaíl Khán	11·8	10·1	2
Multán	16·9	14·4	7	Dera Ghází Khan	17·5	11·2	5
Jhang	13·9	10·5	13	Muzaffargarh	13·6	12·5	9
Montgomery	18·4	17·1	12				
Lahore	17·2	16·4	10				
Amritsar	7·3	11·1	12	Total British Territory	7·1	10·7	8

ABSTRACT No. 12.—Showing percentage of increase of population since 1881.

District.	Persons. Total.	Persons. Rural.	Persons. Urban.	Males. Total.	Males. Rural.	Males. Urban.	Females. Total.	Females. Rural.	Females. Urban.	District.
1	2	3	4	5	6	7	8	9	10	11
Hissár	+ 15·4	+ 14·3	+ 11·4	+ 13·7	+ 14·5	+ 10·2	+ 17·1	+ 17·7	+ 12·8	Hissár.
Rohtak	+ 6·7	+ 7·7	+ 1·0	+ 5·8	+ 6·6	+ 1·5	+ 7·6	+ 9·1	+ ·5	Rohtak.
Gurgáon	+ 4·2	+ 4·1	+ 5·2	+ 3·3	+ 3·1	+ 5·8	+ 5·2	+ 5·3	+ 4·5	Gurgáon.
Delhi	− ·8	− 4·7	+ 7·9	+ ·2	− 4·3	+ 10	− 1·9	− 5·1	+ 5·2	Delhi.
Karnál	+ 5·9	+ 6·2	+ 4·2	+ 6·4	+ 6·4	+ 6·9	+ 5·4	+ 5·9	+ 1·4	Karnál.
Ambála	+ ·1	− 1·2	+ 8·8	− ·4	− 2·1	+ 11·1	+ ·6	− ·1	+ 5·7	Ambála.
Simla	+ 1·8	+ 10·3	− 6·7	− ·1	+ 12·6	− 9·5	+ 5·1	+ 7·6	+ ·9	Simla.
Kángra	+ 4·4	+ 4·5	− 1·2	+ 4·3	+ 4·2	+ 4·7	+ 4·5	+ 4·8	− 9·2	Kángra.
Hoshiárpur	+ 12·2	+ 12·9	+ 4·9	+ 12·2	+ 12·9	+ 4·8	+ 12·3	+ 13·0	+ 5·1	Hoshiárpur.
Jalandhar	+ 14·9	+ 14·9	+ 14·5	+ 14·2	+ 13·9	+ 15·9	+ 15·8	+ 16	+ 14·8	Jalandhar.
Ludhiána	+ 4·8	+ 5	+ 3·5	+ 4·4	+ 4·7	+ 2	+ 5·4	+ 5·4	+ 5	Ludhiána
Fírozpur	+ 18·6	+ 17·7	+ 28·2	+ 18·3	+ 17·7	+ 27·9	+ 19·1	+ 18·2	+ 29	Fírozpur.
Multán	+ 14·4	+ 15·6	+ 8	+ 14	+ 15·3	+ 7·3	+ 14·9	+ 16	+ 8·9	Multán.
Jhang	+ 10·5	+ 10·2	+ 13·6	+ 8·9	+ 8·7	+ 12·1	+ 12·3	+ 12	+ 15·2	Jhang.
Montgomery	+ 17·1	+ 17·2	+ 14·4	+ 15·7	+ 15·9	+ 12·7	+ 18·8	+ 18·8	+ 16·5	Montgomery.
Lahore	+ 16·4	+ 16	+ 17·8	+ 16·1	+ 15·5	+ 18·9	+ 16·8	+ 16·9	+ 16·3	Lahore.
Amritsar	+ 11·1	+ 14·9	− 5·2	+ 10·6	+ 14·4	− 4·7	+ 11·7	+ 15·6	− 5·9	Amritsar.
Gurdáspur	+ 14·6	+ 15·2	+ 7·9	+ 15·2	+ 15·5	+ 10·3	+ 13·9	+ 14·7	+ 5·2	Gurdáspur.
Siálkot	+ 10·6	+ 10·1	+ 16·1	+ 10·9	+ 10·4	+ 17·3	+ 10·3	+ 10	+ 14·6	Siálkot.
Gujrát	+ 10·4	+ 11·5	− 5·6	+ 10·6	+ 11·6	− 5·7	+ 10·2	+ 11·3	− 5·5	Gujrát.
Gujránwála	+ 11·9	+ 12·6	+ 4·9	+ 13·6	+ 14·6	+ 4·4	+ 9·8	+ 10·3	+ 5·5	Gujránwála.
Sháhpur	+ 17·1	+ 18·3	+ 8·2	+ 16·5	+ 17·5	+ 8	+ 17·8	+ 19	+ 8·3	Sháhpur.
Jhelam	+ 3·3	+ 5·4	− 19·4	+ 1·3	+ 4·1	− 25·7	+ 5·6	+ 6·8	− 9·8	Jhelam.
Ráwalpindí	+ 8·1	+ 6·1	+ 27·5	+ 6·5	+ 3·7	+ 29·4	+ 10·1	+ 9	+ 24	Ráwalpindí.
Hazára	+ 26·8	+ 25·7	+ 50·7	+ 27·3	+ 25·2	+ 66·8	+ 26·3	+ 26·2	+ 27·5	Hazára.
Peshávar	+ 18·7	+ 20·3	+ 11·3	+ 16·2	+ 17·9	+ 8·6	+ 21·1	+ 23·1	+ 15·8	Peshávar.
Kohát	+ 11·9	+ 7·8	+ 48·5	+ 11·3	+ 4·1	+ 63·4	+ 12·7	+ 12·3	+ 17·8	Kohát.
Bannú	+ 11·9	+ 12·3	+ 7·1	+ 11·3	+ 12·2	+ 2·2	+ 12·7	+ 12·6	+ 14·4	Bannú.
Dera Ismáíl Khán	+ 10·1	+ 9	+ 20·4	+ 9·3	+ 7·7	+ 23·6	+ 11	+ 10·4	+ 16·5	Dera Ismáíl Khán.
Dera Ghází Khán	+ 11·2	+ 10·4	+ 17·3	+ 10·6	+ 9·7	+ 17	+ 11·9	+ 11·2	+ 17·7	Dera Ghází Khán.
Muzaffargarh	+ 12·5	+ 12·7	+ 7·3	+ 12·1	+ 12·3	+ 7·3	+ 13	+ 13·2	+ 7·1	Muzaffargarh.
Total British Territory	**+ 10·7**	**+ 11·0**	**+ 8·6**	**+ 10·2**	**+ 10·4**	**+ 9·5**	**+ 11·2**	**+ 11·7**	**+ 7·5**	**Total British Territory.**
Patiála	+ 7·9	+ 8·4	+ 4·5	+ 8	+ 8·1	+ 7·3	+ 7·8	+ 8·8	+ 1	Patiála.
Baháwalpur	+ 13·3	+ 13·4	+ 13·4	+ 13	+ 12·8	+ 16·8	+ 13·8	+ 14·4	+ 9·8	Baháwalpur.
Jínd	+ 13·9	+ 15·7	+ 3·8	+ 13·9	+ 15·6	+ 3·9	+ 13·9	+ 15·6	+ 3·8	Jínd.
Nábha	+ ·8	+ 8·7	+ 3·4	+ 7·4	+ 7·7	+ 4·8	+ 8·8	+ 9·8	+ 1·8	Nábha.
Kapúrthala	+ 18·6	+ 19·7	+ 13	+ 17·8	+ 19	+ 11·6	+ 19·6	+ 20·4	+ 14·8	Kapúrthala.
Chamba	+ 7·1	+ 6·8	+ 13·1	+ 6·9	+ 6·5	+ 14·1	+ 7·4	+ 7·2	+ 11·7	Chamba.
Farídkot	+ 18·6	+ 17·5	+ 24·8	+ 18·7	+ 17·3	+ 29·4	+ 18·4	+ 17·7	+ 19	Farídkot.
Mandí	+ 13·5	+ 12·7	+ 36·9	+ 14·2	+ 13	+ 48·9	+ 12·8	+ 12·4	+ 23·5	Mandí.
Suket	− ·1	− 2	+ 162·1	− 5·2	− 6·4	+ 79·5	+ 6·1	+ 3·5	+ 372·9	Suket.
Smaller Plain States	+ 8·4	+ 9·1	+ 5·1	+ 7·7	+ 8·5	+ 3·8	+ 9·2	+ 9·8	+ 6·4	Smaller Plain States.
Simla Hill States	+ 9·7	+ 10·4	− 2·1	+ 8·3	+ 9	− 1·7	+ 11·5	+ 12·1	− 2·7	Simla Hill States.
Total Native States	**+ 10·4**	**+ 10·8**	**+ 7·3**	**+ 10·0**	**+ 10·2**	**+ 9·0**	**+ 10·9**	**+ 11·6**	**+ 5·3**	**Total Native States.**
Total Province	**+ 10·7**	**+ 11·0**	**+ 8·4**	**+ 10·3**	**+ 10·4**	**+ 9·4**	**+ 11·1**	**+ 11·7**	**+ 7·1**	**Total Province.**

ABSTRACT No. 13.—Showing the Composition of the Population

PERCENTAGE ON TOTAL

VILLAGES.

DISTRICT OR STATE.	Christian.		Musalmán.		Hindu.		Sikh.		Jain.		Buddhist.		Pársí.		Jew.		Others.	
	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hissár	...	...	25·15	22·15	71·15	77·07	3·15	·40	·55	·38	...	...	...	...	...	...	...	...
Rohtak	...	...	10·48	10·48	88·90	88·83	·01	·01	·61	·67	...	...	...	...	...	...	...	...
Gurgaon	...	...	30·95	30·33	68·71	69·34	·01	·01	·33	·32	...	...	...	...	...	...	...	...
Delhi	·02	·03	14·49	14·91	84·65	84·27	·02	·02	·82	·77	...	...	...	...	...	...	...	...
Karnál	·01	·01	22·33	21·90	75·92	76·02	1·25	1·42	·40	·65	...	...	...	...	...	...	...	...
Ambála	·03	·02	27·31	26·69	62·62	66·28	9·96	6·97	·08	·04	...	...	...	...	...	...	...	...
Simla	2·44	2·47	8·95	8·25	87·73	89·11	·83	·11	·05	·04	...	...	...	...	...	...	...	...
Kángra	·02	·03	4·85	4·86	94·16	94·59	·18	·10	·01	·01	·77	·41	...	...	...	...	...	...
Hoshiárpur	...	...	31·07	30·79	61·67	62·37	7·23	6·80	·03	·03	...	...	...	...	...	...	...	...
Jálandhar	...	...	44·69	44·80	42·07	42·42	13·23	12·76	·01	·02	...	...	...	...	...	...	...	...
Ludhiána	...	...	31·20	30·59	44·19	45·25	24·52	23·03	·08	·13	...	...	...	...	...	...	...	...
Firozpur	·02	...	46·06	48·47	26·75	24·10	27·09	27·33	·08	·09	...	...	...	...	...	...	...	...
Multán	·04	·05	84·09	84·30	14·63	15·27	·34	·30	...	...	...	...	...	...	...	...	...	...
Jhang	...	...	81·00	85·64	18·10	13·57	·81	·79	...	...	...	...	...	...	...	...	...	...
Montgomery	...	·01	73·17	78·65	23·62	18·51	3·20	2·82	...	...	...	...	...	...	...	...	...	...
Lahore	·09	·04	59·97	66·32	23·05	17·49	16·88	16·13	·01	·02	...	...	...	...	...	...	...	...
Amritsar	·08	...	45·25	45·44	25·57	26·93	29·09	27·63	·01	·01	...	...	...	...	...	...	...	...
Gurdáspur	·24	·02	48·22	47·11	41·99	43·68	9·55	9·19	...	...	...	...	...	...	...	...	...	...
Siálkot	·80	·02	61·53	66·65	33·06	29·41	4·50	3·92	·02	...	...	...	...	...	...	...	...	...
Gujrát	...	·04	80·07	89·31	8·47	9·38	2·46	1·28	...		...	...	...	...	...	...	...	...
Gujránwála	·30	...	69·75	75·20	23·27	18·66	6·67	6·12	·01	·01	...	...	...	...	...	...	...	...
Sháhpur	·01	...	87·00	88·52	10·54	10·45	1·85	1·02	...	...	...	...	...	...	...	...	...	...
Jhelam	·01	·02	91·04	90·64	6·70	7·84	2·22	1·50	·02	...	...	...		...	...	...	...	...
Ráwalpindi	·01	·04	91·45	90·77	5·72	7·03	2·81	2·15	·01	·02	...	...	...	...	...	...	...	...
Hazára	·01	...	96·60	96·10	3·04	3·54	·35	·27	...	...	...	...	...		...	...	...	...
Peshawar	...	·01	96·91	96·45	2·57	3·31	·52	·23	...	...	...	...	...	...	...	...	...	...
Kohát	...	·09	96·57	95·16	3·20	4·30	·19	·42	·03	·03	...	...	...	...	...	...	...	...
Bannú	·01	...	92·61	92·00	7·27	7·33	·11	·07	...	...	...	...	...	...	...	...	...	...
Dera-Ismail-Khán	·02	·02	89·81	90·88	9·82	8·88	·35	·22	...	...	...	...	...	...	...	...	...	...
Dera-Ghazi-Khán	...	...	90·19	90·50	9·65	9·30	·16	·19	...	...	...	...	...	...	...	...	...	...
Muzaffargarh	...	...	87·41	89·27	11·87	9·80	·72	·86	...	...	...	...	...	...	...	...	...	...
Biloch Trans-Frontier	...	...	99·46	...	·54	...	...	...	...	...	...	...	...	...	...	...	...	...
Total British Territory	·08	·02	56·42	56·63	36·37	36·94	7·01	6·29	·09	·10	·03	·02	...	...	...	...	...	...
Patiála	...	...	19·41	18·98	61·13	50·77	19·34	30·16	·11	·08	...	...	...	...	...	...	...	...
Baháwalpur	...	...	86·08	85·91	11·78	13·77	2·14	·29	...	...	...	...	...	...	...	...	...	...
Jínd	...	...	10·17	10·04	84·67	88·60	5·11	1·22	·05	·14	...	...	...	...	...	...	...	...
Nábha	...	...	17·31	17·28	59·75	51·33	22·88	31·29	·06	·10	...	...	...	...	...	...	...	...
Kapúrthala	...	...	58·04	57·74	27·46	30·71	14·49	11·54	...	·01	...	...	...	...	...	...	...	...
Chamba	·01	·02	5·40	5·54	94·16	94·06	·03	·03	...	...	·40	·35	...	...	...	...	...	...
Farídkot	...	...	20·78	27·28	28·45	28·23	44·68	44·39	·09	·10	...	...	...	...	...	...	...	...
Mandí	...	...	1·41	1·50	98·57	98·46	·02	·02	...	...	...	...	...	...	...	...	...	...
Suket	·01	...	·85	1·33	99·15	98·64	...	·03	...	...	...	...	...	...	...	...	...	...
Smaller Plain States	...	...	20·03	20·41	71·19	56·50	8·71	22·98	·06	·11	...	...	...	...	...	...	...	...
Simla Hill States	·01	·01	2·67	2·72	96·93	96·92	·39	·33	...	·01	...	...	...	...	...	...	...	...
Total Native States	...	...	28·81	27·70	59·83	55·94	11·79	16·29	·05	·06	·02	·01	...	...	...	...	...	...
Total of the Province	·08	·02	51·60	51·63	40·38	40·22	7·83	8·02	·09	·09	·03	·02	...	...	...	...	...	...

by Religion for Districts and States.

OF ALL RELIGIONS.

Total Population.																		
Christian.		Musalmán.		Hindu.		Sikh.		Jain.		Buddhist.		Pársí.		Jew.		Others.		DISTRICT OR STATE.
1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	1891.	1881.	
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38
·03	·01	25·65	22·51	70·73	76·24	2·85	·62	·73	·62	...	...	...	...	...	...	...	...	Hissár.
·01	·01	14·48	14·36	84·67	84·70	·03	·03	·81	·90	...	...	...	...	...	...	...	...	Rohtak.
·02	·01	31·38	30·94	68·03	68·44	·02	·02	·55	·59	...	...	...	...	...	...	...	...	Gurgáon.
·29	·31	23·45	23·28	75·01	75·11	·06	·15	1·19	1·14	...	...	...	...	...	...	...	...	Delhi.
·02	·01	25·11	25·08	73·10	72·86	1·18	1·30	·59	·75	...	...	...	...	...	...	...	...	Karnál.
·50	·35	29·11	28·50	61·05	64·28	9·07	6·41	·27	·12	...	...	...	...	...	...	...	...	Ambála.
6·89	7·80	16·03	16·15	75·80	75·51	1·16	·47	·09	·05	...	...	·01	...	...	...	·01	...	Simla.
·05	·04	5·20	5·36	93·78	94·09	·19	·10	·02	·02	·76	·39	...	...	...	...	...	...	Kángra.
·01	·01	32·49	32·19	60·39	61·04	6·99	6·63	·12	·12	...	...	...	...	...	...	...	...	Hoshiárpur.
·18	·20	45·56	45·42	41·07	42·85	12·21	11·44	·08	·09	...	...	...	...	...	...	...	...	Jálandhar.
·06	·05	34·94	34·57	42·86	44·48	21·83	20·55	·31	·35	...	...	...	...	...	...	...	...	Ludhiána.
·20	·26	45·07	47·74	28·44	25·93	25·53	25·95	·16	·12	...	...	...	...		...	...	...	Fírozpur.
·30	·34	79·81	78·97	19·43	20·29	·45	·38	...	·01	...	...	...	...	...	...	...	...	Multán.
·01	...	78·84	82·70	20·24	16·42	·90	·88	...	...	...	...	...	...	...	...	...	...	Jhang.
·02	·02	72·45	77·48	24·32	19·69	3·21	2·80	...	...	...	...	...	...	...	...	...	...	Montgomery.
·51	·50	59·99	64·87	25·27	20·92	14·14	13·59	·08	·11	...	...	·01	...	...	...	...	...	Lahore.
·10	·10	45·56	46·26	27·87	29·33	26·34	24·22	·07	·03	...	...	...	...	...	...	...	...	Amritsar.
·25	·06	48·63	47·52	42·01	43·62	9·09	8·79	·01	·01	...	...	...	...	...	...	...	...	Gurdáspur.
1·06	·15	61·19	66·17	33·15	29·57	4·45	3·97	·13	·14	...	...	...	...	...	...	...	...	Siálkot.
·01	·04	87·97	88·16	9·51	10·51	2·50	1·29	...	...	...	...	...	...	...	...	...	...	Gujrát.
·34	·03	68·90	73·37	24·09	20·64	6·57	5·86	·10	·09	...	...	...	...	...	...	...	...	Gujránwála.
·02	·01	84·62	84·87	13·38	14·00	1·98	1·12	...	...	...	...	...	...	...	...	...	...	Sháhpur.
·04	·07	89·10	87·68	8·34	10·34	2·49	1·90	·03	·01	...	...	...	...	...	...	...	...	Jhelam.
·79	·47	86·61	86·72	9·39	10·51	3·10	2·17	·10	·13	...	...	·01	...	...	...	...	...	Ráwalpindi.
·04	·02	94·61	94·76	4·65	4·87	·70	·34	...	...	...	...	...	...	...	...	...	...	Hazára.
·67	·79	92·99	92·15	5·03	6·63	1·30	·52	...	...	...	...	·01	...	...	...	...	...	Peshâwar.
·10	·12	92·36	93·21	5·31	5·42	2·20	1·23	·02	·02	...	...	...	...	...	...	...	...	Kohát.
·02	·02	90·59	90·51	9·09	9·21	·29	·24	·01	·02	...	...	...	...	...	...	...	...	Bannú.
·04	·06	86·42	87·24	12·95	12·33	·58	·38	...	...	...	...	...	...	...	...	...	...	Dera-Ismail-Khán
·02	·02	86·53	86·77	13·09	12·85	·35	·36	...	...	...	...	...	...	...	...	...	...	Dera-Gházi-Khán.
·01	·01	86·00	86·38	13·28	12·79	·71	·82	...	...	...	...	...	...	...	...	...	...	Muzaffargarh.
...	...	99·46	...	·54	...	...	...	...	...	...	...	...	...	...	...	...	...	Biloch Trans-Frontier.
·25	·18	55·75	55·83	36·10	37·83	6·66	5·95	·18	·19	·03	·02	...	...	...	...	...	...	**Total British Territory.**
·01	...	22·23	21·90	59·53	50·08	18·02	27·81	·20	·20	...	...	...	...	...	...	...	...	Patiála.
...	...	84·10	83·74	13·85	15·01	2·05	·29	...	·04	...	...	...	...	...	...	...	...	Baháwalpur.
...	...	13·53	13·71	81·12	84·30	5·28	1·73	·06	·26	...	...	...	...	...	...	...	...	Jínd.
...	·01	19·24	19·16	58·32	51·02	22·30	20·67	·14	·14	...	...	...	...	...	...	...	...	Nábha.
...	·01	56·91	56·60	29·85	32·82	13·18	10·49	·06	·08	...	...	...	...	...	...	...	...	Kapúrthala.
·05	·07	6·08	5·92	93·43	93·61	·07	·06	...	...	·37	·33	...	...	...	...	...	...	Chamba.
·01	...	29·88	29·92	28·75	28·30	41·00	41·42	·35	·36	...	...	...	...	...	...	...	...	Farídkot.
·01	·01	1·58	1·58	98·36	98·37	·05	·03	...	...	...	...	...	...	...	...	...	...	Mandí.
·01	...	·92	1·32	99·07	98·65	...	·03	...	...	...	...	...	...	...	...	...	...	Suket.
·01	...	28·04	28·21	64·06	52·96	7·12	17·99	·77	·84	...	...	...	...	...	...	...	...	Smaller Plain States.
·01	·01	3·11	3·26	96·42	96·29	·41	·36	·04	·08	...	...	...	...	...	...	...	...	Simla Hill States.
·01	·01	30·05	29·45	58·55	54·94	11·87	15·41	·14	·18	·01	·01	...	...	...	...	...	...	**Total Native States.**
·22	·15	51·40	51·35	40·74	40·74	7·44	7·56	·18	·19	·03	·01	...	...	...	...	...	...	**Total of the Province.**

ABSTRACT No. 14.—Memorandum showing the details by Districts of the persons returned as "Others" in Table VI.—(Religions).

Name of District.	Agnostic.			Freethinker.			Unitarian.			None.			Deist.			Theist.			Not returned.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
Delhi	1	...	1	...	...	...	...	...	...	.	...	...	...	...	...	...	...	...	...	...	...
Simla	1	1	2	..	...	...	...	...	...	...	..	...	...	...	...	...	...	...	1	...	1
Ambála	..	...	...	1	...	1		..	...	...	..	...	...	...	...	...	...	...	...	...	...
Hoshiárpur	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	1
Ráwalpindí	...	...	...	..	...	...	2	2	4	...	...	...	...	...	...	...	...	...	...	...	...
Amritsar	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fírozpur	...	...	...	...	...	...	...	...	..	2	...	2	...	...	...	...	...	...	...	...	...
Kohát	...	...	...	...	...	...	1	...	1	1	...	1	...	...	...	...	...	...	...	...	...
Gujrát	...	...	...	...	...	...	..	...	...	...	...	...	1	1	2	...	...	...	...	...	...
Multán	...	...	...	1	...	1	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...
Lahore	...	...	...	...	..	...	...	...	...	2	...	2	...	...	...	4	2	6	1	...	1
Gujránwála	...	...	...	...	...	...	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
Total	2	1	3	3	...	3	3	2	5	6	...	6	1	1	2	4	2	6	3	...	3

ABSTRACT No. 15.—Showing by Districts the increase among the Musalmáns and Sikhs.

District.	Musalmáns.			Sikhs.			District.
	In 1881.	In 1891.	Increase per cent.	In 1881.	In 1891.	Increase per cent.	
Hissár	160,161	199,010	24·3	17,294	22,151	28·0	Hissár.
Rohtak	79,510	85,515	7·6	159	154	—3·1	Rohtak.
Gurgáon	198,010	209,931	5·7	127	102	—19·7	Gurgáon.
Delhi	140,830	140,741	—·1	970	382	—60·6	Delhi.
Karnál	150,183	171,712	9·9	8,036	8,037	...	Karnál.
Ambála	304,123	300,856	—1·1	68,442	93,679	36·8	Ambála.
Simla	6,935	7,152	3·1	202	517	156·0	Simla.
Kángra	39,148	39,700	1·4	738	1,461	98·0	Kángra.
Hoshiárpur	290,103	328,008	13·3	59,784	70,709	18·3	Hoshiárpur.
Jálandhar	358,601	413,469	15·3	90,320	110,700	22·6	Jálandhar.
Ludhiána	213,054	226,087	5·9	127,143	141,603	11·4	Ludhiána.
Fírozpur	357,197	404,977	13·4	182,968	226,361	23·7	Fírozpur.
Multán	435,901	503,062	15·6	2,085	2,832	36·0	Multán.
Jhang	326,910	344,433	5·6	3,477	3,941	13·3	Jhang.
Montgomery	330,405	361,923	9·5	11,964	16,032	34·0	Montgomery.
Lahore	599,477	645,083	7·6	125,591	152,023	21·0	Lahore.
Amritsar	413,207	452,237	9·4	216,337	261,452	20·8	Amritsar.
Gurdáspur	391,100	459,039	17·4	72,305	85,837	18·5	Gurdáspur.
Siálkot	669,712	685,342	2·3	40,195	49,872	24·0	Siálkot.
Gujrát	607,525	669,347	10·2	8,885	19,018	114·0	Gujrát.
Gujránwála	452,640	475,194	5·0	36,159	45,316	25·3	Gujránwála.
Sháhpur	357,742	417,661	16·7	4,702	9,777	107·9	Sháhpur.
Jhelam	516,745	542,645	5·0	11,188	15,169	35·5	Jhelam.
Ráwalpindí	711,546	768,368	8·0	17,780	27,470	54·5	Ráwalpindí.
Hazára	385,759	488,453	26·6	1,381	3,609	161·3	Hazára.
Peshawar	546,117	654,443	19·9	3,103	9,125	194·0	Peshávar.
Kohát	169,219	187,661	10·9	2,240	4,474	99·7	Kohát.
Bannú	301,002	337,269	12·0	790	1,062	34·4	Bannú.
Dera-Ismail-Khán	385,244	430,189	11·6	1,691	2,840	67·9	Dera-Ismail-Khán.
Dera-Ghází-Khán	315,240	349,587	10·9	1,326	1,424	7·4	Dera-Ghází-Khán.
Muzaffargarh	292,470	327,727	12·0	2,788	2,715	—2·6	Muzaffargarh.
Biloch Trans-Frontier	...	5,902	...	...	...	...	Biloch Trans-Frontier.
Total British Territory.	10,525,150	11,634,192	10·6	1,121,004	1,389,934	24·0	Total British Territory.

ABSTRACT No. 16.—Showing the number of Sikh and Musalman Chuhras in each District and State.

Districts.	Sikhs. 1881.	Sikhs. 1891.	Musalmáns. 1881.	Musalmáns. 1891.
Hissár	1,092	24	2,708	683
Rohtak	10	38	55	...
Gurgáon	1	9	8	5
Delhi	3	9	684	111
Karnál	122	59	100	10
Ambala	853	1,464	31	3
Simla	9	24	...	4
Kángra	5	14	...	5
Hoshiárpur	314	2,172	24	4,466
Jálandhar	1,044	1,255	176	287
Ludhiána	2,468	2,006	...	...
Firozpur	7,237	64,333	10,051	2,506
Multán	130	61	19,995	20,233
Jhang	5	...	20,625	8,710
Montgomery	205	190	27,231	1,573
Lahore	2,875	4,352	44,704	5,539
Amritsar	2,351	4,832	2,418	5,029
Gurdáspur	856	921	5,339	877
Siálkot	339	523	59,346	9,877
Gujrát	52	1,023	37,014	40,534
Gujránwála	163	680	42,993	20,173
Sháhpur	94	158	27,519	31,054
Jhelam	220	3	23,820	23,804

Districts.	Sikhs. 1881.	Sikhs. 1891.	Musalmáns. 1881.	Musalmáns. 1891.
Ráwalpindi	1,033	234	17,540	16,610
Hazára	1	468	3,007	2,469
Peshawar	205	1,278	4,554	8,579
Kohát	4	305	754	819
Bannú	56	58	5,738	6,334
Dera Ismail Khán	10	40	8,801	9,818
Dera Gházi Khán	1	2	4,357	7,888
Muzaffargarh	6	3	11,085	11,112
Biloch Trans-Frontier	...	...	...	5
Total British Territory	**21,772**	**87,138**	**388,978**	**239,256**
Patiála	19,771	5,190	9	...
Baháwalpur	50	7	13,468	11,782
Kapúrthala	71	..	6	...
Jind	26	102	...	...
Nábha	2,878	2,105	...	...
Other Native States	1,264	231	515	...
Total Native States	**24,062**	**7,736**	**13,998**	**11,782**
Total of the Province	**45,834**	**94,874**	**402,976**	**251,038**

ABSTRACT No. 17.—Showing the Sikh Population at successive enumerations for certain Districts.

Districts.	Total Population. 1855.	Total Population. 1868.	Total Population. 1881.	Total Population. 1891.	Sikh Population. 1855.	Sikh Population. 1868.	Sikh Population. 1881.	Sikh Population. 1891.	Sikhs per 1,000 of all Religions. 1855.	Sikhs per 1,000 of all Religions. 1868.	Sikhs per 1,000 of all Religions. 1881.	Sikhs per 1,000 of all Religions. 1891.
Amritsar	884,429	1,083,514	893,266	992,697	71,364	262,639	216,337	261,152	81	242	242	263
Gurdáspur	787,417	655,362	823, 95	943,922	24,719	39,067	72,105	85,837	31	61	88	91
Siálkot	641,782	1,005,004	1,012,145	1,119,847	19,775	50,279	40,195	49,872	31	50	40	45
Lahore	591,683	789,666	924,106	1,075,379	55,709	110,208	125,591	152,023	94	151	136	141
Gujránwála	553,383	550,576	616,892	690,169	9,578	38,911	36,150	45,316	17	71	59	66
Total	3,458,694	4,084,122	4,270,107	4,822,014	181,172	511,064	490,677	594,500	52	125	115	123

ABSTRACT No. 18.—Showing composition of each Religion by Caste for the Province.

Castes.	Percentage of males of each caste in each religion on the total males of all castes in that religion. Hindu.	Sikh.	Jain.	Musalmán.	All religions.
1	2	3	4	5	6
A.—Agricultural—					
Ahír	18·86	·02	...	·04	·79
Aráin	·04	·04	...	6·91	3·57
Awan	·01	...	...	4·71	2·42
Bághbán	·01	.	...	0·14	·07
Biloch	...	...	..	4·78	1·66
Dogar	·01	.	..	·01	·01
Gakkhar	·01	...	...	·22	·11
Ghirath	1·65	·08	...	.	·68
Gújar	1·62	·08	..	4·22	2·83
Jat	16·91	51·0	·02	13·77	18·43
Kamboh	·57	2·0	...	·43	60
Kanet	3·56	·05	...	-	1·47
Khokhar	·02	·01	...	1·07	56
Máli	·97	·02	·02	·78	·80
Meo	.	...	...	·95	·49
Mughal	..	..	...	1·01	·52
Pathán	...	.	...	7·36	3·86
Rájpút	3·94	1·07	..	10·59	7·12
Ráthi	·98	..	...	..	·40
Ror	·43	·01	...	...	·17
Saini	1·04	·96	...	·01	·49
Tanaoli	..	...	...	·39	·23
Thákur	·27	·01	..	·01	·11
Shekh	·02	...	..	2·83	1·06
Total Agricultural	**34·31**	**64·36**	**·10**	**60·68**	**49·97**
B.—Professional—					
Brahman	10·77	·41	·01	·02	4·42
Faqír	1·01	·54	·11	1·56	1·25
Mírási	·12	·01	...	1·79	·97
Saiad	...	...	...	2·25	1·15
Total Professional	**12·57**	**1·24**	**2·69**	**6·57**	**8·59**
C.—Commercial—					
Arora	5·02	3·22	·01	·01	4·43
Bania	3·97	·14	66·27	·02	1·77
Bhábra	·04	...	28·26	..	·07
Khatrí	3·85	2·29	...	...	1·78
Khoja	·01	·01	...	·74	·38
Labána	·32	·97	...	·04	·22
Súd	·21	·02	...	...	·81
Total Commercial	**14·95**	**7·58**	**97·10**	**1·11**	**7·40**
D.—Artizan and Village Menial—					
Chamár	10·36	5·75	...	·15	4·73
Chhímba	·07	·13	·05	·41	·74
Chúhra	8·58	5·07	...	1·04	4·87

Castes.	Percentage of males of each caste in each religion on the total males of all castes in that religion. Hindú.	Sikh.	Jain.	Musalman.	All religions.
7	8	9	10	11	12
D.—Artizan and Village Menial—*contd.*					
Dágí and Kolí	1·06	·01	..	...	·68
Dhobi	·21	·05	·01	1·06	·63
Dhának	·72	.	...	...	·29
Dúmna	·05	...	..	·02	·28
Jhínwar	2·86	1·16	...	1·26	1·88
Juláha	·56	·17	...	4·07	2·68
Kalál	·21	·50	..	·14	·19
Kashmíri	·01	..	...	1·74	·90
Kumhár	1·82	·04	.	2·65	2·11
Lilári	.	.	.	·21	·11
Lohar	1·10	1·31	...	1·75	1·01
Máchhi	·01	..	...	1·55	·79
Malláh	·41	·21	...	·68	·37
Megh	·48	·01	...	01	·20
Mochi	·04	·12	.	3·11	1·62
Náí	1·46	1·07	...	1·05	1·52
Qassáb	.	...	...	·94	·48
Sunár	1·10	·96	·01	·28	.70
Tarkhán	2·36	7·21	...	2·31	2·64
Telí	·07	·03	...	2·33	1·23
Total Artizan and Village Menial	**36·19**	**25·60**	**·11**	**29·86**	**32·00**
E.—Vagrants, Minor Artizans and Performers, etc.					
Báwaria	·24	·08	...	...	·11
Barwála	·05	...	...	·45	·25
Changar	·01	...	...	·28	·05
Mahtam	·26	·91	...	·10	·28
Od	·13	..	.	·08	·09
Sánsí	·13	·05	...	·03	·10
Total Vagrants, Minor Artizans, etc.	**1·98**	**1·22**	.	**1·67**	**1·76**
Total Agricultural	**34·31**	**64·36**	**·10**	**60·68**	**49·97**
Total Professional	**12·57**	**1·24**	**2·69**	**6·57**	**8·59**
Total Commercial	**14·95**	**7·58**	**97·10**	**1·11**	**7·40**
Total Artizan and Village Menial	**36·19**	**25·60**	**·11**	**29·86**	**32·00**
Total Vagrants, Minor Artizans	**1·98**	**1·22**	...	**1·67**	**1·76**
Total	**100·00**	**100·00**	**100·00**	**99·89**	**99·72**

ABSTRACT No. 19.—Showing by Districts and States the Proportion of Nat. Christians to the Total Population in 1881 and 1891.

District or State.	Percentage of Native Christians on Total Population.		Actual Number of Native Christians.		Actual increase or decrease.	Increase or decrease per cent.	District or State.
	1891.	1881.	1891.	1881.			
Hissár	·005	·001	43	6	+ 37	+ 616·6	Hissár.
Rohtak	·004	·003	26	17	+ 9	+ 52·9	Rohtak.
Gurgáon	·01	·004	86	26	+ 60	+ 230·8	Gurgáon.
Delhi	·13	·14	831	914	— 83	— 9·2	Delhi.
Karnál	·008	·007	54	48	+ 6	+ 12·5	Karnál.
Ambála	·04	·02	453	224	+ 229	+ 102·2	Ambála.
Simla	·58	1·74	262	210	+ 52	+ 24·7	Simla.
Kángra	·02	·08	142	117	+ 25	+ 21·3	Kángra.
Hoshiárpur	·01	·03	106	65	+ 41	+ 63·07	Hoshiárpur.
Jálandhar	·01	·008	136	66	+ 70	+ 106·06	Jálandhar.
Ludhiána	·05	·03	305	179	+ 126	+ 70·4	Ludhiána.
Fírozpur	·01	·01	88	96	— 8	— 8·3	Fírozpur.
Multán	·01	·01	41	42	— 1	— 2·3	Multán.
Jhang	·001	·0002	17	1	+ 16	+ 1600	Jhang.
Montgomery	·004	·002	13	20	— 7	— 35	Montgomery.
Lahore	·1	·08	1,397	760	+ 637	+ 83·8	Lahore.
Amritsar	·1	·03	959	241	+ 718	+ 397·9	Amritsar
Gurdáspur	·2	·02	2,069	157	+ 1,912	+ 1,217·8	Gurdáspur.
Siálkot	·8	·02	9,711	253	+ 9,458	+ 3,738·3	Siálkot.
Gujrát	·01	·002	64	19	+ 45	+ 236·8	Gujrát.
Gujránwála	·3	·01	2,246	81	+ 2,165	+ 2,672·8	Gujránwála.
Sháhpur	·01	·0006	27	3	+ 24	+ 800	Sháhpur.
Jhelam	·02	·01	106	48	+ 58	+ 120·8	Jhelam.
Ráwalpindí	·02	·01	214	110	+ 104	+ 94·5	Ráwalpindí.
Hazára	·01	·001	26	6	+ 20	+ 333·3	Hazára.
Peshâwar	·01	·01	106	70	+ 36	+ 51·4	Peshâwar.
Kohát	·007	·002	15	5	+ 10	+ 200	Kohát.
Bannú	·002	·01	8	50	— 42	— 84	Bannú.
Dera-Ismail-Khán	·01	·0004	48	2	+ 46	+ 2,300	Dera-Ismail-Khán.
Dera-Ghází-Khán	·01	·003	34	12	+ 22	+ 183·3	Dera-Ghází-Khán.
Muzaffargarh	·001	·001	4	5	— 1	— 20	Muzaffargarh.
Total British Territory	**·09**	**·02**	**19,637**	**3,853**	**+ 15,784**	**+ 413·6**	**Total British Territory.**
Patiála	·0008	...	13	...	+ 13	...	Patiála.
Baháwalpur	·001	·0001	10	1	+ 9	+ 900	Baháwalpur.
Jínd	...	...	...	...	...	...	Jínd.
Nábha	·001	...	3	...	+ 3	...	Nábha.
Kapúrthala	...	·0003	...	1	— 1	— 1	Kapúrthala.
Mandí	...	...	...	...	...	...	Mandí.
Farídkot	·0008	...	1	...	+ 1	+ 1	Farídkot.
Chamba	·05	·05	60	61	— 1	— 1·63	Chamba.
Suket	...	...	...	...	...	...	Suket.
Smaller Plain States	·003	·004	7	8	— 1	— 12·5	Smaller Plain States.
Simla Hill States	·003	·004	19	18	+ 1	+ 5·5	Simla Hill States.
Total Native States	**·003**	**·002**	**113**	**89**	**+ 24**	**+ 26·9**	**Total Native States.**
Total of the Province	**·078**	**·016**	**19,750**	**3,942**	**+ 15,808**	**+ 410·01**	**Total of the Province**

ABSTRACT No. 20.—Showing Faqír Castes and Sects.

Name of order.	Hindu		Sikh		Jain		Musalmán		Christian.		Total	
	By Caste.	By Sect.	By Caste.	By Sect.	By Caste.	By Sect.	By Caste.	By Sect.	By Caste.	By Sect.	By Caste.	By Sect.
Bairágí	47,459	30,148	54	625	...	...	48	75	...	...	47,561	30,848
Benawá	100	...	...	...	...	...	4,280	418	...	...	4,440	418
Chishtí	5	...	...	...	...	...	8,596	938	...	...	8,601	938
Darwesh	9	...	9	...	...	...	8,593	...	...	...	8,611	...
Gusáin	12,728	5,878	5	10	...	...	611	...	...	...	13,344	5,888
Husainí	7	...	...	...	...	..	342	133	..	...	349	133
Jalálí	19	...	31	...	...	...	2,034	757	...	...	2,084	757
Madárí	496	...	677	...	...	...	39,602	9,725	...	...	40,775	9,762
Nirmala	456	2,828	1,725	1,952	...	...	601	...	...	...	2,782	4,694
Qádiri	41	...	69	...	...	...	2,921	1,579	...	...	3,031	1,579
Sádh	9,255	...	2,916	...	21	...	321	...	...	...	12,513	...
Sanniásí	9,600	11,545	71	238	...	...	128	...	...	...	9,799	11,683
Suthra Sháhí	1,210	355	94	...	...	...	24	...	...	...	1,328	355
Udásí	11,817	10,518	3,173	997	13	...	188	...	3	...	15,194	11,515

ABSTRACT No. 21.—Showing Proportion of Shias to Total Musalmáns in each District or State.

District or State.	Number of Shiás. In 1881.	Number of Shiás. In 1891.	Percentage on Total Musalmáns. In 1881.	Percentage on Total Musalmáns. In 1891.
Hissár	30	189	·03	·10
Rohtak	93	75	·12	·09
Gurgáon	1,501	1,323	·75	·63
Delhi	3,134	3,422	2·09	2·29
Karnál	2,129	2,253	1·36	1·31
Ambála	4,664	5,108	1·53	1·70
Simla	396	237	5·70	3·31
Kángra	309	374	·79	·94
Hoshiárpur	903	1,660	·31	·51
Jálandhar	1,053	3,457	·54	·84
Ludhiána	1,868	3,088	·87	1·36
Fírozpur	1,225	2,789	·35	·69
Multán	3,830	5,792	·88	1·15
Jhang	11,835	12,713	3·62	3·70
Montgomery	1,953	2,935	·59	·81
Lahore	3,032	5,367	·50	·83
Amritsar	1,543	2,562	·37	·57
Gurdáspur	1,387	2,229	·35	·49
Siálkot	2,662	6,756	·40	·99
Gujrát	603	1,839	·10	·27
Gujránwála	1,188	2,887	·26	·61
Sháhpur	6,285	9,545	1·76	2·29
Jhelam	5,427	10,180	1·05	1·87
Ráwalpindí	4,959	8,761	·70	1·14
Hazára	17	221	...	·05
Peshávar	2,954	2,557	·54	·39
Kohát	10,591	10,350	6·27	5·52
Bannú	2,861	4,550	·95	1·35
Dera Ismail Khán	11,273	21,723	2·93	5·17
Dera Ghází Khán	2,532	3,745	·80	1·07
Muzaffargarh	2,387	4,355	·81	1·32
Total British Territory	**95,655**	**143,042**	**·91**	**1·23**
Patiála	4,725	4,543	1·47	1·29
Baháwalpur	604	3,608	·13	·66
Jind	...	57	...	·15
Nábha	100	344	·20	·63
Kapúrthala	...	726	...	·43
Mandí	12	21	·51	·80
Farídkot	91	76	·31	·22
Chamba	...	47	...	·62
Suket	...	1	...	·21
Smaller Plain States	788	917	1·44	1·56
Simla Hill States	281	480	1·92	3·12
Total Native States	**6,601**	**10,820**	**·66**	**·84**
Total of the Province	**102,256**	**153,862**	**·89**	**1·20**

ABSTRACT No. 21A.—Showing the distribution of the minor Jain Sects.

District or State.	Bís Panthi.	Ráístola.	Dhúndiá.	Mandirpanth.	Parasnathi.	Pujere.	Sadhmargi.	Terah Panthi.	District or State.
Hissár	...	150	905	291	26	6	282	1,245	Hissár.
Rohtak	...	...	32	...	...	...	...	...	Rohtak.
Gurgáon	...	...	87	2	...	...	...	61	Gurgáon.
Delhi	...	...	60	...	...	...	...	...	Delhi.
Karnál	...	...	22	...	7	...	...	...	Karnál.
Ambála	...	...	187	...	3	57	...	...	Ambála.
Simla	...	...	...	...	...	9	...	...	Simla.
Hoshiárpur	...	...	356	...	1	283	...	...	Hoshiárpur.
Jálandhar	1	...	153	120	70	204	...	...	Jálandhar.
Ludhiána	...	...	131	...	176	94	...	...	Ludhiána.
Fírozpur	63	...	49	...	...	22	...	...	Fírozpur.
Lahore	...	...	224	...	...	417	...	...	Lahore.
Amritsar	...	...	109	...	9	198	...	...	Amritsar.
Gurdáspur	...	...	...	...	59	...	...	...	Gurdáspur.
Siálkot	...	...	1,125	...	38	9	...	...	Siálkot.
Gujránwála	...	...	...	...	...	451	...	...	Gujránwála.
Jhelam	...	...	139	...	7	...	...	...	Jhelam.
Ráwalpindi	...	...	...	...	35	...	...	...	Ráwalpindi.
Total British Territory	**64**	**150**	**3,579**	**413**	**431**	**1,750**	**282**	**1,306**	**Total British Territory.**
Patiála	...	...	1,283	...	48	...	...	...	Patiála.
Kapúrthala	...	...	...	...	135	...	...	...	Kapúrthala.
Málerkotla	...	...	1,133	...	...	143	...	...	Málerkotla.
Farídkot	...	...	408	...	...	...	...	...	Farídkot.
Kalsia	...	...	147	...	...	...	...	...	Kalsia.
Total Native States	...	...	**2,971**	...	**183**	**143**	...	...	**Total Native States**
Total of the Province	**64**	**150**	**6,550**	**413**	**614**	**1,893**	**282**	**1,306**	**Total of the Province.**

ABSTRACT No. 22.—Showing the proportion of persons returning each age, taken from the results of statistics recorded for 71,821 persons.

Age.	Number in each 10,000 returning each age.			Age.	Number in each 10,000 returning each age.			Age.	Number in each 10,000 returning each age.		
	Persons.	Males.	Females.		Persons.	Males.	Females.		Persons.	Males.	Females.
1	457	422	498	35	331	332	300	69	2	2	2
2	311	310	312	36	48	55	42	70	98	99	97
3	318	305	333	37	18	19	17	71	2	2	2
4	319	302	338	38	53	43	63	72	5	4	7
5	333	335	331	39	23	21	24	73	1	1	1
6	306	308	304	40	539	508	573	74	1	2	...
7	285	285	285	41	11	14	8	75	15	14	16
8	299	298	300	42	48	51	45	76	1	2	...
9	209	213	206	43	12	13	12	77	1	...	1
10	306	314	296	44	14	13	15	78	3	3	2
11	137	155	117	45	247	261	232	79	1	...	2
12	309	353	260	46	21	24	15	80	51	49	53
13	141	151	129	47	15	18	12	81	1	1	...
14	178	188	167	48	37	38	36	82	1	1	1
15	211	217	203	49	12	11	13	83	...	...	...
16	206	219	190	50	417	406	428	84	...	...	...
17	85	85	85	51	9	12	8	85	4	5	4
18	248	259	237	52	23	27	18	86	...	...	...
19	76	74	78	53	7	7	6	87	...	...	...
20	444	403	490	54	9	10	10	88	...	...	...
21	51	52	48	55	125	143	105	89	...	...	...
22	206	208	202	56	13	14	11	90	9	8	10
23	61	61	61	57	12	17	7	91	...	...	...
24	111	105	119	58	16	15	17	92	...	...	...
25	489	446	538	59	5	6	4	93	...	...	...
26	118	115	122	60	317	324	310	94	...	...	...
27	84	93	74	61	6	6	6	95	1	1	...
28	152	151	154	62	12	13	11	96	...	...	...
29	38	35	41	63	4	5	3	97	...	...	...
30	592	556	633	64	4	4	4	98	...	...	...
31	18	21	14	65	52	55	49	99	...	...	...
32	162	175	148	66	3	4	2	100 and over.	4	4	4
33	36	44	27	67	3	4	2				
34	45	45	45	68	5	6	5				

ABSTRACT No. 23.—Showing the method adopted for bringing the age statistics of 1891 on to the same basis as those for 1881.

Age period.	MALES. Number per 1,000 living. By annual age return (posted back one).	By age table (VII), 1891.	By age table (VII), 1881.	Difference between columns 3 and 4.	Difference by annual age return between the males returning the first age of each lustrum and the number returning the first age in the following lustrum.	Balance accounted as real difference between 1881 and 1891.	Figures of 1891 brought on the same basis as those of 1881.	Age period.	FEMALES. Number per 1,000 living. By annual age return (posted back one).	By age table (VII), 1891.	By age table (VII), 1881.	Difference between columns 3 and 4.	Difference by annual age return between the females returning the first age of each lustrum and the number returning the first age in the following lustrum.	Balance accounted as real difference between 1881 and 1891.	Figures of 1891 brought on the same basis as those of 1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0 .	422	409	317	+92	...	...	...	0 .	498	467	351	+116	...	...	...
1 .	310	291	175	+116	...	...	...	1 .	312	318	202	+116	...	...	...
2 .	305	298	212	+86	...	...	...	2 .	333	335	239	+96	...	...	...
3 .	302	298	257	+41	...	...	...	3 .	338	318	288	+30	...	...	...
4 .	335	326	277	+49	...	...	...	4 .	331	330	295	+35	...	...	...
0—4 .	1,674	1,621	1,238	+383	...	...	...	0—4 .	1,812	1,768	1,375	+393	...	...	...
5—9 .	1,418	1,383	1,394	−11	+ 21	+ 10	1,404	5—9 .	1,391	1,371	1,370	+1	+ 35	+ 36	1,406
10—14 .	1,004	1,045	1,218	—173	+ 97	— 76	1,042	10—14 .	876	905	1,054	—149	+ 93	— 56	998
15—19 .	1,040	1,040	888	+152	— 180	— 34	854	15—19 .	1,080	1,078	853	+225	— 278	— 53	800
20—24 .	872	922	847	+75	— 43	+ 32	879	20—24 .	968	939	917	+22	— 48	— 23	891
25—29 .	950	948	848	+100	— 110	— 10	838	25—29 .	1,024	1,005	877	+128	— 95	+ 33	910
30—34 .	617	647	846	—199	+ 224	+ 25	871	30—34 .	534	598	872	—274	+ 333	+ 59	931
35—39 .	646	659	506	+153	— 176	— 23	483	35—39 .	719	708	487	+221	— 273	— 52	435
40—44 .	352	351	645	—294	+ 247	— 47	598	40—44 .	312	320	698	—378	+ 341	— 37	661
45—49 .	497	497	340	+157	— 145	+ 12	352	45—49 .	504	497	314	+183	— 196	— 13	301
50—54 .	199	197	486	—289	+ 263	— 26	460	50—54 .	147	160	471	—311	+ 323	+ 12	483
55—59 .	376	369	165	+204	— 181	+ 23	188	55—59 .	349	361	142	+219	— 205	+ 52	156
60 and over .	295	321	579	—258	...	...	...	60 and over .	284	292	571	—279	...	...	...

ABSTRACT No. 24.—Showing birth and death rates per 1,000 of population registered in the districts of the Punjab during the years 1881—90.

DISTRICT.	Rates of births per 1,000 of total population during 1881—90. Males.	Females.	Total.	Number of males born to every 100 females born.	Rates of deaths per 1,000 of population of each sex during 1881—90. Males.	Females.	Total.	Number of males died to every 100 deaths of females.	DISTRICT.
1	2	3	4	5	6	7	8	9	10
Hissár	20	17	37	119	27	26	26	123	Hissár.
Rohtak	22	19	40	116	33	31	32	123	Rohtak.
Gurgáon	22	19	41	116	38	36	37	117	Gurgáon.
Delhi	22	20	42	111	42	43	43	113	Delhi.
Karnál	22	19	42	115	39	39	39	118	Karnál.
Ambála	17	14	32	120	31	32	32	120	Ambála.
Simla	7	5	12	127	18	20	19	155	Simla.
Kángra	17	16	33	110	30	30	30	109	Kángra.
Hoshiárpur	22	20	42	112	31	32	31	110	Hoshiárpur.
Jálandhar	24	22	45	109	28	33	30	103	Jálandhar.
Ludhiána	21	19	40	114	32	35	33	110	Ludhiána.
Fírozpur	23	20	43	115	32	34	33	112	Fírozpur.
Multán	20	18	38	114	30	32	31	117	Multán.
Jhang	20	17	37	115	24	24	24	117	Jhang.
Montgomery	20	17	37	114	24	25	25	119	Montgomery.
Lahore	23	20	43	116	32	34	33	115	Lahore.
Amritsar	24	21	44	114	34	38	36	109	Amritsar.
Gurdáspur	26	23	49	111	35	38	36	110	Gurdáspur.
Siálkot	27	24	51	112	36	38	37	112	Siálkot.
Gujrát	23	20	43	113	31	31	31	110	Gujrát.
Gujránwála	24	21	45	115	34	35	34	115	Gujránwála.
Sháhpur	21	19	40	115	28	27	28	117	Sháhpur.
Jhelam	20	17	37	113	29	31	30	107	Jhelam.
Ráwalpindí	19	17	36	114	27	29	28	112	Ráwalpindí.
Hazára	19	16	35	118	22	23	22	109	Hazára.
Peshávar	11	6	17	171	18	18	18	123	Peshávar.
Kohát	14	10	24	139	22	24	23	119	Kohát.
Bannu	16	12	28	133	27	26	26	123	Bannu.
Dera-Ismail-Khán	15	11	26	134	25	24	24	124	Dera-Ismail-Khán.
Dera-Gházi-Khán	13	10	23	137	18	17	18	132	Dera-Gházi-Khán.
Muzaffargarh	21	18	39	116	30	30	30	119	Muzaffargarh.
Total British Territory	21	18	39	115	30	32	31	113	Total British Territory

ABSTRACT No. 24*a*.—Showing deaths registered according to ages with rates per 1,000 living, as well as per 1,000 of deaths, in the Punjab during the years 1881—91 inclusive.

—	Under one year. Males.	Females.	1—4. Males.	Females.	5—9. Males.	Females.	10—14. Males.	Females.	15—19. Males.	Females.	20—29. Males.	Females.
Actuals for British Territory, 1881—90	829,535	745,876	633,483	585,854	169,392	151,877	85,028	73,199	69,423	64,757	183,440	188,870
Rates per 1,000 of the same sex living in 1881	2,561·40	2,424·71	674·13	658·20	119·12	126·84	68·40	79·65	76·03	87·57	106·07	122·42
Rates per 1,000 deaths of the same sex	266·6	271·6	203·6	213·3	54·4	55·3	27·3	26·7	22·3	23·6	50·0	68·8

—	30—39. Males.	Females.	40—49. Males.	Females.	50—59. Males.	Females.	60 and over. Males.	Females.	Total. Males.	Females.
Actuals for British Territory, 1881—90	184,205	174,984	218,153	170,938	230,031	166,582	508,465	423,453	3,111,155	2,746,390
Rates per 1,000 of the same sex living in 1881	133·60	149·80	217·09	197·44	346·33	319·42	860·30	867·53	304·71	317·84
Rates per 1,000 deaths of the same sex	59·2	63·7	70·1	62·2	73·9	60·6	163·4	154·2	1,000	1,000

ABSTRACT No. 25.—Showing the age distribution of each 10,000 persons of each sex in various countries.

Age period.	Males. Punjab, 1891, unmodified.	Punjab, 1891, modified.	Punjab, 1881.	N.-W. Provinces, 1881.*	Sind, 1881.	Bengal, 1881.	India, 1881.	England and Wales, 1881.	France, 1886.
1	2	3	4	5	6	7	8	9	10
0—4	1,621	1,415	1,233	1,212	1,402	1,430	1,318	1,301	930
5—9	1,383	1,404	1,394	1,339	1,630	1,549	1,433	1,141	901
10—14	1,045	1,142	1,2 8	1,262	1,024	1,139	1,214	1,109	890
15—19	1,040	854	888	804	713	757	811	1,003	848
20—24	922	870	847	800	790	711	790	880	922
25—29	948	818	848	952	814	882	806	771	732
30—34	647	871	846	931	908	859	885	665	690
35—39	659	483	506	533	558	631	587	580	675
40—44	351	598	645	687	603	631	642	533	631
45—49	497	352	340	321	348	356	344	433	591
50—54	197	490	486	482	445	409	430	385	531
55—59	309	188	165	147	124	165	161	302	474
60 and over	321	530	579	458	488	481	475	603	1,185
15—59	5,630	5,523	5,571	5,729	5,366	5,401	5,501	5,576	6,094

Age period	Females. Punjab, 1891, unmodified.	Punjab, 1891, modified.	Punjab, 1881.	N.-W. Provinces, 1881.	Sind, 1881.	Bengal, 1881.	India, 1881.	England and Wales, 1881.	France, 1886.
11	12	13	14	15	16	17	18	19	20
0—4	1,708	1,528	1,386	1,327	1,091	1,505	1,420	1,322	910
5—9	1,371	1,406	1,336	1,288	1,531	1,438	1,383	1,184	801
10—14	905	908	1,064	1,011	801	902	1,066	1,048	871
15—19	1,078	800	856	726	655	763	779	959	841
20—24	931	891	911	937	890	840	905	912	968
25—29	1,005	910	874	954	939	935	925	800	696
30—34	598	931	867	930	933	856	881	679	675
35—39	708	415	485	529	480	551	527	597	666
40—44	320	601	689	722	715	634	645	545	618
45—49	497	301	313	309	304	319	317	453	588
50—54	160	483	403	525	441	442	464	402	543
55—59	361	156	141	146	108	168	157	319	478
60 and over	202	502	565	596	609	644	591	780	1,256
15—49	4,648	4,628	4,682	4,798	4,612	4,582	4,662	4,492	4,464

ABSTRACT No. 26.—Showing age statistics for the males and females of each religion.

—			0—	10—	20—	30—	40—	50—	60—	All ages.	—		
Province	All religions	Males	3,004	2,085	1,871	1,306	848	565	321	10,000	Males	All religions	Province.
		Females	3,139	1,983	1,943	1,395	817	521	292	10,000	Females		
	Hindus	Males	2,835	2,155	1,931	1,353	873	561	292	10,000	Males	Hindus.	
		Females	3,012	2,025	1,991	1,336	835	529	272	10,000	Females		
	Sikhs	Males	2,839	2,080	1,807	1,250	963	659	303	10,000	Males	Sikhs.	
		Females	2,806	1,960	1,995	1,374	921	597	347	10,000	Females		
	Musalmáns.	Males	3,174	2,034	1,812	1,277	812	556	335	10,000	Males	Musalmáns	
		Females	3,284	1,953	1,900	1,271	789	504	299	10,000	Females		
Shahpur District.	Hindu	Males	3,108	2,063	1,667	1,231	903	627	401	10,000	Males	Hindu	Shahpur District.
		Females	3,157	1,907	1,818	1,202	912	561	343	10,000	Females		
	Sikh	Males	3,324	1,920	1,517	1,162	968	669	440	10,000	Males	Sikh	
		Females	3,047	1,948	1,929	1,257	806	543	381	10,000	Females		
	Musalmán	Males	3,273	1,928	1,616	1,235	831	644	473	10,000	Males	Musalmán	
		Females	3,397	1,888	1,702	1,272	793	556	392	10,000	Females		
Faridkot State.	Hindu	Males	3,297	2,237	1,827	1,107	782	506	244	10,000	Males	Hindu	Faridkot State.
		Females	3,748	2,107	1,748	1,114	677	402	204	10,000	Females		
	Sikh	Males	3,111	2,358	1,702	1,128	846	549	305	10,000	Males	Sikh	
		Females	3,203	2,079	1,799	1,308	766	525	330	10,000	Females		
	Musalmán	Males	3,309	2,173	1,831	1,130	771	531	275	10,000	Males	Musalmán	
		Females	3,594	2,053	1,881	1,099	660	472	241	10,000	Females		
Karnál District.	Hindu	Males	2,751	2,297	2,122	1,355	765	493	217	10,000	Males	Hindu	Karnál District.
		Females	2,881	2,095	2,183	1,347	802	496	196	10,000	Females		
	Sikh	Males	2,381	2,277	2,038	1,400	979	580	255	10,000	Males	Sikh	
		Females	2,850	2,068	2,162	1,335	803	509	273	10,000	Females		
	Musalmán	Males	2,721	2,316	2,002	1,372	755	513	211	10,000	Males	Musalmán	
		Females	2,843	2,171	2,148	1,296	813	509	220	10,000	Females		

ABSTRACT No. 27.—Showing deaths registered according to religions and death rates per 1,000 of population in the Punjab during the years 1881–90.

—	Musalmáns.	Hindus.	Total.	—
Actuals in 1881–90	3,213,280	2,641,922	5,857,545	**Actuals in 1881–90.**
Rates per 1,000 of the population of the same religion living in 1881.	305·29	320·17	310·74	Rates per 1,000 of the population of the same religion living in 1881.

ABSTRACT No. 28.—Showing relation of each age period to total population by districts.

District.	Percentage of total population in the district.	Percentage in district of the total population at the following age periods.												
		0–4	5–9	10–14	15–19	20–24	25–29	30–34	35–39	40–44	45–49	50–54	55–59	60 and over.
Hissár	3·7	3·9	3·6	4·2	3·6	3·5	3·6	3·6	3·5	3·4	3·6	3·8	3·8	3·4
Rohtak	2·8	2·8	2·5	3·0	2·9	2·9	2·8	2·9	3·1	2·8	2·9	2·9	3·0	2·3
Gurgáon	3·2	3·0	2·9	3·3	3·7	3·5	3·3	3·3	3·6	2·9	3·3	2·7	2·9	1·9
Delhi	3·0	2·6	2·6	3·1	3·1	3·6	3·4	3·2	3·6	2·9	3·2	2·5	2·8	1·9
Karnál	3·3	3·9	2·8	3·5	3·6	3·7	3·6	3·3	3·5	2·9	3·2	2·9	3·1	2·2
Ambála	4·9	4·4	4·2	5·6	5·4	5·6	5·3	5·2	5·2	4·8	5·3	4·4	4·9	4·1
Simla	·2	·1	·1	·2	·2	·3	·3	·3	·3	·3	·2	·3	·2	·1
Kángra	3·7	3·3	3·4	3·9	3·7	3·6	3·8	3·8	3·8	3·8	3·6	3·5	3·7	4·1
Hoshiárpur	4·8	4·7	4·5	5·0	4·5	4·9	4·6	5·3	4·6	5·9	5·1	6·2	4·9	6·0
Jálandhar	4·3	4·3	4·0	4·1	4·3	4·6	4·2	4·3	4·1	5·1	4·8	5·5	4·6	4·7
Ludhiána	3·1	2·9	2·8	3·5	3·1	3·1	3·1	3·1	3·0	3·3	3·6	3·6	3·4	3·0
Fírozpur	4·2	4·4	4·4	4·6	4·3	4·2	4·2	4·2	3·8	3·9	4·0	4·0	4·1	3·9
Multán	3·0	3·3	3·1	2·9	2·9	2·2	3·0	2·8	2·9	3·1	2·9	2·8	2·9	2·8
Jhang	2·1	2·4	2·3	2·0	1·8	1·9	1·8	1·9	2·0	2·3	2·1	2·6	2·2	2·9
Montgomery	2·4	2·7	2·7	2·3	2·1	1·9	2·2	2·3	2·3	2·3	2·3	2·4	2·5	2·9
Lahore	5·1	5·3	5·3	5·9	5·4	5·5	5·4	5·9	5·9	4·6	5·0	4·5	5·2	4·9
Amritsar	4·8	4·9	5·1	4·5	4·7	5·0	4·7	4·5	4·6	4·6	5·1	4·8	5·1	4·9
Gurdáspur	4·5	4·6	4·6	4·2	4·5	4·9	4·4	4·4	4·4	4·5	4·6	4·3	4·5	4·2
Siálkot	5·4	5·0	5·7	5·2	5·3	5·5	5·0	5·3	5·4	5·9	5·6	5·7	5·7	6·1
Gujrát	3·7	3·4	4·1	3·9	3·5	3·4	3·3	3·7	3·5	4·1	3·6	4·2	3·7	4·3
Gujránwála	3·3	2·6	3·5	3·4	3·5	3·5	3·1	3·1	3·3	3·5	3·4	3·4	3·6	3·5
Sháhpur	2·4	2·0	2·5	2·4	2·1	2·0	2·1	2·3	2·3	2·4	2·4	2·8	2·6	3·2
Jhelam	2·9	2·8	3·1	2·9	2·6	2·5	2·8	3·3	2·8	3·4	2·8	3·9	2·8	4·4
Ráwalpindí	4·3	4·1	4·5	4·2	4·2	4·1	4·2	4·8	4·3	4·6	3·7	4·1	3·7	4·9
Hazára	2·5	3·1	2·8	2·2	2·5	2·1	2·5	2·4	2·4	1·7	1·8	1·5	2·0	2·3
Peshávar	3·4	3·7	3·5	3·1	3·6	3·4	3·8	2·9	3·4	2·8	3·1	2·3	3·2	2·9
Kohát	·9	1·2	1·1	·9	·9	1·0	1·1	·9	·9	·8	·8	·8	·8	·7
Bannú	1·8	2·0	2·1	1·6	1·5	1·4	1·9	1·9	1·8	1·8	1·7	1·9	1·6	1·5
Dera-Ismail-Khán	2·3	2·5	2·6	2·0	2·1	2·2	2·4	2·4	2·5	2·3	2·3	2·1	2·3	2·1
Dera-Ghází-Khán	1·9	2·2	2·0	1·7	1·8	1·7	1·9	1·2	2·1	1·8	1·9	1·7	2·1	1·9
Muzaffargarh	1·8	2·0	1·9	1·6	1·7	1·3	1·8	1·8	1·8	1·9	1·8	1·7	1·8	1·6

ABSTRACT No. 29.—Showing the proportions of the sexes at each age by religions.

—	Females per 1,000 Males.																		
	0	1	2	3	4	0—4	5—9	10—14	15—19	20—24	25—29	30—34	35—39	40—44	45—49	50—54	55—59	60 and over.	All ages.
British Territory	971	929	951	907	864	926	845	738	887	870	906	791	931	789	855	705	830	777	854
Native States	977	930	986	912	855	935	834	733	856	840	879	758	874	710	825	631	841	762	834
Province	972	930	957	907	862	928	843	737	882	866	901	785	913	776	849	692	832	772	850
Hindu	981	923	969	906	861	931	849	728	853	846	887	765	803	749	844	644	871	785	841
Sikh	846	747	795	773	735	783	751	682	786	824	893	703	904	716	763	501	775	689	778
Jain	971	908	870	1,041	875	934	834	808	917	876	937	774	921	774	979	654	934	844	872
Musalmán	983	974	969	925	884	946	851	752	931	906	921	801	932	812	870	741	816	778	871
Christian	891	978	924	969	993	948	803	857	608	132	241	481	602	553	574	496	703	776	422

ABSTRACT No. 30.—Showing decrease in proportion of males at successive enumerations.

District.	Percentage of males to total of both sexes.				Decrease in proportion of males per 100 of both sexes.				District.
	1855.	1868.	1881.	1891.	1855—81.	1855—68.	1868—81.	1881—91.	
1	2	3	4	5	6	7	8	9	10
Hissár	55·30	55·06	54·00	53·47	1·30	·24	1·06	·53	Hissár.
Rohtak	53·70	54·45	53·51	53·08	·19	—·75	·94	·43	Rohtak.
Gurgáon	53·50	53·15	52·80	52·36	·70	·35	·35	·44	Gurgáon.
Delhi	54·30	53·60	53·46	53·99	·84	·70	·14	—·53	Delhi.
Karnál	55·00	54·15	53·99	54·25	1·01	·85	·16	—·26	Karnál.
Ambála	56·00	54·85	55·12	54·81	·88	1·15	—·27	·31	Ambála.
Simla	...	...	64·10	62·93	...	...	...	1·17	Simla.
Kángra	54·43	52·91	52·11	52·04	2·32	1·52	·80	·07	Kángra.
Hoshiárpur	54·60	53·72	53·42	53·38	1·18	·88	·30	·04	Hoshiárpur.
Jálandhar	55·46	54·95	54·64	54·31	·82	·51	·31	·33	Jálandhar.
Ludhiána	55·46	54·75	54·88	54·63	·58	·71	—·13	·25	Ludhiána.
Fírozpur	56·49	55·08	54·93	54·76	1·56	1·41	·15	·17	Fírozpur.
Multán	55·76	55·43	55·17	54·98	·59	·33	·26	·19	Multán.
Jhang	55·26	55·64	54·23	53·47	1·03	—·38	1·41	·76	Jhang.
Montgomery	57·02	55·65	54·61	53·97	2·41	1·37	1·04	·64	Montgomery.
Lahore	56·98	55·51	55·23	55·08	1·75	1·47	·28	·15	Lahore.
Amritsar	56·35	56·05	54·93	54·71	1·42	·30	1·12	·22	Amritsar.
Gurdáspur	55·59	54·76	54·12	54·39	1·47	·83	·64	—·27	Gurdáspur.
Siálkot	55·24	54·35	53·32	53·44	1·92	·89	1·03	—·12	Siálkot.
Gujrát	54·00	53·85	52·55	52·64	1·45	·15	1·30	—·09	Gujrát.
Gujránwála	55·14	55·82	54·08	54·92	1·06	—·68	1·74	—·84	Gujránwála.
Sháhpur	53·32	53·10	52·59	52·30	·73	·22	·51	·29	Shahpur.
Jhelam	52·65	52·84	53·18	52·14	—·53	—·19	—·34	1·04	Jhelam.
Ráwalpindí	54·68	54·03	54·76	53·03	—·08	·65	—·73	·83	Rawalpindí.
Hazara	54·49	52·13	53·70	53·89	·79	2·36	—1·57	—·19	Hazára.
Pesháwar	56·05	54·07	55·60	54·42	1·05	1·98	—·93	1·18	Pesháwar.
Kohát	56·18	54·55	55·84	55·52	·34	1·63	—1·29	·32	Kohát.
Bannú	53·86	53·58	53·37	53·06	·49	·28	·21	·31	Bannú.
Dera-Ismail-Khán	53·47	53·88	53·99	53·62	—·52	—·41	—·11	·37	Dera-Ismail-Khán.
Dera-Ghází-Khán	56·34	55·13	55·23	54·93	1·11	1·21	—·10	·3	Dera-Ghází-Khán.
Muzaffargarh	54·93	54·85	54·49	54·30	·44	·08	·36	·19	Muzaffargarh.
Biloch Trans-Frontier	...	...	...	62·97	...	...	...	...	Biloch Trans-Frontier.
Total British Territory	**55·17**	**54·48**	**54·16**	**53·94**	**1·01**	**·69**	**·32**	**·22**	**Total British Territory.**

ABSTRACT No. 31.—Showing the proportion of females to males under 5 years old by districts.

District.	Percentage of females on males.						District.	Percentage of females on males.					
	0	1	2	3	4	0—4		0	1	2	3	4	0—4
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Hissár	102·6	92·3	100·5	92·4	85·3	95	Gujrát	97·4	98·3	94	95·5	89	94·7
Rohtak	101·6	95·3	97·7	93·4	86·6	95·5	Gujránwála	93·1	89·4	88·6	86·6	83·6	88·3
Gurgáon	100·1	92·7	101·1	94·8	84·1	95·3	Shahpur	100·2	95·4	97·4	95·6	95·3	96·9
Delhi	101·8	94·9	101·8	*91·1	85·1	95·7	Jhelam	97·6	95·2	93·3	90·6	97·9	93·1
Karnál	99·4	92·3	96·7	89·8	80·6	92·3	Ráwalpindí	96·2	95·4	95·6	91·1	91·7	93·9
Ambála	95·4	89·6	94·3	88·1	81·2	89·9	Hazára	100·7	100·8	99·7	95·8	92·8	98
Simla	112·7	114·9	107·1	120·3	105·9	111·9	Pesháwar	96·5	101·7	98·6	94·6	91·3	96·5
Kángra	105·4	103·5	104·6	98·8	99·9	102·7	Kohát	100	98·1	101·7	96·8	93·1	97·9
Hoshiárpur	97·4	91·9	95	87·5	85·5	91·8	Bannú	98·5	100·4	99·7	94·2	92·6	97
Jálandhar	92·5	87·9	89·6	86·6	79·9	87·5	Dera-Ismaíl-Khán	99·1	101·5	99·6	90·3	87·2	95·3
Ludhiána	93·3	85·4	88·3	81·4	76·5	85·4	Dera-Ghází-Khán	98·8	97·2	93·3	90·4	87·1	93·6
Fírozpur	93	87·1	89·8	88·2	83·7	88·6	Muzaffargarh	98·6	97·5	97·5	91·1	88·6	94·8
Multán	94·1	95·7	97·1	92·1	90·6	94·5							
Jhang	96·1	93·2	95·8	93·6	86	93·5	**Total British Territory**	**97·1**	**92·9**	**95·1**	**90·7**	**86·4**	**92·6**
Montgomery	98	90·1	94·9	97·5	93·1	94·9							
Lahore	93·6	87·5	92·8	87·7	84·4	89·4	**Total Native States**	**97·7**	**93·6**	**98·6**	**91·2**	**85·5**	**93·5**
Amritsar	91·4	83·3	88·3	83·8	79·6	85·5							
Gurdáspur	97·2	91·1	94·3	88·3	84·7	91·3	**Total of the Province**	**97·2**	**93**	**95·7**	**90·7**	**86·2**	**92·8**
Siálkot	95·6	91·9	91·2	89·2	84·9	90·7							

ABSTRACT No. 32.—Showing the proportion of the sexes in selected castes.

Caste.	Females per 1,000 males.	Caste.	Females per 1,000 males.	Caste.	Females per 1,000 males.
Kahút	705	Máchhí	862	Sunár	891
Thákar	746	Nái	863	Tanáoli	891
Karrál	778	Shekh	863	Mahtam	892
Súd	791	Pathán	805	Maniár	897
Khatrí	797	Rangrez	805	Mughal	898
Jat	802	Mochí	866	Líläri	903
Banjára	812	Penja	866	Saiad	904
Kaiath	816	Tarkhán	806	Mirásí	907
Ráwat	818	Bharbhúnja	808	Darzí	910
Kharral	821	Khokhar	868	Bághbán	911
Sánsí	822	Chamár	870	Dhúnd	911
Tagá	826	Dhobí	870	Ahír	821
Daúdpotra	830	Aráín	873	Kalál	915
Jhabel	830	Bishnoi	873	Meo	915
Málí	832	Telí	873	Khojah	918
Núngar	836	Aherí	873	Dágí and Kolí	919
Brahman	841	Kumhár	874	Ghirath	916
Bania	843	Báwaria	875	Kanet	921
Jhínwar	846	Ror	875	Ráthí	924
Chhímba	847	Barwála	876	Ágarí	925
Gújar	848	Labána	876	Dúmna	929
Rájpút	848	Bhatiára	877	Kashmírí	932
Sainí	848	Chúhra	878	Changar	935
Arora	851	Gadaria	878	Khatík	937
Bhábra	851	Od	878	Qassáb	938
Dogar	851	Awán	882	Thorí	941
Biloch	852	Lohár	883	Sarera	942
Jogí and Ráwal	854	Kamboh	887	Bázígar	969
Bhát	855	Batwal	888	Ráj	970
Gakkhar	854	Mahájan (Pahárí)	898	Parácha	980
Juláhá	855	Mallàh	888	Gaddí	992
Bhátia	857	Dhának	889	Nat	1,064
Kúnjra	860	Megh	890	Kanchan	1,398

ABSTRACT No. 32a.—Number of females to 1,000 males in certain selected cases.

In the following cases.	Number of females to 1,000 males.	In the following cases.	Number of females to 1,000 males.	In the following cases.	Number of females to 1,000 males.
Rájpúts—Kángra	941	Khatrís—Ráwalpindí	835	Jats—Varáich	844
Jhelam	908	Ludhiána	777	Virk	689
Ráwalpindí	905	Jats—Aulak	857	Rájpúts—Bhattí	869
Jats—Amritsar	755	Bájwa	715	Chauhán	825
Jálandhar	722	Bhullar	827	Ghorewáhá	875
Gujránwála	767	Cháhil	808	Gondal	856
Lahore	745	Chíma	774	Janjúa	888
Fírozpur	816	Dháríwál	794	Katoch	949
Farídkot	774	Ghumman	830	Minhás	824
Ambála	756	Gil	765	Manj	865
Karnál	818	Káhlon	752	Panwár	855
Siálkot	816	Mán	755	Ránjha	879
Ráwalpindí	734	Randháwa	702	Siál	849
Khatrís—Gurdáspur	753	Sidhú	787	Túnwar	801
Amritsar	843	Sindhú	720		

ABSTRACT No. 33.—Showing proportion of females to males in town and country.

—	Females per 10,000 males.			—
	Villages.	Towns.	Total.	
British Territory	8,640	7,791	8,538	British Territory.
Native States	8,366	8,156	8,344	Native States.
Province	8,593	7,848	8,505	Province.

ABSTRACT No. 34.—Showing the distribution by civil condition of 10,000 persons at each age period.

—		All Ages.			0–14			15–24			25–39			40–49			50 and over.				—
		Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.		
Punjáb, 1891	M.	5,231	4,132	637	9,540	444	16	4,724	5,009	267	1,426	7,805	769	751	7,667	1,582	649	6,301	3,049	M.	Punjab, 1891.
	F.	3,692	4,915	1,393	8,750	1,223	27	634	8,965	401	75	8,282	1,643	49	5,694	4,257	52	2,890	7,058	F.	
Hill Tracts	M.	4,957	4,408	635	9,522	468	10	5,172	4,603	225	1,409	7,858	733	738	7,900	1,362	466	6,934	2,600	M.	Hill Tracts.
	F.	3,192	5,032	1,776	8,143	1,818	39	401	9,006	593	67	7,954	1,978	49	4,749	5,202	44	2,043	7,913	F.	
Submontane and Central	M.	5,139	4,199	662	9,484	495	21	4,399	5,308	293	1,319	7,889	792	813	7,610	1,577	758	6,118	3,126	M.	Submontane and Central.
	F	3,565	5,074	1,361	8,656	1,310	34	496	9,463	41	53	8,421	1,525	41	5,960	3,999	49	3,060	6,891	F.	
Eastern Plains.	M.	4,833	4,413	754	9,268	709	23	3,822	5,863	315	1,296	7,777	927	108	7,821	2,071	702	5,612	3,686	M.	Eastern Plains.
	F.	3,239	5,217	1,544	8,077	1,891	32	228	9,316	455	30	8,005	1,965	25	5,117	4,858	29	2,511	7,460	F.	
Western Plains.	M.	5,782	3,684	534	9,883	113	4	5,893	3,936	171	1,842	7,552	606	811	7,757	1,432	641	6,661	2,698	M.	Western Plains.
	F.	4,597	4,096	1,307	9,509	482	9	1,205	8,497	298	184	7,890	1,926	65	6,228	3,707	68	3,162	6,770	F.	
Salt Range Tract.	M.	5,703	3,804	493	9,863	131	6	6,041	3,757	202	1,535	7,834	631	443	8,344	1,208	293	7,162	2,545	M.	Salt Range Tract.
	F.	4,332	4,440	1,228	9,445	540	15	1,387	8,256	357	153	8,386	1,461	88	5,979	3,933	84	3,141	6,775	F.	
Hindu	M.	5,010	4,290	700	5,820	4,169	11	4,232	5,476	292	1,493	7,651	856	949	7,263	1,788	856	5,870	3,274	M.	Hindu.
	F.	3,302	5,125	1,573	8,213	1,755	32	239	9,282	478	33	8,014	1,953	25	5,200	4,775	27	2,466	7,507	F.	
Sikh	M.	5,113	4,110	777	9,396	544	60	4,485	5,151	364	1,665	7,457	877	1,123	7,236	1,641	1,050	5,748	3,202	M.	Sikh.
	F.	3,263	5,221	1,516	8,480	1,426	94	315	9,080	605	48	8,335	1,617	50	6,183	3,767	67	3,314	6,619	F.	
Musalmán	M.	5,417	4,018	565	9,729	262	9	5,138	4,630	232	1,297	8,030	673	508	8,100	1,392	417	6,737	2,846	M.	Musalmán.
	F.	4,050	4,713	1,236	9,177	808	15	986	8,702	312	110	8,496	1,393	67	6,023	3,910	67	3,149	6,784	F.	

ABSTRACT No. 35.—Showing civil condition by sex, age, and religion.

—	0—9 Single.	0—9 Married.	0—9 Widowed.	10—14 Single.	10—14 Married.	10—14 Widowed.	15—19 Single.	15—19 Married.	15—19 Widowed.	20—24 Single.	20—24 Married.	20—24 Widowed.	25—29 Single.	25—29 Married.	25—29 Widowed.	30—39 Single.	30—39 Married.	30—39 Widowed.	40—49 Single.	40—49 Married.	40—49 Widowed.	50—59 Single.	50—59 Married.	50—59 Widowed.	60 and over. Single.	60 and over. Married.	60 and over. Widowed.	—
Males.																												**Males.**
British Territory	9,892	100	8	8,597	1,361	42	9,486	342	172	3,392	6,233	375	1,913	7,510	577	1,025	8,069	906	721	7,721	1,558	654	6,815	2,531	606	5,533	3,861	British Territory.
Native State	9,853	141	6	8,281	1,680	39	5,640	4,198	162	3,286	6,370	344	1,996	7,447	557	1,236	7,834	930	887	7,422	1,601	765	6,495	2,740	632	5,301	4,067	Native State.
Total of the Province	**9,886**	**106**	**8**	**8,542**	**1,417**	**41**	**5,923**	**3,903**	**174**	**3,384**	**6,257**	**359**	**1,927**	**7,499**	**574**	**1,047**	**8,043**	**910**	**751**	**7,667**	**1,582**	**674**	**6,758**	**2,568**	**564**	**5,496**	**3,940**	**Total of the Province**
Hindu	9,827	168	5	7,973	1,979	48	5,268	4,533	199	3,067	6,534	399	1,881	7,491	628	1,213	7,767	1,020	949	7,263	1,788	844	6,318	2,838	819	5,669	4,112	Hindu.
Sikh	9,837	118	45	8,229	1,671	100	9,312	420	268	3,325	6,205	470	2,075	7,242	683	1,448	7,612	940	1,123	7,237	1,640	1,087	6,287	2,626	997	4,844	4,159	Sikh.
Jain	9,870	124	6	6,855	3,111	34	4,037	5,649	314	2,606	6,837	557	1,057	7,050	993	1,443	6,930	1,627	5,280	2,006	2,714	1,179	4,849	3,972	840	3,313	5,847	Jain.
Musalmán	9,937	60	3	9,082	892	26	6,533	3,324	143	3,525	6,141	334	1,873	7,611	516	876	8,323	801	508	8,101	1,392	430	7,233	2,336	394	5,916	3,690	Musalmán.
Females.																												**Females.**
British Territory	9,708	282	10	5,725	4,190	85	1,110	8,608	282	207	9,259	534	102	8,929	969	62	7,810	2,128	51	5,750	4,199	52	3,548	6,400	63	1,889	8,048	British Territory.
Native State	9,554	439	7	4,516	5,387	97	558	9,147	295	115	9,343	542	69	8,909	1,022	51	7,671	2,278	40	5,423	4,537	45	3,123	6,832	44	1,614	8,342	Native State.
Total of the Province	**9,683**	**307**	**10**	**5,514**	**4,398**	**88**	**1,019**	**8,696**	**284**	**191**	**9,273**	**536**	**96**	**8,926**	**978**	**60**	**7,786**	**2,154**	**49**	**5,694**	**4,257**	**47**	**3,473**	**6,480**	**57**	**1,847**	**8,096**	**Total of the Province**
Hindu	9,513	477	10	4,026	5,878	105	392	9,275	333	66	9,202	642	40	8,769	1,191	30	7,432	2,538	25	5,199	4,776	25	2,975	7,000	31	1,476	8,493	Hindu.
Si'th	9,616	333	51	9,307	471	222	550	8,957	493	73	9,208	719	55	8,863	1,082	44	7,939	2,018	50	6,183	3,767	64	3,988	5,948	72	2,159	7,769	Skh.
Jain	9,787	203	10	4,905	5,000	95	1,982	7,509	509	60	9,014	926	20	8,308	1,672	28	6,969	3,003	28	4,767	5,205	99	3,002	6,899	29	1,185	8,786	Jain.
Musalmán	9,810	186	5	6,810	3,136	54	1,567	8,215	218	304	9,275	421	143	9,066	791	84	8,055	1,862	67	6,023	3,910	66	3,796	6,138	71	2,058	7,871	Musalmán.

ABSTRACT No. 36.—Comparing the civil condition of the sexes at different ages for religions.

FEMALES PER 1,000 MALES OF THE SAME CIVIL CONDITION IN EACH PERIOD OF AGE.

—	Single. 0—	Single. 10—	Single. 15—	Single. 20—	Single. 25—	Single. 30—	Single. 40—	Single. 50—	Single. 60—	Single. Total.	Married. 0—	Married. 10—	Married. 15—	Married. 20—	Married. 25—	Married. 30—	Married. 40—	Married. 50—	Married. 60—	Married. Total.	Widowed. 0—	Widowed. 10—	Widowed. 15—	Widowed. 20—	Widowed. 25—	Widowed. 30—	Widowed. 40—	Widowed. 50—	Widowed. 60—	Widowed. Total.
British Territory	871	491	165	53	48	51	59	61	76	608	2,513	2,271	1,087	1,292	1,077	829	6 6	408	265	1,014	1,158	1,503	1,402	1,239	1,520	2,012	2,230	1,989	1,613	1,863
Native State	862	300	85	30	30	33	35	44	53	560	2,764	2,350	1,861	1,247	1,051	802	571	507	371	1,001	1,269	1,8 5	1,558	1,341	1,6 2	2,004	2,096	1,922	1,564	1,848
Province	**870**	**476**	**152**	**49**	**45**	**47**	**54**	**58**	**72**	**600**	**2,568**	**2,287**	**1,964**	**1,284**	**1,072**	**822**	**609**	**403**	**260**	**1,012**	**1,171**	**1,555**	**1,427**	**1,255**	**1,536**	**2,013**	**2,204**	**1,971**	**1,606**	**1,860**
Hindu	865	367	63	18	19	20	21	23	30	554	2,223	1,745	1,204	1,038	797	792	576	375	229	1,005	1,482	1,574	1,434	1,368	1,682	2,066	2,149	1,956	1,618	1,887
Sikh	752	420	77	18	24	27	33	40	51	406	2,117	1,922	1,700	1,223	1,092	885	635	447	307	988	870	1,520	1,461	1,261	1,415	1,685	1,708	1,596	1,284	1,517
Jain	880	550	71	20	14	16	22	11	19	592	1,450	1,359	1,490	1,155	1,092	850	683	503	300	1,011	1,500	2,333	1,488	1,471	1,561	1,563	1,690	1,413	1,263	1,513
Musalmán	890	564	221	78	71	83	112	121	140	651	2,778	2,643	2,276	1,369	1,097	840	629	415	271	1,022	1,373	1,544	1,409	1,141	1,411	2,017	2,377	2,076	1,659	1,908
Christian	921	751	321	29	30	122	345	365	555	273	1,542	4,167	2,070	1,536	1,095	709	502	352	333	900	353	667	563	692	1,055	1,182	1,251	1,755	1,628	1,291
Buddhist	1,022	1,138	844	860	855	846	750	1,846	793	989	56	417	818	1,454	1,245	986	1,114	831	700	999	...	...	...	2,333	2,667	1,800	4,688	3,063	2,576	2,760

ABSTRACT No. 37.—Showing the distribution of 10,000 persons of each sex and civil condition by age in the Punjab.

Age Periods.	Unmarried.		Married.		Widowed.		Age Periods.
	Males.	Females	Males.	Females.	Males.	Females.	
0—14	7,382	9,585	436	1,006	102	78	0—14.
15—24	1,771	346	2,378	3,678	822	581	15—24.
25—39	615	47	4,260	3,892	2,723	2,725	25—39.
40—49	122	11	1,574	946	2,108	2,498	40—49.
50 and over	110	11	1,352	478	4,245	4,118	50 and over.
Total	10,000	10,000	10,000	10,000	10,000	10 000	Total.

ABSTRACT No. 38.—Showing the average number of females per 1,000 males of the same age and condition.

Age Periods.	Unmarried.	Married.	Widowed.	Age Periods.
0—14	779	2,30	765	0—14.
15—24	117	1,126	707	15—24.
25—39	46	914	1,000	25—39.
40—49	54	601	1,185	40—49.
50 and over	62	354	970	50 and over.

ABSTRACT No. 39.—Showing the proportion between males and females of each condition in each religion by district.

District.	Number of wives to 100 husbands.				Number of spinsters to 100 bachelors.				Number of widows to 100 widowers.				District.
	All religions.	Hindu.	Sikh.	Musalmán.	All religions.	Hindu.	Sikh.	Musalmán.	All religions.	Hindu.	Sikh.	Musalmán.	
Hissár	101	101	103	102	62	60	63	67	211	200	216	253	Hissár.
Rohtak	106	105	57	112	59	58	53	67	157	145	60	27	Rohtak.
Gurgáon	105	104	52	108	60	58	52	64	194	180	133	235	Gurgáon.
Delhi	95	95	37	98	58	57	28	63	154	144	31	200	Delhi.
Karnál	97	97	90	98	56	55	48	61	173	163	140	210	Karnál.
Ambála	99	99	97	99	53	52	46	59	171	168	134	194	Ambála.
Simla	60	63	22	46	47	46	34	38	126	140	37	84	Simla.
Kángra	107	108	77	98	57	57	48	55	296	304	135	184	Kángra.
Hoshiárpur	107	108	102	105	55	52	52	59	203	219	129	1 6	Hoshiárpur.
Jálandhar	102	103	95	103	56	52	45	63	158	163	120	166	Jálandhar.
Ludhiána	105	105	108	103	53	49	48	61	167	167	160	172	Ludhiána.
Fírozpur	98	95	100	99	62	61	53	67	184	176	198	181	Fírozpur.
Multán	98	92	48	100	61	54	37	63	187	219	100	178	Multán.
Jhang	105	109	94	104	67	66	57	67	215	241	176	208	Jhang.
Montgomery	101	101	86	101	67	65	57	68	209	202	149	2 4	Montgomery.
Lahore	96	90	98	97	61	58	48	66	164	160	166	166	Lahore.
Amritsar	102	98	106	102	57	57	47	63	168	177	163	164	Amritsar.
Gurdáspur	103	103	102	103	57	54	49	61	163	211	97	181	Gurdáspur.
Siálkot	105	105	104	106	61	58	51	64	190	196	155	191	Siálkot.
Gujrát	106	115	97	105	69	60	55	70	174	229	162	168	Gujrát.
Gujránwála	100	101	97	101	59	55	55	63	159	175	132	157	Gujránwála.
Sháhpur	104	108	103	103	72	64	64	73	234	313	245	221	Sháhpur.
Jhelam	107	110	110	106	68	54	56	70	221	291	232	212	Jhelam.
Ráwalpindí	100	80	87	103	63	48	46	66	208	190	205	211	Ráwalpindi.
Hazára	101	69	35	104	68	42	30	69	201	176	88	205	Hazára.
Peshávar	99	66	49	103	63	43	78	65	236	133	118	251	Peshávar.
Kohát	87	41	13	96	66	38	10	69	198	111	75	210	Kohát.
Bannú	103	91	33	104	69	62	30	70	209	233	61	207	Bannú.
D.-I.-Khán	102	96	58	104	65	62	70	65	208	230	120	204	D. I. Khán.
D.-G.-Khan	98	89	25	100	61	59	29	62	184	229	83	175	D. G. Khán.
Muzaffargarh	102	95	99	103	62	55	64	63	175	212	281	167	Muzaffargarh.
Biloch Trans-Frontier.	89	..	...	91	37	...	...	38	99	...	...	100	Biloch-Trans-Frontier.
Total British Territory.	**101**	**101**	**99**	**102**	**61**	**56**	**49**	**66**	**186**	**189**	**145**	**192**	**Total British Territory.**
Total Native States.	**100**	**100**	**99**	**101**	**56**	**54**	**51**	**61**	**185**	**189**	**177**	**100**	**Total Native**
Total of the Province.	**101**	**101**	**99**	**102**	**60**	**55**	**50**	**65**	**185**	**189**	**152**		

ABSTRACT No. 40.—Showing civil condition in towns and villages.

—	PROPORTION PER 1,000.												—
	Males.						Females.						
	Unmarried.		Married.		Widowed.		Unmarried.		Married.		Widowed		
	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.	
Total British Territory.	475	534	451	405	74	61	342	379	493	487	165	134	Total British Territory.
Total Native States.	459	513	441	424	100	63	287	347	539	507	174	146	Total Native States.
Total of the Province.	473	530	449	408	78	62	334	374	500	490	166	136	Total of the Province.

ABSTRACT No. 41.—Showing the proportion of children under 10 married and widowed to every 1,000 children.

—	MARRIED AND WIDOWED.										—
	All Religions.		Hindus.		Sikhs.		Jains.		Musalmáns.		
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	
Hissár	15	42	19	48	1	32	8	16	8	28	Hissár.
Rohtak	33	63	36	64	...	105	20	29	19	61	Rohtak.
Gurgáon	13	41	10	47	...	250	12	22	8	28	Gurgáon.
Delhi	29	60	34	66	...	40	13	41	10	43	Delhi.
Karnál	29	68	32	70	10	43	43	32	22	[illegible]	Karnál.
Ambála	17	52	17	54	24	48	11	23	15	50	Ambála.
Simla	11	35	10	43	100	68	...	...	14	11	Simla.
Kángra	7	52	6	51	17	56	...	...	19	72	Kángra.
Hoshiárpur	28	82	30	89	31	70	...	...	24	73	Hoshiárpur.
Jálandhar	39	70	43	76	37	56	8	9	35	69	Jálandhar.
Ludhiána	16	46	14	46	19	47	7	8	17	46	Ludhiána.
Fírozpur	7	18	6	21	7	20	...	11	6	16	Fírozpur.
Multán	2	6	4	15	5	4	...	...	1	4	Multán.
Jhang	1	4	2	6	4	4	...	...	1	3	Jhang.
Montgomery	1	3	2	4	1	6	...	...	1	3	Montgomery.
Lahore	4	13	4	14	7	16	16	8	4	12	Lahore.
Amritsar	8	24	5	19	11	30	...	21	8	25	Amritsar.
Gurdáspur	15	45	8	42	82	97	...	...	10	40	Gurdáspur.
Siálkot	4	18	4	20	4	18	...	4	4	18	Siálkot.
Gujrát	4	13	5	18	9	20	...	...	4	12	Gujrát.
Gujránwála	4	12	3	14	5	13	...	8	4	11	Gujránwála.
Sháhpur	2	5	4	11	34	35	...	...	1	3	Sháhpur.
Jhelam	3	10	6	21	7	27	...	...	2	9	Jhelam.
Ráwalpindí	4	16	6	26	4	51	34	74	4	15	Ráwalpindí.
Hazára	2	7	4	13	8	26	...	...	2	7	Hazára.
Peshávar	2	5	10	22	3	21	...	...	1	4	Peshávar.
Kohát	4	6	5	14	...	42	...	...	4	6	Kohát.
Bannú	2	6	4	15	10	11	...	...	2	5	Bannú.
D.-I.-Khán	2	5	2	9	7	8	...	...	2	4	D.-I.-Khán.
D.-G.-Khán	3	7	3	13	...	...	...	...	2	6	D.-G.-Khán.
Muzaffargarh	3	8	5	13	...	...	...	...	2	7	Muzaffargarh.
Biloch Trans-Frontier.	3	22	...	...	...	...	...	...	3	22	Biloch Trans-Frontier.
Total British Territory.	11	29	17	47	18	10	12	23	6	18	Total British Territory.
Total Native States	15	45	18	55	11	40	8	9	9	28	Total Native States.
Total of the Province.	18	47	17	49	16	37	13	21	6	19	Total of the Province

ABSTRACT No. 42.—Showing the proportion of persons of unsound mind in successive enumerations by District or State.

District or State.	Number of persons of unsound mind among every 10,000 of the population. Persons. 1891.	Persons. 1881.	Males. 1891.	Males. 1881.	Males. 1868.	Females. 1891.	Females. 1881.	Females. 1868.	District or State.
1	2	3	4	5	6	7	8	9	10
Hissár	3	3	3	4	6	2	3	2	Hissár.
Rohtak	2	4	3	4	4	1	3	1	Rohtak.
Gurgáon	1	...	2	...	4	1	...	2	Gurgáon.
Delhi	3	3	4	4	5	2	2	2	Delhi.
Karnál	2	4	3	5	5	2	3	2	Karnál.
Ambala	4	5	5	6	4	3	4	1	Ambála.
Simla	2	5	2	6	5	2	5	2	Simla.
Kángra	4	7	5	8	3	3	5	...	Kángra.
Hoshiárpur	2	4	3	5	3	1	3	1	Hoshiárpur.
Jálandhar	2	4	3	5	5	1	3	2	Jálandhar.
Ludhiána	2	4	3	5	6	2	3	2	Ludhiána.
Fírozpur	3	3	3	3	3	2	2	1	Fírozpur.
Multán	4	10	5	12	12	3	7	5	Multán.
Jhang	4	12	6	15	6	3	9	2	Jhang.
Montgomery	5	8	6	10	6	4	6	2	Montgomery.
Lahore	4	4	6	5	9	3	3	3	Lahore.
Amritsar	2	3	2	4	4	1	2	2	Amritsar.
Gurdáspur	2	3	2	4	3	1	3	1	Gurdáspur.
Siálkot	1	2	2	3	3	1	1	1	Siálkot.
Gujrát	4	5	4	6	3	3	4	1	Gujrát.
Gujránwála	3	4	4	5	2	1	3	1	Gujránwála.
Sháhpur	3	9	4	10	10	2	7	4	Sháhpur.
Jhelam	4	6	4	7	8	4	5	4	Jhelam.
Ráwalpindí	4	6	4	7	8	3	5	5	Ráwalpindí.
Hazara	2	5	2	6	8	2	4	1	Hazára.
Peshawar	3	5	4	7	3	2	3	...	Peshawar.
Kohát	2	5	3	6	9	2	3	8	Kohát.
Bannú	4	5	5	6	8	3	3	5	Bannú.
Dera-Ismail-Khán	4	7	5	9	7	3	5	4	Dera-Ismail-Khán.
Dera-Ghází-Khán	4	11	4	13	9	4	8	2	Dera-Ghází-Khán.
Muzaffargarh	7	11	8	12	9	5	10	6	Muzaffargarh.
Biloch Trans-Frontier.	2	...	...	...	...	5	...	...	Biloch Trans-Frontier.
Total British Territory.	**3**	**5**	**4**	**6**		**2**	**4**	**2**	**Total British Territory.**
Patiála	1	4	2	5	...	1	3	...	Patiála.
Baháwalpur	5	7	5	9	...	4	6	...	Baháwalpur.
Jind	2	4	3	5	...	1	3	...	Jínd.
Nábha	1	3	2	3	...	1	4	...	Nábha.
Kapúrthala	3	4	3	5	...	2	4	...	Kapurthala.
Mandí	3	3	3	5	...	2	1	...	Mandí.
Náhan	8	11	9	12	...	7	11	...	Náhan.
Kahlúr (Biláspur)	...	...	1	...	...	...	...	...	Kahlúr(Biláspur).
Bashahr	2	4	3	6	...	1	1	...	Bashahr.
Nálagarh	3	3	2	4	...	3	2	...	Nálagarh.
Keonthal	5	5	4	6	...	6	4	...	Keonthal.
Málerkotla	4	3	4	3	...	3	2	...	Málerkotlá.
Farídkot	1	3	2	4	...	1	3	...	Farídkot.
Chamba	4	12	6	15	...	2	8	...	Chamba.
Suket	2	2	2	4	...	2	...	...	Suket.
Kalsia	6	5	4	4	...	7	6	...	Kalsia.
Pátaudí	2	2	1	2	...	2	2	...	Pátaudí.
Lohárú	...	5	...	4	...	...	5	...	Lohárú.
Dujána	3	4	4	4	...	2	3	...	Dujána.
Bághal	3	1	5	2	...	1	...	...	Bághal.
Jubbal	2	...	3	...	...	2	...	...	Jubbal.
Bhajjí	3	...	5	...	...	2	...	...	Bhajjí.
Minor Hill States	3	4	5	5	...	2	3	...	Minor Hill States.
Total Native States.	**3**	**5**	**4**	**5**	...	**2**	**4**	...	**Total Native States.**
Total of the Province.	**3**	**5**	**4**	**6**	...	**2**	**4**	...	**Total of the Province.**

ABSTRACT No. 43.—Showing the proportion of Deaf-mutes in successive enumerations by District or State.

District or State.	Number of Deaf-mutes among every 10,000 of the population. — Persons. 1891.	Persons. 1881.	Males. 1891.	Males. 1881.	Males. 1868.	Females. 1891.	Females. 1881.	Females. 1868.	District or State.
1	2	3	4	5	6	7	8	9	10
Hissár	7	7	9	9	5	6	6	3	Hissár.
Rohtak	5	9	7	4	10	4	7	2	Rohtak.
Gurgáon	5	7	6	8	4	4	5	1	Gurgáon.
Delhi	4	4	5	5	4	3	4	3	Delhi.
Karnál	5	4	7	5	5	4	3	3	Karnál.
Ambála	11	13	13	16	7	8	9	3	Ambála.
Simla	18	25	19	27	19	16	22	11	Simla.
Kangra	41	42	48	48	27	34	35	12	Kángra.
Hoshiárpur	12	15	13	17	16	10	12	9	Hoshiárpur.
Jálandhar	7	9	8	10	6	6	8	4	Jálandhar.
Ludhiána	6	10	8	13	7	5	8	3	Ludhiána.
Fírozpur	6	6	7	7	5	5	5	2	Fírozpur.
Multán	9	11	11	14	10	8	8	6	Multán.
Jhang	12	13	15	16	8	8	10	4	Jhang.
Montgomery	9	9	12	12	7	7	6	4	Montgomery.
Lahore	9	8	10	10	5	7	6	2	Lahore.
Amritsar	6	10	8	12	4	4	8	3	Amritsar.
Gurdáspur	9	18	11	21	17	6	14	9	Gurdáspur.
Siálkot	6	11	7	12	8	4	9	4	Siálkot.
Gujrát	10	13	12	16	5	7	9	1	Gujrat.
Gujránwála	7	8	9	9	12	5	6	7	Gujránwála.
Sháhpur	12	17	15	20	8	9	13	3	Sháhpur.
Jhelam	13	10	14	12	10	11	8	5	Jhelam.
Ráwalpindí	13	12	14	14	9	12	10	5	Ráwalpindí.
Hazára	10	8	12	10	8	8	6	2	Hazára.
Peshávar	9	7	11	9	7	7	4	2	Pesháwar.
Kohát	8	10	9	13	9	6	7	5	Kohát.
Bannu	10	8	11	11	10	8	6	14	Bannu.
Dera-Ismail-Khan	8	9	10	10	6	6	7	6	Dera-Ismail-Khán
Dera-Ghází-Khán	8	9	10	11	7	6	6	2	Dera-Ghází-Khán.
Muzaffargarh	13	12	17	14	8	9	9	6	Muzaffargarh.
Biloch Trans-Frontier.	...	...	...	...	...	...	...	...	Biloch Trans-Frontier.
Total British Territory.	**10**	**11**	**11**	**13**	**8**	**8**	**9**	**4**	**Total British Territory.**
Patiala	4	13	5	16	...	3	9	...	Patiála.
Baháwalpur	5	10	6	13	...	4	6	...	Baháwalpur.
Jínd	6	10	7	13	...	4	7	...	Jínd.
Nábha	6	9	8	11	...	4	7	...	Nábha.
Kapúrthala	9	6	10	7	...	7	5	...	Kapúrthala.
Mandí	14	12	18	15	...	9	10	...	Mandí.
Náhan	32	35	37	43	...	25	26	...	Náhan.
Kahlúr (Bilászpur)	21	25	25	34	...	14	15	...	Kahlúr (Biláspur)
Bashahr	50	38	52	47	...	47	29	...	Bashahr.
Nálagarh	24	25	26	26	...	23	23	...	Nálagarh.
Keonthal	24	21	25	26	...	22	15	...	Keonthal.
Málerkotla	4	6	5	7	...	3	5	...	Málerkotla.
Farídkot	4	6	6	8	..	3	3	...	Farídkot.
Chamba	40	48	46	52	...	46	44	...	Chamba.
Suket	9	21	14	23	...	4	20	...	Suket.
Kalsia	24	24	27	27	...	20	20	...	Kalsia.
Pátaudí	6	11	7	15	...	4	6	...	Pátaudí.
Lohárú	6	6	8	8	...	4	3	...	Lohárú.
Dújána	5	11	9	11	...	...	11	...	Dujána.
Bághal	12	14	16	24	...	8	3	...	Bághal.
Jubbal	26	26	24	28	...	29	22	...	Jubbal.
Bhajjí	16	9	19	9	...	17	9	...	Bhajjí.
Minor Hill States	27	25	29	27	...	25	24	...	Minor Hill States.
Total Native States.	**10**	**14**	**11**	**17**	...	**8**	**11**	...	**Total Native States.**
Total of the Province.	**10**	**12**	**11**	**14**	...	**8**	**9**	...	**Total of the Province.**

ABSTRACT No. 44.—Showing the proportion of Blind persons in successive enumerations by District or State.

District or State.	NUMBER OF BLIND PERSONS.								District or State.
	Persons.		Males.			Females.			
	1891.	1881.	1891.	1881.	1868.	1891.	1881.	1868.	
1	2	3	4	5	6	7	8	9	10
Hissár	49	53	45	48	68	54	59	57	Hissár.
Rohtak	32	59	31	52	64	33	66	73	Rohtak.
Gurgaon	42	54	36	45	72	49	63	75	Gurgáon.
Delhi	26	50	24	44	69	29	57	80	Delhi.
Karnál	45	73	44	66	81	46	81	92	Karnál.
Ambála	50	56	46	51	77	53	63	80	Ambála.
Simla	13	21	10	22	35	18	20	44	Simla.
Kangra	13	24	13	22	27	13	26	14	Kangra.
Hoshiárpur	42	53	40	49	62	45	58	64	Hoshiarpur.
Jálandhar	55	59	52	56	60	58	62	71	Jálandhar.
Ludhiána	65	74	64	71	93	65	78	74	Ludhiána.
Fírozpur	50	56	49	57	86	50	56	58	Fírozpur.
Multán	23	50	22	48	68	23	52	61	Multan.
Jhang	29	65	28	58	51	30	71	65	Jhang.
Montgomery	33	59	34	59	67	32	59	67	Montgomery.
Lahore	41	57	40	56	69	42	59	54	Lahore.
Amritsar	35	50	30	55	59	33	45	52	Amritsar.
Gurdáspur	29	52	30	51	60	27	54	50	Gurdáspur.
Siálkot	27	48	28	48	56	26	47	50	Sialkot.
Gujrat	31	48	29	47	63	32	51	13	Gujrát.
Gujránwála	37	57	36	58	40	37	58	22	Gujránwála.
Sháhpur	44	68	40	60	74	49	76	66	Sháhpur.
Jhelam	28	35	25	33	38	32	38	47	Jhelam.
Ráwalpindi	18	24	17	22	35	18	26	21	Rawalpindi.
Hazára	11	18	11	18	20	11	18	6	Hazára.
Peshávar	22	28	20	27	39	25	30	28	Pesháwar.
Kohát	16	30	14	27	30	17	34	43	Kohát.
Bannú	23	27	20	26	47	25	29	46	Bannu.
Dera-Ismail-Khan	35	52	31	47	41	40	57	37	Dera-Ismail-Khán
Dera-Ghází-Khan	31	62	28	55	86	34	70	56	Dera-Ghází-Khan
Muzaffargarh	43	62	39	54	74	48	70	71	Muzaffargarh.
Biloch Trans-Frontier.	7	...	11	..	...	...	.	...	Biloch Trans-Frontier.
Total British Territory.	**35**	**51**	**34**	**48**	**61**	**37**	**54**	**54**	**Total British Territory.**
Patiála	25	72	28	71	...	22	74	...	Patiala.
Baháwalpur	29	43	26	44	...	32	42	...	Baháwalpur.
Jind	35	44	36	46	...	33	42	..	Jind.
Nábha	35	61	38	58	...	30	63	...	Nábha.
Kapúrthala	41	50	43	52	...	37	49	...	Kapurthala.
Mandí	12	16	12	18	...	12	15	..	Mandi.
Náhan	33	38	31	39	..	36	38	...	Náhan.
Kahlúr (Biláspur)	9	10	8	12	...	9	8	...	Kahlúr (Biláspur)
Bashahr	31	23	29	25	...	33	21	...	Bashahr.
Nálagarh	7	12	8	12	...	7	12	...	Nálagarh.
Keonthal	18	17	22	19	...	13	15	...	Keonthal.
Málerkotla	40	62	45	61	...	34	62	...	Malerkotla.
Faridkot	47	57	48	66	..	46	54	...	Faridkot.
Chamba	23	44	20	37	..	27	52	...	Chamba.
Suket	5	14	6	12	...	4	16	...	Suket.
Kalsia	47	42	45	46	.	50	38	...	Kalsia.
Pátaudí	30	38	27	41	...	33	34	...	Pátaudí.
Lohárù	11	35	10	35	...	13	36	..	Lohárù.
Dújána	21	40	21	36	...	21	45	...	Dujána.
Bághal	8	5	12	9	...	3	...	...	Bághal.
Jubbal	14	12	8	15	...	22	8	.	Jubbal.
Bhajjí	23	17	20	12	...	26	22	...	Bhajjí.
Minor Hill States	15	15	17	16	...	12	12	...	Minor Hill States.
Total Native States.	**28**	**53**	**29**	**53**	...	**26**	**53**	...	**Total Native States.**
Total of the Province.	**34**	**51**	**33**	**49**	...	**35**	**54**	...	**Total of the Province.**

ABSTRACT No. 45.—Showing the proportion of Lepers in successive enumerations by District or State.

District or State.	Number of Lepers among every 10,000 of the Population.								District or State.
	Persons.		Males.			Females.			
	1891.	1881.	1891.	1881.	1868.	1891.	1881.	1868.	
1	2	3	4	5	6	7	8	9	10
Hissár	2	3	3	5	8	1	...	1	Hissár.
Rohtak	1	3	2	4	8	...	1	2	Rohtak.
Gurgaon	3	4	4	6	14	1	1	3	Gurgáon.
Delhi	1	4	2	5	9	1	2	1	Delhi.
Karnál	1	3	2	5	8	...	...	3	Karnál.
Ambála	3	5	5	7	14	1	2	3	Ambála.
Simla	29	31	32	37	40	24	17	26	Simla.
Kangra	11	15	16	21	27	6	8	8	Kángra.
Hoshiarpur	3	6	5	9	15	1	2	4	Hoshiárpur.
Jálandhar	2	3	3	4	9	1	2	3	Jálandhar.
Ludhiána	2	3	3	4	11	1	1	4	Ludhiána.
Firozpur	2	3	2	4	10	1	1	3	Firozpur.
Multán	...	1	1	1	6	...	1	3	Multán.
Jhang	1	1	1	2	2	...	...	1	Jhang.
Montgomery	1	1	1	1	1	...	...	1	Montgomery.
Lahore	...	1	1	1	2	...	...	...	Lahore.
Amritsar	2	4	2	6	9	1	3	3	Amritsar.
Gurdáspur	2	4	2	5	10	1	2	3	Gurdáspur.
Sialkot	1	4	2	6	10	1	2	3	Siálkot.
Gujrát	3	6	4	9	12	1	3	1	Gujrat.
Gujránwála	1	1	1	2	4	...	..	2	Gujránwála.
Sháhpur	1	2	1	3	3	1	1	1	Shahpur.
Jhelam	2	4	3	5	9	2	2	6	Jhelam.
Rawalpindi	4	5	5	7	14	3	4	6	Rawalpindí.
Hazára	3	4	4	6	6	1	2	2	Hazara.
Peshάwar	1	2	1	2	2	1	1	1	Pashawar.
Kohát	1	1	1	1	1	1	...	..	Kohát.
Bannú	1	1	1	1	2	1	1	1	Bannú.
Dera-Ismaíl-Khán	...	...	...	...	1	...	...	...	Dera-Ismaíl-Khán.
Dera-Ghazí-Khan	1	2	1	3	3	1	2	2	Dera-Ghazí-Khan.
Muzaffargarh	1	2	1	3	8	1	...	2	Muzaffargarh.
Biloch Trans-Frontier	...	...	..	...	...	..	..	...	Biloch Trans-Frontier.
Total British Territory.	**2**	**4**	**3**	**5**	**9**	**1**	**2**	**3**	**Total British Territory.**
Patiála	1	4	2	6	...	..	2	...	Patiála.
Baháwalpur	..	1	1	2	..	..	1	...	Baháwalpur.
Jínd	1	1	1	2	...	.	...	...	Jínd.
Nabha	1	4	2	6	...	..	2	...	Nabha.
Kapurthala	3	3	5	4	...	1	1	..	Kapurthala.
Mandi	15	16	22	22	...	7	9	...	Mandi.
Nahan	21	49	31	73	...	9	19	...	Náhan.
Kahlur (Bilάspur)	3	5	5	9	...	...	1	...	Kahlúr (Bilάspur)
Bashahr	13	17	16	24	...	11	10	...	Bashahr.
Nalagarh	1	5	1	6	...	...	3	...	Nalagarh.
Keonthal	48	39	69	54	...	25	21	...	Keonthal.
Málerkotla	3	1	5	2	..	1	...	...	Málerkotla.
Farídkot	1	2	2	3	...	..	...	...	Farídkot.
Chamba	31	45	15	62	...	22	28	...	Chamba.
Suket	4	17	6	26	...	2	5	...	Suket.
Kalsia	2	6	3	8	...	1	3	...	Kalsia.
Pátaudi	...	..	...	...	...	...	...	...	Pátaudí.
Lohárú	1	1	3	1	...	...	...	...	Lohárú.
Dujána	2	1	4	2	...	...	...	...	Dújána.
Bághal	6	11	10	16	...	1	4	...	Bághal.
Jubbal	23	41	32	54	...	13	21	...	Jubbal.
Bhajjí	42	26	58	41	...	24	4	...	Bhajji.
Minor Hill States	23	19	31	27	...	13	9	...	Minor Hill States.
Total Native States	**5**	**7**	**6**	**11**	...	**2**	**3**	...	**Total Native States.**
Total of the Province.	**2**	**4**	**3**	**6**	...	**1**	**2**	...	**Total of the Province.**

ABSTRACT No. 46.—Showing the number of persons of unsound mind by age periods for the Province.

Age Periods.	Number of persons of unsound mind in the Punjab at each age period.	Percentage of persons of unsound mind at each age period on total persons of unsound mind.			Percentage of persons of unsound mind at each age period on total number of persons at that age period.			Percentage of males afflicted to total afflicted at each age period.	Age Periods.
		Total.	Males.	Females.	Total.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10
0— 4	243	3·29	3·03	3·82	·006	·007	·005	61·7	0— 4
5— 9	770	10·42	10·54	10·18	·022	·028	·010	67·8	5— 9
0— 9	1,013	13·71	13·57	14·00	·013	·016	·009	66·3	0— 9
10—14	913	12·36	12·00	13·09	·037	·042	·031	65·1	10—14
15—19	1,125	15·23	15·43	14·81	·042	·054	·029	67·9	15—19
10—19	2,038	27·59	27·43	27·90	·040	·048	·030	66·6	10—19
20—24	866	11·72	12·30	10·54	·037	·049	·024	70·3	20—24
25—29	879	11·90	12·50	10·67	·036	·048	·022	70·4	25—29
20—29	1,745	23·62	24·80	21·21	·036	·048	·023	70·4	20—29
30—34	509	7·70	8·18	6·73	·036	·046	·024	71·2	30—34
35—39	638	8·64	8·44	9·03	·037	·047	·027	65·5	35—39
30—39	1,207	16·34	16·62	15·76	·037	·046	·026	68·2	30—39
40—44	297	4·02	4·32	3·40	·035	·045	·022	72·1	40—44
45—49	404	5·47	4·85	6·73	·032	·036	·029	59·4	45—49
40—49	701	9·49	9·17	10·13	·033	·039	·026	64·8	40—49
50—54	158	2·14	2·00	2·42	·035	·037	·032	62·7	50—54
55—59	276	3·73	3·23	4·76	·030	·032	·028	58·0	55—59
50—59	434	5·87	5·23	7·18	·032	·034	·029	59·9	50—59
60 and over	250	3·38	3·17	3·80	·032	·036	·028	62·8	60 and over.
Total Afflicted	7,388	100	100	100	·029	·036	·021	67·0	Total Afflicted.

ABSTRACT No. 47.—Showing the number of Deaf-mutes by age periods for the Province.

Age Periods.	Number of Deaf-mutes in the Punjab at each age period.	Percentage of Deaf-mutes at each age period on total Deaf-mutes.			Percentage of Deaf-mutes at each age period on total number of persons of that age period.			Percentage of males afflicted to total afflicted at each age period.	Age Periods.
		Total.	Males.	Females.	Total.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10
0— 4	1,728	7·09	6·63	7·91	·040	·047	·031	59·5	0— 4
5— 9	3,647	14·97	14·63	15·55	·105	·121	·087	62·2	5— 9
0— 9	5,375	22·06	21·26	23·46	·070	·081	·057	61·4	0— 9
10—14	3,265	13·40	13·35	13·47	·133	·140	·114	63·5	10—14
15—19	3,490	14·32	14·10	14·71	·131	·155	·105	62·7	15—19
10—19	6,755	27·72	27·45	28·18	·132	·150	·109	63·0	10—19
20—24	2,332	9·57	9·89	9·01	·099	·123	·074	65·8	20—24
25—29	2,279	9·35	9·52	9·06	·093	·115	·069	64·8	25—29
20—29	4,611	18·92	19·41	18·07	·096	·119	·071	65·3	20—29
30—34	1,407	5·77	6·11	5·18	·090	·108	·066	67·3	30—34
35—39	1,607	6·60	6·52	6·73	·094	·113	·073	63·0	35—39
30—39	3,014	12·37	12·63	11·91	·092	·110	·070	65·0	30—39
40—44	775	3·18	3·24	3·07	·091	·100	·074	64·9	40—44
45—49	1,173	4·81	4·67	5·07	·094	·107	·078	62·4	45—49
40—49	1,048	7·99	7·91	8·14	·093	·107	·076	63·0	40—49
50—54	444	1·82	2·00	1·51	·098	·116	·072	69·8	50—54
55—59	1,045	4·29	4·37	4·14	·114	·135	·088	64·9	55—59
50—59	1,489	6·11	6·37	5·65	·109	·129	·083	66·4	50—59
60 and over	1,177	4·83	4·97	4·59	·152	·177	·120	65·5	60 and over
Total Afflicted	24,369	100	100	100	·097	·114	·077	63·7	Total Afflicted.

ABSTRACT No. 48.—Showing the number of the Blind by age periods for the Province.

Age Periods.	Number of Blind in the Punjab at each period.	Percentage of Blind at each age period on total Blind.			Percentage of Blind at each age period on total number of persons of that age period.			Percentage of males afflicted to total afflicted at each age period.	Age Periods.
		Total.	Males.	Females.	Total.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10
0— 4	2,309	2·71	3·16	2·21	·054	·064	·044	61·3	0—4
5— 9	3,444	4·04	4·06	3·36	·099	·111	·086	60·5	5—9
0— 9	5,753	6·75	7·82	5·57	·075	·086	·062	60·8	0— 9
10—14	3,668	4·30	4·65	3·92	·149	·147	·152	56·7	10—14
15—19	4,689	5·50	6·04	4·91	·176	·191	·160	57·6	15—19
10—19	8,357	9·80	10·69	8·83	·163	·169	·156	57·2	10—19
20—24	4,009	4·70	5·24	4·11	·172	·187	·153	58·5	20—24
25—29	5,040	5·91	6·15	5·05	·206	·214	·197	54·6	25—29
20—29	9,049	10·61	11·39	9·76	·189	·201	·176	56·3	20—29
30—34	3,954	4·64	4·95	4·30	·252	·252	·252	55·9	30—34
35—39	6,167	7·24	6·86	7·65	·360	·343	·379	49·8	35—39
30—39	10,121	11·88	11·81	11·95	·308	·298	·321	51·2	30—39
40—44	3,747	4·40	4·27	4·53	·448	·401	·496	51·0	40—44
45—49	8,658	10·16	9·37	11·04	·693	·621	·778	48·4	45—49
40—49	12,405	14·56	13·64	15·57	·592	·529	·667	49·2	40—49
50—54	3,051	4·04	4·72	4·55	·874	·790	·996	53·4	50—54
55—59	13,520	15·87	14·80	17·05	1·474	1·322	1·650	48·9	55—59
50—59	17,471	20·51	19·52	21·60	1·276	1·137	1·453	50·0	50—59
60 and over	22,061	25·89	25·13	26·72	2·853	2·577	3·210	50·9	60 and over
Total Afflicted	85,217	100	100	100	·339	·329	·350	52·5	Total Afflicted.

ABSTRACT No. 49.—Showing the number of Lepers by age periods for the Province.

Age Periods.	Number of Lepers in the Punjab at each age period.	Percentage of Lepers at each age period on total Lepers.			Percentage of Lepers at each age period on total number of persons at that age period.			Percentage of males afflicted to total afflicted at each age period.	Age Periods.
		Total.	Males.	Females.	Total.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10
0— 4	50	·80	·67	1·21	·001	·001	·001	64·0	0— 4
5— 9	75	1·20	·88	2·22	·002	·002	·002	56·0	5— 9
0— 9	125	2·00	1·55	3·43	·002	·002	·001	59·2	0— 9
10—14	167	2·66	2·09	4·51	·007	·007	·006	59·9	10—14
15—19	384	6·12	5·62	7·73	·014	·019	·009	70·1	15—19
10—19	551	8·78	7·71	12·24	·011	·013	·008	66·9	10—19
20—24	424	6·76	6·71	6·93	·018	·026	·010	75·7	20—24
25—29	714	11·39	11·18	12·04	·029	·042	·015	74·9	25—29
20—29	1,138	18·15	17·89	18·97	·024	·034	·013	75·2	20—29
30—34	633	10·09	10·33	9·35	·040	·056	·020	78·0	30—34
35—39	991	15·80	16·03	15·06	·058	·086	·027	77·4	35—39
30—39	1,624	25·89	26·36	24·41	·049	·071	·024	77·6	30—39
40—44	522	8·32	8·59	7·46	·060	·086	·030	78·7	40—44
45—49	817	13·03	13·78	10·62	·065	·098	·028	80·7	45—49
40—49	1,339	21·35	22·37	18·08	·063	·093	·029	80·0	40—49
50—54	354	5·65	5·85	4·98	·078	·105	·040	79·1	50—54
55—59	623	9·94	10·30	8·74	·068	·098	·031	79·1	55—59
50—59	977	15·59	16·15	13·72	·071	·101	·034	79·1	50—59
60 and over	517	8·24	7·97	9·15	·067	·087	·040	73·7	60 and over
Total Afflicted	6,271	100	100	100	·025	·035	·013	76·3	Total Afflicted.

ABSTRACT No. 50.—Showing the number of persons afflicted with infirmities by caste for the Province.

Name of principal castes.	Number of persons afflicted per 10,000 of the caste. Un-sound mind.	Deaf-mutes.	Blind.	Lepers.
A.—Agricultural.				
Ahír	1	7	32	1
Aráín	3	9	35	2
Awán	3	11	21	2
Bághbán	4	16	18	1
Biloch	4	9	37	1
Dogar	2	7	37	2
Gakkhar	3	15	19	7
Ghirath	4	33	16	11
Gújar	2	8	26	3
Jat	2	6	32	2
Kamboh	3	8	34	1
Kanet	2	8	17	18
Khokhar	4	10	31	1
Málí	4	12	33	2
Meo	1	3	29	2
Mughal	3	10	22	3
Pathán		8	22	1
Rájpút	3	10	29	3
Ráthí	3	30	17	24
Ror	1	5	44	2
Sainí	2	10	40	2
Shekh	6	9	31	2
Tanáoli	2	10	11	1
Thákar	1	29	18	10
Total Agricultural	**3**	**9**	**29**	**3**
B.—Professional.				
Brahman	3	12	35	4
Faqír	4	11	67	3
Mírási	2	10	34	3
Saiad	4	9	28	2
Total Professional	**3**	**11**	**38**	**3**
C.—Commercial.				
Arorá	4	8	31	...
Bania	3	8	38	1
Bhábrá	2	14	45	1
Khatrí	3	8	33	1
Khojah	6	13	38	...
Labána	3	10	30	2
Súd	3	18	22	2
Total Commercial	**4**	**9**	**34**	**1**
D.—Artisan and Village Menial.				
Chamár	3	13	44	3
Chhímbá	3	9	44	1
Chúhra	3	7	51	1
D.—Artisan and Village Menial—*continued*.				
Dágí and Kolí	4	31	20	17
Dhobí	3	11	33	1
Dhának	2	6	39	1
Dúmna	6	40	40	20
Jhínwar	3	9	43	2
Juláha	4	14	38	2
Kalál	3	10	34	2
Kashmírí	3	12	31	2
Kumhár	3	11	40	2
Lilárí	4	11	38	2
Lohár	3	11	34	2
Máchhí	4	10	44	1
Malláh	6	9	29	2
Megh	2	3	25	...
Mochí	5	11	40	1
Nai	3	10	42	3
Qassáb	4	9	36	1
Sunár	3	9	36	1
Tarkhán	3	10	35	2
Telí	3	9	36	2
Total Artisan and Village Menial	**3**	**11**	**40**	**2**
E.—Vagrants, Minor Artisans, and Performers, etc.				
Báwaria	1	5	51	3
Barwála	2	11	33	3
Changar	3	9	43	1
Mahtam	3	6	23	1
Od	4	11	20	1
Sánsí	...	9	48	...
Total Vagrants, Minor Artisans, and Performers, etc.	**2**	**9**	**37**	**2**
F.—Foreigners	**1**	**2**	**10**	**4**
Total Agricultural	**3**	**9**	**29**	**3**
Total Professional	**3**	**11**	**38**	**3**
Total Commercial	**4**	**9**	**34**	**1**
Total Artisan and Village Menial	**3**	**11**	**40**	**2**
Total Vagrants, Minor Artisans, and Performers, etc.	**2**	**9**	**37**	**2**
Total Foreigners	**1**	**2**	**10**	**4**
GRAND TOTAL	**3**	**10**	**34**	**2**

ABSTRACT No. 51.—Showing the number of persons speaking each language returned in the schedules.

Languages in Tables.	Languages in Register.	TOTAL.	REMARKS.
HINDUSTÁNI-HÍNDI.	Hindustáni*	3,575,606	*Includes Mainpúri, Delhi, Bandelkhandi, Rohtaki, Jagdispurí, Rewariki, Jhánsi, Párdi, Talwandi, Shahrí, Találwati, Kelog, Kandhi, Keleli, Gursen, Naraiwati, Narok, Jainpuri, Narial, Farrukhábadi and Muradabadí.
	Purbia	45,507	
	Urdu	27,448	
	Hindí (except in Ráwalpindí, Hazárá, Peshawar, and Kohat)	209,441	
	Ahirwatí	617	
	Brij Bhasha	1,807	
	Jaipuri	61	
	Dakhni (in Hissar)	2,604	
	Maiwatí	4,803	
	Nágri	110,378	
	Deswáli	51,559	
	Tanawari	7	
	Bangari	6	
	Khádiri	1,083	
	Dádrí	12	
	Hariana	43,580	
	Desri	5	
	Hindki (in Kalsia, Hissár, Delhi, and Karnál.)	74,245	
	Total Hindustaní-Hindí.	**4,157,968**	
BAGRI	Bágri	407,808	Includes Bángarki, Thalli, and Jangli.
	Bikanrí	597	
	Dandhai	1	
	Malwai	4,541	
	Márwarí	140,301	
	Registani	11	
	Shekhawatí	784	
	Total Bágrí	**553,746**	
PANJABI	Panjábí	15,517,882	Includes Pai (from Jhind), Firozpurí, Desi, Shandiala, Sehasra, Jhelami.
	Hindkí (except in Derajat, Kalsia, Delhi, Hissár and Karnal.)	126,800	
	Hindko (except in Derajat)	46,703	
	Hindi (in Ráwalpindi, Hazara, Peshawar, and Kohat).	16,347	
	Amritsari	2	
	Awankarí	595	
	Cháchi	2,559	
	Chenawari	70	
	Ghebi	4	
	Jalandharí	1	
	Jhangwalí	4	
	Lahauri	41	
	Olnchar	102	
	Potwari	502	
	Pachada	30,130	
	Rachi	354	
	Pachhmí	52	
	Sanskrit	26	
	Shahpuri	40	
	Total Panjabí	**15,748,469**	
JATKI	Jatki	70,186	
	Panjábi (in Muzaffargarh.)	4,116	
	Derawal	32,166	Includes Bhakkri.
	Hindkí (in Derájat)	5[illegible]6,[illegible]	
	Hindko (Do.)	511	
	Jatarkí	21	
	Hindi (in Baháwalpur, Bannu, Derá-Ismail Khan and Dera-Ghazí-Khán.	311,065	
	Multání	895,285	
	Total Jatkí	**1,899,922**	

Languages in Tables.	Languages in Register.	TOTAL.	REMARKS.
DIALECTS OF VAGRANTS.	Bawaria	5,070	
	Dhedí	45	
	Lobána	3,359	
	Marjhí	2,002	
	Odki	1,033	Includes Odki,—Multani, and Odichar.
	Sansi	128	
	Total Vagrants' Dialects.	**12,537**	
DOGRI	Dogrí	6,409	
	Balaurí	9	
	Jammún	6	
	Punch	2	
	Total Dogrí	**6,426**	
PAHARI	Pahárí	1,241,387	
	Bhadarwáhí	117	
	Chambiali	110,704	
	Pangiali	3,722	
	Kishtwari	3	
	Balastani	6	
	Gujari	138	
	Kangri	1,141	
	Pahari Kahlurí	13	
	Koli Kangri	1	
	Koli and Kulu Kí	57,044	
	Mandiáli	1,454	
	Mandi	23	
	Hinduri	1	
	Kotgarhí	1	
	Pahári Bagháti	3	
	Bashahri	267	
	Pahári Rampuri	83	
	,, Daroi	20	
	,, Sarmori	106,100	
	Seoráji	39	
	Suketi	20	
	Pahari Katochí	7	
	,, Mankúri	1	
	Darawari	2	
	Orisa	10	
	Pahari Sárí	1	
	Garhwalí	153	
	Total Pahárí	**1,523,073**	
TURANIAN DIALECTS.	Boti	3,8[illegible]0	
	Bhotáni	371	
	Bhatanti	[illegible]58	
	Banatí	166	
	Maháchín	255	
	Ladákhi	130	
	Jaskári	4	
	Tibetí	1,040	
	Kanawari	9,0[illegible]6	
	Gahri	5,620	
	Gondla	410	
	Rángloi	220	
	Lahuli	2,3[illegible]2	
	Pattani	1,075	
	Sakhá	1	
	Swanglí	478	
	Saranglá	186	
	Manchkhand	2	
	Lohári	88	
	Pattaní Chahn	7	
	,, Dági	6	
	Chahn	228	
	Swánglá Chahn	4	
	Karnalí	1	
	Total Turanian Dialects.	**26,633**	

ABSTRACT No. 51.—Showing the number of persons speaking each language returned in the schedules—*contd.*

Languages in Tables.	Languages in Register.	TOTAL.	REMARKS.
PASHTÚ	Pashtu	1,057,845	Includes Afghánistání, Afghani, Kohistaní, Degáni, Yaghistání, Patháni, Urmuri, Khurasaní, Kábuli Pashtu, Kohatí, Bájauri, and Afridi.
	Peshawarí	8	
	Total Pashtú	**1,057,853**	
BALÚCHÍ	Baluchí	35,550	
	Total Balúchí	**35,550**	
	TOTAL LANGUAGES OF THE PUNJAB.	**25022,177**	
ASSAMESE	Assamese	1	
BENGALI	Bengali	2,263	
BURMESE	Burmese	3	
GOANESE	Goanese	142	
GUJRATI	Gujratí	1,456	Includes Pársi.
	Kathiáwarí	1	
	Total Gujratí	**1,457**	
KANARESE	Kanarese	30	
KASHMIRI	Kashmirí	28,415	
MARHATTI	Marhatti	140	Includes Dakhnaudí
	Dakhaní	411	
	Total Marhatti	**551**	
MALAYÁLAM	Málabári	2	
NEPALESE	Nepáli	8,709	Includes Gorkháni.
SINDHI	Sindhí	23,626	Includes Sakkhari.
	Shikárpuri	402	
	Total Sindhí	**24,028**	
TÁMIL	Madrásí	257	Includes Dharwár.
	Tamil	88	
	Total Tamil	**345**	
TELEGU	Talanganí	24	
URIA	Uria	4	
	TOTAL OTHER INDIAN LANGUAGES.	**65,974**	
ARABIC	Arabic	111	
	Egyptian	1	
	Total Arabic	**112**	
ARMENIAN	Armenian	9	
CHINESE	Chinese	183	
GILGITÍ	Gilgití	6	
CHITRÁLÍ AND KAFRÍ	Chitrálí	9	
	Káfrí	2	

Languages in Tables.	Languages in Register.	TOTAL.	REMARKS.
HEBREW	Hebrew	4	
PERSÍAN	Iraní	408	Includes Turkistání Qandahárí, and Ghazni.
	Fársi	7,032	
	Kabuli	13	
	Total Persián	**7,453**	
TURKÍ	Turki	77	Includes Kásh-kari and Kashgari.
	Kashghari	108	
	Uzbaki	2	
	Yarkandi	17	
	Total Turkí	**204**	
	TOTAL OTHER ASIATIC LANGUAGES.	**7,982**	
EAST AFRICAN DIALECTS	Habshi	8	
	Negro	1	
	Swahili	1	
	Zangi (Zanzibari)	1	
	TOTAL AFRICAN LANGUAGES.	**11**	
ENGLISH	English	33,590	Includes Scotch, American, and Gaelic.
	Welsh	184	
	Total English	**33,774**	
DUTCH	Dutch	14	
FLEMISH	Flemish	12	
	Walloon	2	
	Total Flemish	**14**	
FRENCH	French	47	
GERMAN	German	73	
	Austrian	11	
	Total German	**84**	
GREEK	Greek	5	
HUNGARIAN	Hungarian	3	
ITALIAN	Italian	21	
POLISH	Polish	11	
RUSSIAN	Russian	1	
SPANISH	Spanish	8	
SWEDISH	Swedish	1	
	TOTAL EUROPEAN LANGUAGES.	**33,983**	
	GRAND TOTAL	**25,130,127**	

ABSTRACT No. 52.—Showing the Local Distribution of Languages for Districts and States.

Distribution by language of every 100 of the population of each district.

District or State.	Hindustání.	Bágrí.	Panjábí.	Jatkí.	Dogrí.	Pahárí.	Turanian Dialects.	Pashtú.	Balúchí.	Kashmírí.	All Indian Languages.
Hissár	40·04	35·03	23·82	..	..	..	..	·01	...	·01	99·97
Rohtak	99·03	·03	·04	..	..	...	..	..	.	...	99·99
Gurgáon	99·80	·06	·03	...	...	·01	.	.	..	...	99·99
Delhi	99·19	·11	·28	..	...	-	.	·01	...	.	99·84
Karnál	94·01	·22	5·74	...	.	.	.	..	...	.	99·08
Ambála	66·18	·07	32·02	..		·59	...	·02	...	·01	99·35
Simla	22·08	·18	20·06	...	.	46·58	·80	·09		11·72	93·00
Kángra	·23		4·18	..	·05	92·02	1·96	·01	..	·17	99·07
Hoshiárpur	·1	·01	99·00	.	..	·03			...	..	99·99
Jálandhar	1·11	·02	98·01	...	·01	·01	.	·05	..	·01	99·83
Ludhiána	·65	·02	98·31	..	.	·01	...	·1	..	·35	99·03
Firozpúr	2·40	3·82	93·80	.	..	·01	...	·16	...	·01	99·81
Multán	1·37	·16	13·79	83·99	...	·01	.	·20	..	·01	99·70
Jhang	·13		99·84	.	..	.		·03	...		99·99
Montgomery	·28	·08	99·58	·03		.	..	·03	..	...	99·90
Lahore	2·25	·03	96·51	·01	·02	·01	.	·10	.	·25	99·56
Amritsar	·45	·07	98·22	..	...	·03	...	·02	...	1·21	99·02
Gurdáspur	·12	.	99·40		·11	·03		·01	.	·04	99·96
Siálkot	·04		98·71	...	·09	..		·01	...	·07	99·82
Gujrát	·07		99·77	.			..	·01	...	·03	99·99
Gujránwála	·40	·01	99·1		·01	·01	.	·06		·03	99·08
Sháhpur	·08	.	99·85				...	·05	..		99·99
Jhelam	·36	.	99·40	...	·01	·01		·06	..	·04	99·07
Ráwalpindi	2·20	·01	94·22		.	·03	·01	2·16	..	·10	99·07
Hazára	·35	·01	92·29		..	·04		6·59	...	·20	99·95
Peshávar	1·37		17·2	·07	..	·01	.	73·95	..	·17	98·81
Kohát	1·01		20·75		·02	·01	.	77·99	...	...	99·71
Bannú	·27		21·00	25·12	.	.		52·68	...	.	99·98
Dera-Ismáil-Khan	·30	·01	1·40	81·05	·05	..	.	14·80	·11		99·95
Dera Ghází Khan	·30	·01	1·73	89·66	.	...	.	·92	6·86	...	99·97
Muzaffargarh	·31	·04	2·24	96·72	...	...	...	·40		...	99·98
Biloch Trans-Frontier	·07	.	1·23	·23	..	...	...	·50	97·38	..	99·98
Total British Territory	**17·63**	**1·50**	**63·12**	**8·44**	**·02**	**3·53**	**·07**	**5·06**	**·16**	**·13**	**99·80**
Patiála	2·35	14·25	86·98	.	...	2·31		.	..	·01	99·99
Baháwalpur	·09	1·68	72·12	21·47	...	..	.	·10	·22	.	99·96
Jínd	70·12	·97	19·83	...		·01	.	·01		..	99·99
Nábha	24·30	·03	75·57	.	.			.		..	99·99
Kapurthala	·22		99·7		..	·01		·01	..	...	99·99
Malerkotla	·06	·12	99·30		...	·01	..	·03		·01	99·99
Farídkot	1·23	·46	98·27	..	..	·01	..	·01	...	...	99·99
Other Plain States	92·04	·04	7·31	.	..	·01		·01	...	...	99·99
Bashahr	·02	.	·39	.	..	87·16	12·30	...	...	..	99·85
Chamba	·12	...	1·72	...	2·35	92·88	1·11	·02	..	·87	99·97
Other Hill States	2·47	..	8·02	...	·04	88·35	·06	·01	...	·01	99·98
Total Native States	**14·51**	**5·63**	**57·14**	**3·27**	**·07**	**18·41**	**·27**	**·04**	**·03**	**·03**	**99·98**
Total of the Province	**17·09**	**2·20**	**62·11**	**7·56**	**·03**	**6·06**	**·11**	**4·21**	**·14**	**·11**	**99·83**

Distribution by residence of every 100 of the people speaking each language.

District or State.	Hindustání.	Bágrí.	Panjábí.	Jatkí.	Dogrí.	Pahárí.	Turanian Dialects.	Pashtú.	Bilúchí.	Kashmírí.
Hissár	7·64	49·00	1·17	..	·06	...	·09	...	...	·85
Rohtak	14·19	·03	...	...	...	...	...	...	..	...
Gurgáon	16·07	·08	...	..	...	...	...	..	...	·01
Delhi	15·23	·30	·01	..	·02	...	..	·01	.	·06
Karnál	15·46	·27	·25	..	..	...	.	..	...	·01
Ambála	15·45	·14	2·14	...	·34	·40	·03	·02	..	·40
Simla	·24	·01	·06	..	·02	1·37	1·26	...	...	1·84
Kángra	·04	...	·20	..	5·05	46·55	55·05	·01	·01	4·40
Hoshiárpur	·02	·01	6·42	...	...	·01	...		.	·07
Jálandhar	·24	·04	5·08	...	·82	...	.	·04	...	·26
Ludhiána	·10	·03	4·06	...	·02	..	·01	·05	...	12·72
Firozpúr	·52	6·11	5·23		·12	·01	.	·14	..	·20
Multán	·21	·18	·55	27·91	·31	..	...	·12	·06	·25
Jhang	·01	.	2·77		...	...	..	·01	...	·02
Montgomery	·03	·06	3·16	·01	..		.	·01	...	·03
Lahore	·58	·05	6·59	...	2·74	·03	·02	·11	·04	9·55
Amritsar	·11	·12	6·13	...	·37	·03	.	·02	...	45·60
Gurdáspur	·03	...	5·06		15·47	·01	·17	·01	...	3·08
Siálkot	·25		7·02	...	15·77	.	...	·01	.	·90
Gujrát	·01		4·83	...	·34	.	...	·01	...	·67
Gujránwála	·07	·01	4·30	.	1·20	..	·05	·04	.	·71
Sháhpur	·01	...	3·13	.	·02	...	..	·03	..	·02
Jhelam	·05	...	3·85	...	·02	...	·06	·04	..	·77
Ráwalpindi	·47	...	5·31	...	·05	·02	·26	1·98	·03	5·12
Hazára	·04	·01	3·03	.	·39	·01	.	3·22	·01	3·64
Peshávar	·73	.	·77	·03	·31	·01	.	53·19	..	4·41
Kohát	·05	..	·27	.	·59	...		14·06	...	·02
Bannú	·02		·51	4·98	·12	.		18·55	·01	·03
Dera-Ismáil-Khan	·04	·01	·05	21·25	3·81	...	...	6·80	1·54	·01
Dera Ghází Khan	·01	·02	·04	19·00	·22		..	·35	77·99	·05
Muzaffargarh	·03	·03	·05	19·10	·05	..	.	·14	·02	·05
Biloch Trans-Frontier	...	.	·01	..	...	...	.	...	10·33	.
Total British Territory	**88·48**	**56·67**	**83·64**	**92·65**	**50·42**	**48·46**	**57·00**	**99·86**	**94·04**	**95·45**
Patiála	·85	40·71	8·14		...	2·40	..	·01	.	·44
Baháwalpur	·10	1·05	2·05	7·35	·01	..	...	·16	3·96	·02
Jínd	4·43	·50	·31	.	.	..	..	.	...	·01
Nábha	1·61	·02	1·31		.	.	..			·01
Kapurthala	·01	.	1·90		...	.	..	·01	...	·03
Malerkotla	·01	·02	·40	...	.	.	...	..	...	·02
Farídkot	·03	·09	·72	...	...	...	...	.	...	·01
Other Plain States	2·98	·01	·06	.	.	...	...	...	.	...
Bashahr	.	...	..	...	·02	4·33	15·04	...	.	...
Chamba	·01	...	·02	...	45·58	7·34	6·39	..	...	3·81
Other Hill States	1·38	...	·35	...	3·89	37·35	1·37	·02	...	·20
Total Native States	**11·52**	**43·33**	**16·36**	**7·35**	**49·58**	**51·54**	**43·00**	**·14**	**3·96**	**4·55**
Total of the Province	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**	**100**

ABSTRACT No. 53.—Statement showing the number of Books published in each Language in the Punjab, 1881 to 1890.

Language.	1881.	1882.	1883.	1884.	1885.	1886.	1887.	1888.	1889.	1890.	Total.	Percentage.	Language.
English	72	99	178	70	39	35	38	61	86	46	724	4·3	English.
Urdú	487	483	779	705	800	824	804	961	923	824	7,656	45·3	Urdú.
Hindí	94	153	163	155	230	206	142	109	197	103	1,615	9·5	Hindí.
Punjábí	200	190	314	258	218	308	473	645	499	269	3,470	20·0	Punjábí.
Pushtú	17	20	18	11	11	17	10	15	8	5	132	1	Pushtú.
Multání	2	4	...	...	...	...	...	...	...	...	6	...	Multání.
Sindhí	5	3	4	1	4	5	10	30	66	27	155	1	Sindhí.
Kashmírí	3	5	10	8	1	...	..	1	1	2	31	...	Kashmírí.
Tákre	...	...	...	..	...	...	...	1	...	...	1	...	Tákre.
Persian	64	60	82	97	83	82	90	89	84	56	787	4·6	Persian.
Arabic	43	60	90	67	57	118	92	117	133	75	852	5	Arabic.
Sanskrit	19	25	40	16	18	37	19	48	30	12	204	1·5	Sanskrit.
Thákri or Márwárí	...	...	...	1	1	1	...	...	...	...	3	...	Thákrí or Márwárí.
Polyglot	78	96	108	83	98	134	112	164	179	158	1,210	7·2	Polyglot.
Total	**1,090**	**1,198**	**1,786**	**1,535**	**1,566**	**1,857**	**1,790**	**2,201**	**2,206**	**1,577**	**16,906**	**100·0**	**Total.**

ABSTRACT No. 54.—Return showing the number of males and females learning in British Territory in the Punjab at the end of 1890-91.

Number.	District.	Males under instruction. Educational Returns. Public Institutions.	Indigenous and private schools.	Total.	Females under instruction. Educational Returns. Public Schools.	Indigenous and private schools.	Total.	Census figures for learners. Males.	Females.
1	2	3	4	5	6	7	8	9	
1	Hissár	1,944	1,624	3,568	...	68	68	2,895	63
2	Rohtak	2,006	650	3,256	124	...	124	2,799	47
3	Gurgáon	3,895	573	4,468	223	40	263	3,231	90
4	Delhi	4,915	2,613	7,528	311	250	561	4,020	259
5	Karnál	2,169	1,104	3,273	73	119	192	1,981	28
6	Ambála	5,863	1,476	7,339	48	33	81	6,298	256
7	Simla	1,273	57	1,330	567	29	596	989	501
8	Kángra	3,258	433	3,691	190	...	190	5,186	163
9	Hoshiárpur	6,486	3,112	9,598	99	52	151	9,068	143
10	Jálandhar	7,225	6,306	13,531	909	662	1,571	10,084	448
11	Ludhiána	5,672	2,539	8,211	488	176	664	6,116	304
12	Fírozpur	3,686	1,581	5,267	179	...	179	4,733	270
13	Multán	4,396	2,640	7,036	104	215	319	5,680	200
14	Jhang	2,011	2,356	4,367	272	47	319	2,857	126
15	Montgomery	1,899	1,449	3,318	23	...	23	3,537	140
16	Lahore	9,101	3,627	12,728	1,353	356	1,709	9,990	804
17	Amritsar	8,959	5,611	14,570	1,791	112	1,903	8,325	373
18	Gurdáspur	7,196	3,076	10,272	237	122	359	6,589	193
19	Siálkot	7,258	5,001	12,259	987	54	1,041	9,295	630
20	Gujrát	4,697	4,591	9,288	96	109	205	5,632	275
21	Gujránwála	5,076	2,299	7,375	829	144	973	5,772	237
22	Sháhpur	3,504	4,028	7,532	307	721	1,028	4,528	232
23	Jhelam	4,691	6,034	10,725	470	831	1,301	5,096	231
24	Ráwalpindí	7,202	7,346	14,548	898	2,747	3,645	9,350	772
25	Hazára	1,573	5,934	7,507	...	499	499	2,155	73
26	Pesháwar	2,999	4,358	7,357	41	3,257	3,298	7,878	633
27	Kohát	582	1,749	2,331	...	...	...	917	21
28	Bannú	1,939	3,147	5,086	...	80	80	2,700	57
29	Dera Ismail Khán	2,686	4,558	7,244	39	1,061	1,100	3,752	107
30	Dera Ghází Khán	3,083	1,818	4,901	...	90	90	3,356	57
31	Muzaffargarh	1,899	1,623	3,522	...	65	65	3,140	95
	Total British Territory	129,743	93,313	223,056	10,658	11,999	22,657	158,849	7,834

ABSTRACT No. 55.—Comparing by districts the present Departmental figures for the learning with those of 1881—83.

District.	Males in Government Schools, 1881.	Scholars in Indigenous Schools, 1882.	Total of columns 2 and 3.	Total scholars, 1891.	Difference between columns 4 and 5.	District.	Males in Government Schools, 1881.	Scholars in Indigenous Schools, 1882.	Total of columns 2 and 3.	Total scholars, 1891.	Difference between columns 4 and 5.
1	2	3	4	5	6	7	8	9	10	11	12
Hissár	1,753	1,158	2,911	3,568	657	Gurdáspur	5,259	1,727	6,986	10,272	3,286
Rohtak	2,378	875	3,253	3,256	3	Sialkot	4,483	5,955	10,438	12,259	1,821
Gurgáon	3,148	612	3,760	4,468	708	Gujrat	3,737	10,598	14,335	9,288	—5,047
Delhi	4,369	1,895	6,264	7,528	1,264	Gujránwála	4,335	5,507	9,842	7,375	—2,467
Karnál	1,922	1,373	3,295	3,273	—22	Sháhpur	2,105	5,208	7,313	7,532	219
Ambála	5,229	3,001	8,230	7,339	—891	Jhelam	3,228	12,192	15,420	10,725	—4,695
Simla	578	94	672	1,330	658	Rawalpindi	4,401	7,147	11,548	14,548	3,000
Kángra	2,400	238	2,638	3,691	1,053	Hazara	980	10,189	11,175	7,507	—3,668
Hoshiárpur	4,752	2,127	6,879	9,598	2,719	Pesháwar	1,814	5,576	7,390	7,357	—33
Jálandhar	6,120	4,502	10,622	13,531	2,909	Kohat	375	1,945	2,320	2,331	11
Ludhiána	3,574	3,827	7,401	8,211	810	Bannu	1,182	5,994	7,176	5,086	—2,090
Firozpur	2,786	2,741	5,527	5,267	—260	Dera Ismail Khán	1,958	2,036	3,994	7,244	3,250
Multán	3,571	2,635	6,206	7,036	830	Dera Ghází Khán	1,807	1,685	3,580	4,901	1,321
Jhang	1,958	2,325	4,283	4,367	84	Muzaffargarh	1,612	1,273	2,885	3,522	637
Montgomery	1,442	1,426	2,868	3,318	480						
Lahore	5,815	4,093	10,508	12,728	2,220						
Amritsar	5,827	3,375	9,202	14,570	5,368	Total British Territory	94,992	113,929	208,921	223,056	14,135

ABSTRACT No. 56.—Scholars in the Public and Private Educational Institutions in the Punjab for the year 1890-91.

Religion.	Government, Aided and Unaided Institutions.		Indigenous and Private Schools.		Religion.
	Males.	Females.	Males.	Females.	
Hindus	61,544	3,826	22,582	885	Hindus.
Sikhs	13,273	1,468	4,894	251	Sikhs.
Muhammadans	50,196	3,918	64,050	10,715	Muhammadans.

ABSTRACT No. 57.—Showing by religion the proportion of the learning and literate at each age-period to the total of that age-period.

		Percentage of Males.			Percentage of Females.		
		0—14	15—24	25 and over.	0—14	15—24	25 and over.
All Religions	Learning	4	1	·1	·3	·03	·007
	Literate	1	8	10	1	·3	·2
	Total	6	9	10	·4	·3	·2
Hindus	Learning	6	1	·01	·1	·01	·005
	Literate	2	12	16	·08	·2	·2
	Total	8	13	16	·2	·2	·2
Sikhs	Learning	5	1	·08	2	·02	·002
	Literate	2	10	13	·1	·5	·4
	Total	6	11	13	·3	·5	·4
Jains	Learning	27	3	·05	6	·02	·06
	Literate	13	66	74	·4	1·	1·
	Total	41	69	74	1	1	1
Mussalmáns	Learning	3	1	·1	·2	·03	·007
	Literate	·6	4	4	·07	·2	·1
	Total	3	4	4	·3	·2	·1

ABSTRACT No. 58.—Showing education among the followers of each religion.

Religion.	Males per 10,000.				Females per 10,000.			
	Rural Population.		Total Population.		Rural Population.		Total Population.	
	Under Instruction.	Can read and write.	Under Instruction.	Can read and write.	Under Instruction.	Can read and write.	Under Instruction.	Can read and write.
All religions	95	456	127	588	...	1	7	17
Hindu	98	698	158	044	2	6	3	13
Sikh	122	713	135	784	2	14	5	30
Jain	296	1,787	695	4,774	4	18	16	80
Mussalmán	64	101	95	225	4	6	7	10
Christian	243	2,153	731	6,455	390	762	1,410	3,242
Parsi	...	...	1,120	7,452	...	...	1,046	5,556
Jew	...	...	556	6,667	...	...	1,333	3,333
Buddhist	137	987	137	987	6	121	6	121

ABSTRACT No. 59.—Showing the proportion of the literate population in each District or State.

District or State.	Percentage of Males.				Percentage of Females.				Percentage, excluding Christians.		District or State.
	Rural Population.		Total Population.		Rural Population.		Total Population.				
	1891.	Increase per cent. since 1881.	1891.	Increase per cent. since 1881.	1891.	Increase per cent. since 1881.	1891.	Increase per cent. since 1881.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12
Hissár	2·90	77	4·29	69	·023	388	·077	454	4·27	·058	Hissár.
Rohtak	4·29	21	4·96	12	·025	170	·057	124	4·93	·053	Rohtak.
Gurgaon	3·78	20	4·08	16	.029	203	·072	230	4·67	·060	Gurgáon.
Delhi	4·08	27	7·93	86	·079	253	·328	82	7·70	·231	Delhi.
Karnál	4·00	40	4·69	31	·041	208	·679	150	4 68	·065	Karnál.
Ambála	4·45	42	6·28	33	·068	110	·197	52	5·64	·099	Ambála.
Simla	8·59	35	18·43	13	·943	96	4·471	55	15·80	·951	Simla.
Kángra	6·34	35	6 79	29	·118	100	·144	127	6·77	·117	Kángra.
Hoshiárpur	5·51	41	6·26	35	·075	205	·103	192	6·26	·098	Hoshiárpur.
Jálandhar	4·47	52	5·07	34	·066	150	·107	64	5·74	·126	Jalandhar.
Ludhiána	5·65	54	6·45	39	·124	161	·182	106	6·44	·163	Ludhiána.
Fírozpur	4·61	110	6·13	96	·091	27	·167	11	5·88	·121	Fírozpur.
Multán	6·09	45	8·19	33	·111	202	·218	73	7·83	·132	Multán.
Jhang	6·53	32	7·50	23	·121	167	·150	158	7·55	·147	Jhang.
Montgomery	5·53	60	6·08	44	·104	750	·119	57	6·66	·110	Montgomery.
Lahore	3·70	34	6·46	38	·054	80	·437	13	6·08	·220	Lahore.
Amritsar	4·72	98	6·17	35	·105	315	·209	105	6·11	·212	Amritsar.
Gurdáspur	3·68	46	4·56	34	·078	127	·116	88	4·54	·101	Gurdaspur.
Siálkot	3·93	54	5·02	50	·078	180	·154	97	4·77	·101	Siálkot.
Gujrat	4·19	71	4·58	56	·137	320	·156	348	4·57	·148	Gujrat.
Gujránwála	4·78	51	5·73	28	·064	83	·123	113	5·73	·103	Gujránwála.
Sháhpur	5·02	68	6·43	57	·121	300	·202	265	6·42	·102	Sháhpur.
Jhelam	4·78	83	5·71	45	·145	520	·169	249	5·68	·147	Jhelam.
Ráwalpindi	5·04	48	7·69	48	·162	181	·405	116	6·73	·237	Rawalpindi.
Hazára	2·36	111	3·99	145	·042	2,080	·087	462	3·93	·077	Hazára.
Peshawar	3·36	56	6·30	34	·219	302	·453	124	5 35	·381	Peshawar.
Kohát	2·53	8	4·84	52	·058	1,500	·164	825	4·72	·127	Kohat.
Bannú	3·81	72	4·97	44	·039	357	·055	149	4·96	·052	Bannu.
Dera Ismail Khán	5·37	90	7·27	55	·507	151	·099	137	7·24	·078	Dera Ismail Khan.
Dera Ghází Khán	5·14	97	6·90	67	·040	205	·072	3	6·80	·059	Dera Ghazi Khán.
Muzaffargarh	5·80	61	6 59	29	·045	—33	·076	—8	6·58	·073	Muzaffargarh.
Biloch Trans-Frontier	·45	...	·45	..	...	..	...	...	·45	..	Biloch Trans-Frontier.
Total British Territory	**4·57**	**51**	**6·01**	**40**	**·088**	**200**	**·189**	**117**	**5·81**	**·136**	**Total British Territory.**
Patiála	4·43	11	5·48	13	·038	88	·075	91	5·47	·071	Patiála.
Baháwalpur	4·61	65	5·57	57	·063	145	·076	110	5·56	·075	Baháwalpur.
Jhínd	3·24	32	4·55	33	·034	217	·066	254	4·55	·065	Jhind.
Nábha	5·62	29	6·67	32	·079	529	·112	545	6·67	·112	Nábha.
Kapurthala	3·69	66	5·11	56	·107	495	·152	257	5·11	·150	Kapúrthala.
Mandi	5·04	364	6·04	103	·124	646	·146	372	6·04	·400	Mandi.
Farídkot	3·97	72	4·96	75	·007	—40	·057	26	4·96	·035	Farídkot.
Chamba	3·11	61	4·07	45	·037	250	·099	103	4·05	·080	Chamba.
Suket	1·89	—62	2·42	—52	·055	—43	·053	—70	2·41	·040	Suket.
Smaller Plain States	3·32	40	5·05	35	·033	400	·091	175	5·05	·080	Smaller Plain States.
Simla Hill States	4·06	43	4·70	47	·162	86	·221	124	4·69	·215	Simla Hill States.
Total Native States	**4·25**	**32**	**5·30**	**31**	**·068**	**141**	**·103**	**132**	**5·30**	**·099**	**Total Native States.**
Total of the Province	**4·51**	**48**	**5·89**	**39**	**·085**	**190**	**·175**	**118**	**5·72**	**·130**	**Total of the Province.**

ABSTRACT No. 60.—Showing ability to read and write, and knowledge of English by caste.

Caste.	Number of persons able to read and write. Per 10,000 of the caste.	Per 10,000 persons of all castes able to read and write.	*Number of persons knowing English. Per 10,000 of the caste.	Per 10,000 persons of all castes knowing English.
1	2	3	4	5
A.—Agricultural.				
Ahír	87	21	2	9
Aráín	69	76	2	39
Áwán	122	90	1	20
Bághbán	46	10	1	...
Biloch	71	36	1	7
Dogar	53	4	1	1
Gakkhar	283	10	5	3
Ghirath	79	16	...	2
Gújar	53	46	...	4
Jat	129	730	1	145
Kamboh	122	22	2	7
Kanet	167	75	2	18
Khokhar	161	27	3	11
Málí	40	10	1	4
Meo	42	6	...	1
Mughal	299	48	13	39
Pathán	174	206	6	126
Rájpút	181	395	4	164
Ráthí	166	20	1	2
Ror	23	1	...	...
Sainí	149	23	2	6
Shekh	385	173	34	274
Tanáolí	71	5	...	...
Thakar	187	6	...	...
Total Agricultural	144	2,207	3	913
B.—Professional.				
Brahman	1,048	1,422	24	593
Faqír	479	184	4	25
Mírásí	115	35	1	5
Saiad	609	215	22	138
Total Professional	769	2,026	[illegible]	958
C.—Commercial.				
Arorá	2,082	1,666	19	276
Bania	2,340	1,264	26	258
Bhábra	2,477	55	51	20
Khatrí	2,219	1,213	94	928
Khoja	658	77	7	12
Labána	123	8	3	3
Súd	2,345	62	60	29
Total Commercial	1,978	4,491	38	1,553

Caste.	Number of persons able to read and write. Per 10,000 of the caste.	Per 10,000 persons of all castes able to read and write.	Number of persons knowing English. Per 10,000 of the caste.	Per 10,000 persons of all castes knowing English.
6	7	8	9	10
D.—Artizans and Village Menials.				
Chamár	46	67	1	15
Chhímba	195	35	3	11
Chúhra	19	29	...	7
Dágí and Kolí	25	5	1	2
Dhobí	77	15	1	3
Dhának	4	...	...	...
Dúmna	25	2	...	...
Jhínwar	69	40	2	22
Juláha	78	65	1	17
Kalal	883	53	54	57
Kashmírí	160	44	7	36
Kumhár	43	28	1	8
Lílárí	164	6	2	1
Lohár	106	46	2	18
Máchhí	25	6	...	2
Malláh	38	4	1	2
Megh	13	1	...	...
Mochí	40	20	...	4
Náí	98	46	2	18
Qassáb	55	8	...	2
Sunár	733	158	8	31
Tarkhán	149	121	2	35
Telí	46	17	1	6
Total Artizans and Village Menials	88	860	2	316
E.—Vagrants, Minor Artizans and Performers, etc.				
Báwaria	18	1	...	...
Barwála	51	4	1	1
Changar	16	1	...	...
Mahtam	41	3	...	...
Od	41	1	1	...
Sánsí	69	2	...	...
Total Vagrants, Minor Artisans, and Performers, etc.	68	36	1	11
Grand Total	327	10,000	18	10,000

ABSTRACT No. 61.—Showing according to the prescribed classification the number of persons in each caste who are literate and who know English.

Castes, classified.	Literate.									Knowing English.								
	Males.			Females.			Total.			Males.			Females.			Total.		
	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.
A.—AGRICULTURAL.																		
I.—Military and Dominant.																		
Awán	7,135	103	7,238	167	3	170	7,302	106	7,408	90	...	90	..	...	...	90	...	90
Dáúdpotra	14	121	135	...	3	3	14	124	138	1	1	2	...	..	.	1	1	2
Dhúnd	274	...	274	1	...	1	275		275	2	..	2	..	...	.	2	..	2
Dogar	301	60	361	5	...	5	306	60	366	4	...	4	1	...	1	5	...	5
Dogra	103	..	103	..	...	...	103	...	103	1	..	1	...	...	...	1	...	1
Gakkhar	681	4	685	29	...	29	710	4	714	13	2	15	...	...	...	13	2	15
Gurkha	1,627	49	1,676	47	7	54	1,674	56	1,730	84	1	85	3	..	3	87	1	88
Gujar	3,479	237	3,716	68	3	71	3,547	240	3,787	18	1	19	...	...	...	18	1	19
Jat	47,187	11,213	58,400	1,132	291	1,423	48,319	11,504	59,823	585	68	653	5	..	5	590	68	658
Kahút	29	...	29	..	...	...	29	..	29	2	...	2	.	..	..	2	...	2
Karál	214	...	214	6	...	6	220	...	220	...	...	...	...	..	...	...	...	...
Khánzáda	56	..	56	...	...	...	56	...	56	.	...		...		...	...	...	...
Kharral	189	39	228	13	2	15	202	41	243	3	..	3	...	...	..	3	..	3
Khattar	156	...	156	1	...	1	157	...	157	4	...	4	...	...	...	4	...	4
Khokhar	2,049	116	2,165	79	4	83	2,128	120	2,248	48	..	48	...	.	..	48	..	48
Marátha	9	1	10	...	...	...	9	1	10	4	1	5	..	..	...	4	1	5
Meo	488		488	2	...	2	490	...	490	3	...	3	...	.	..	3	.	3
Mughal	3,351	379	3,730	167	21	188	3,548	370	3,918	165	11	176	...	...	...	165	11	176
Rájpút	27,152	3,985	31,137	785	415	1,200	27,937	4,400	32,337	668	68	736	10	...	10	678	68	746
Ror	97	1	98	..	...	...	97	1	98	1	...	1	...	..	...	1	...	1
Total I	94,621	16,278	110,899	2,502	749	3,251	97,123	17,027	114,150	1,696	153	1,849	19	...	19	1,715	153	1,868
II.—Minor Agricultural.																		
Ahír	1,296	316	1,612	103	2	105	1,399	318	1,717	38	5	43	...	..	...	38	5	43
Total II(a).—Herdsmen	1,296	316	1,612	103	2	105	1,399	318	1,717	38	5	43	..	...	...	38	5	43
Aráín	5,140	904	6,044	158	14	172	5,298	918	6,216	170	6	176	1	..	1	171	6	177
Baghbán	78	2	80	5	...	5	83	2	85	1	.	1	..	...	...	1	...	1
Bishnoi	99	4	103	...	...	..	99	4	103	6	...	6	...	..	...	6	...	6
Bodla	13	1	14	...	...	...	13	1	14	..	..	.	..	...	..	..	..	...
Dehgán	2	...	2	...	...	...	2	...	2	..	.	...	...	...	..	.	.	...
Ghirath	1,318	19	1,337	6	..	6	1,324	19	1,343	7	..	7	...		..	7	..	7
Káchhí	6	2	8	3	..	3	9	2	11	.	..	...	...	...	...		...	..
Kambo	1,319	485	1,804	31	4	35	1,350	489	1,839	30	2	32	..		...	30	2	32
Kanet	1,526	4,437	5,963	62	133	195	1,588	4,570	6,158	43	41	84		...	...	43	41	84
Kurmí	60	10	70	...	1	1	60	11	71	.	...	...	..	..	.	...	...	...
Lodha	68	4	72	1	..	1	69	4	73	2	..	2		...	...	2	.	2
Málí	746	51	797	17	...	17	763	51	814	20	...	20	..	.	...	20	...	20
Náik	...	.	..	..	..	.	...	..	.	...	...	..	..	..	...	...	...	...
Qarol	1	...	1	...	.	.	1	...	1	..	..	..	...	...	...		...	.
Ráthí	1,100	567	1,667	7	5	12	1,107	572	1,679	3	3	6	...	1	1	3	4	7
Ráwat	57	37	94	..	1	1	57	38	95	5	1	6	.	..	...	5	1	6
Reia	5	...	5	.	..	...	5	.	5	..		..			..	..	.	..
Sahnsár	.	.	...	...	...	...	..		.		..		...	..	...	..	..	..
Saini	1,740	207	1,953	11	8	19	1,757	215	1,972	25	4	29	..	..	...	25	4	29
Shekh	19,371	2,661	22,032	1,035	114	1,149	20,406	2,775	23,181	1,244	75	1,319	19		19	1,263	75	1,338
Tagáh	168	...	168	...	..	...	168	..	168	..	...		...	.	..	..	..	...
Tanáoli	399	..	399	10	...	10	409	.	409	1	...	1	...	.	...	1	...	1
Thakar	489	17	506	5	...	5	494	17	511	...	...	...	..	..	..	...	..	...
Total II(b)	33,711	9,408	43,119	1,351	280	1,631	35,062	9,688	44,750	1,557	133	1,690	20	1	21	1,577	133	1,710
Total II	35,007	9,724	44,731	1,454	282	1,736	36,461	10,006	46,467	1,595	137	1,732	20	1	21	1,615	138	1,753
III.—Foreign recruits.																		
Biloch	2,600	315	2,915	51	2	53	2,651	317	2,968	34	..	34	...	.	..	34	...	34
Pathán	15,071	1,079	16,150	733	36	769	15,804	1,115	16,919	525	41	566	8	..	8	533	41	574
Total III	17,671	1,394	19,065	784	38	822	18,455	1,432	19,887	559	41	600	8	.	8	567	41	608
Total Class A	**147,299**	**27,396**	**174,695**	**4,740**	**1,069**	**5,809**	**152,039**	**28,465**	**180,504**	**3,850**	**331**	**4,181**	**47**	**1**	**48**	**3,897**	**332**	**4,229**
B.—PROFESSIONAL.																		
V.—Priests.																		
Brahman	93,037	22,273	115,310	1,080	152	1,232	94,117	22,425	116,542	2,496	188	2,684	13	..	13	2,509	188	2,697
Brahman (Muhiál)	1,748	...	1,748	13	...	13	1,761	..	1,761	99	..	99	.	..		99	.	99
Pújárí	107	8	115	2	..	2	109	8	117	.	.	...	...		...	.	..	
Saiad	14,722	2,080	16,802	718	109	827	15,440	2,189	17,629	482	35	517	11	.	11	493	35	528
Ulamá	5,976	31	6,007	512	...	512	6,488	31	6,519	42	1	43	2	..	2	44	1	45
Total V	115,590	24,392	139,982	2,325	261	2,586	117,915	24,653	142,568	3,119	224	3,343	26		26	3,145	224	3,369
VI.—Devotees.																		
Bharái	115	30	145	1	...	1	116	30	146	1	1	2	..	...	.	1	1	2
Faqír	11,318	3,431	14,749	281	67	348	11,599	3,498	15,097	97	15	112	.	1	1	97	16	113
Total VI	11,433	3,461	14,894	282	67	349	11,715	3,528	15,243	98	16	114	...	1	1	98	17	115
VIII.—Genealogists.																		
Bhát	715	852	1,567	21	2	23	736	854	1,590	16	8	24	.	...	...	16	8	24
Káprí	3	...	3	...	...	...	3	..	3	...	...		..	.	.	..	...	.
Mirásí	2,545	245	2,790	40	3	43	2,585	248	2,833	21	2	23	...	..	...	21	2	23
Total VIII	3,263	1,097	4,360	61	5	66	3,324	1,102	4,426	37	10	47	...	..	...	37	10	47

ABSTRACT No. 61.—Showing according to the prescribed classification the number of persons in each caste who are literate and who know English —*contd.*

Castes, classified	Literate: Males: British Territory	Literate: Males: Native States	Literate: Males: Province	Literate: Females: British Territory	Literate: Females: Native States	Literate: Females: Province	Literate: Total: British Territory	Literate: Total: Native States	Literate: Total: Province	Knowing English: Males: British Territory	Knowing English: Males: Native States	Knowing English: Males: Province	Knowing English: Females: British Territory	Knowing English: Females: Native States	Knowing English: Females: Province	Knowing English: Total: British Territory	Knowing English: Total: Native States	Knowing English: Total: Province
B.—PROFESSIONAL—*contd.*																		
IX.—Writers.																		
Bangálí	58	3	61	6	2	8	64	5	69	28	2	30	4		4	31	2	33
Kaiath	2,783	405	3,188	377	40	417	3,160	505	3,665	699	64	763	8		8	707	64	771
Total IX	2,841	408	3,249	383	42	425	3,224	510	3,734	727	66	793	12	...	12	739	66	805
XI.—Musicians.																		
Gárí	2	...	2	..	..	.	2	...	2			..		.	.	..	...	..
Hesí	1	14	15	..	2	2	1	16	17	..	.			.	..		.	...
Total XI	3	14	17	..	2	2	3	16	19	..	...	..	...	..			...	..
XIII.—Actors.																		
Bahrúpia	54	4	58	..	..	..	54	4	58	...	...	...	...	...	..	...	...	..
Bhand	6	.	6	...	...	.	6	.	6			...			..	..	..	..
Total XIII	60	4	64	..	...	.	60	4	64		...		..	.	.	..	..	..
Total Class B.	**133,190**	**29,436**	**162,626**	**3,051**	**377**	**3,428**	**136,241**	**29,813**	**166,054**	**3,981**	**316**	**4,297**	**38**	**1**	**39**	**4,019**	**317**	**4,336**
C.—COMMERCIAL.																		
XIV.—Traders.																		
Arora	122,526	14,639	137,165	1,682	81	1,763	124,208	14,720	138,928	1,237	70	1,307	6	.	6	1,243	70	1,313
Bania	74,194	28,822	103,016	450	85	535	74,614	28,907	103,551	1,042	107	1,149	4	...	4	1,046	107	1,153
Bhábra	3,602	838	4,440	50	3	53	3,652	841	4,493	89	12	101	2	...	2	91	12	103
Bhátia	4,481	325	4,806	37	..	37	4,518	325	4,843	66	1	67		..		66	1	67
Bohra	212	384	596	1	...	1	213	384	597	5	...	5		.	..	5	..	5
Dhusar	63	20	83	..	...	...	63	20	83	8	2	10	.	.	..	8	2	10
Khakha	33	1	34	...	.	..	33	1	34	...	.					...	..	...
Khatrí	87,864	10,089	97,953	1,346	106	1,452	89,210	10,195	99,405	4,020	173	4,193	28		28	4,048	173	4,221
Khoja	5,690	193	5,883	37	4	41	5,727	197	5,924	64	2	66			.	64	2	66
Mahájan (Pahári)	3,258	630	3,888	32	5	37	3,290	635	3,925	21	2	23	1		1	22	2	24
Prácha	509	7	516	19	...	19	528	7	535	16		16			.	16	...	16
Súd	3,879	1,185	5,064	77	5	82	3,956	1,190	5,146	155	15	170	1		1	156	15	171
Total XIV	306,311	57,133	363,444	3,731	289	4,020	310,042	57,422	367,464	6,723	384	7,107	42	..	42	6,765	384	7,149
XV.—Pedlers.																		
Bhátra	97	21	118	1		1	98	21	119	.	...					..	.	...
Bisátí	8	.	8	.	...	...	8	...	8	1	.	1	..		..	1		1
Kangar	2		2		.	.	2		2	..	.		.		.	.	.	...
Kúnja	56		56	.	.		56		56		.			...	..	...		.
Mamár	54	11	65		...	...	54	11	65				.		.	..		.
Tambolí	89	1	90	2	.	2	91	1	92	1		1	..		..	1		1
Total XV	306	33	339	3	..	3	309	33	342	2	..	2	..	...	.	2	...	2
XVI.—Carriers.																		
Banjara	62	28	90	6	13	19	68	41	109	4	.	4	1	.	1	5	...	5
Labana	635	56	691	1	..	1	636	56	692	8	7	15			.	8	7	15
Rahbárí	2	..	2	...	..	...	2	..	2	..			.		.	..	..	...
Thorí	3	7	10	...	2	2	3	9	12	...	..	..	..	...	..	...	...	...
Total XVI	702	91	793	7	15	22	709	106	815	12	7	19	1		1	13	7	20
Total C.	**307,319**	**57,257**	**364,576**	**3,741**	**304**	**4,045**	**311,060**	**57,561**	**368,621**	**6,737**	**391**	**7,128**	**43**		**43**	**6,780**	**391**	**7,171**
D.—ARTIZANS AND VILLAGE MENIALS.																		
XVII.—Goldsmiths.																		
Sunar	11,174	1,589	12,763	145	29	174	11,319	1,618	12,937	127	12	139			...	127	12	139
Total XVII	11,174	1,589	12,763	145	29	174	11,319	1,618	12,937	127	12	139	...	...	..	127	12	139
XVIII.—Barbers.																		
Nái	3,111	565	3,676	45	17	62	3,156	582	3,738	66	14	80	1		1	67	14	81
Total XVIII	3,111	565	3,676	45	17	62	3,156	582	3,738	66	14	80	1	...	1	67	14	81
XIX.—Blacksmiths.																		
Lohár	3,334	356	3,690	57	3	60	3,391	359	3,750	67	13	80		...	..	67	13	80
Total XIX	3,334	356	3,690	57	3	60	3,391	359	3,750	67	13	80	.	..	.	67	13	80
XX.—Carpenters and Turners.																		
Ráj	300	..	300	14	...	14	314	..	314	7	...	7	..	..	.	7	...	7
Tarkhán	8,101	1,486	9,587	244	58	302	8,345	1,544	9,889	139	18	157	2	..	2	141	18	159
Tháví	1	22	23	...	...	..	1	22	23	..	..		.	..	...		.	...
Total XX	8,402	1,508	9,910	258	58	316	8,660	1,566	10,226	146	18	164	2	...	2	148	18	166
XXI.—Brass and Coppersmiths.																		
Thathera	82	67	149	..	...	...	82	67	149	3	1	4	..	..	..	3	1	4
Total XXI	82	67	149	...	...	...	82	67	149	3	1	4	...	...	...	3	1	4
XXII.—Tailors.																		
Darzí	820	49	869	28	1	29	848	50	898	25	2	27	...	...	...	25	2	27
Total XXII	820	49	869	28	1	29	848	50	898	25	2		...	...	...	25	2	27

ABSTRACT No. 61.—Showing according to the prescribed classification the number of persons in each caste who are literate and who know English—*contd.*

Castes, classified.	Literate: Males: British Territory.	Literate: Males: Native States.	Literate: Males: Province.	Literate: Females: British Territory.	Literate: Females: Native States.	Literate: Females: Province.	Literate: Total: British Territory.	Literate: Total: Native States.	Literate: Total: Province.	Knowing English: Males: British Territory.	Knowing English: Males: Native States.	Knowing English: Males: Province.	Knowing English: Females: British Territory.	Knowing English: Females: Native States.	Knowing English: Females: Province.	Knowing English: Total: British Territory.	Knowing English: Total: Native States.	Knowing English: Total: Province.
D.—ARTIZANS AND VILLAGE MENIALS—*contd.*																		
XXIII.—Weavers, Calenderers and Dyers.																		
Chhímba	2,416	380	2,796	29	5	34	2,445	385	2,830	45	2	47	1	...	1	46	2	48
Juláha	4,680	464	5,144	101	6	107	4,781	470	5,251	35	1	36	...	...	...	35	1	36
Kashmírí	3,382	46	3,428	183	...	183	3,565	46	3,611	203	2	205	1		1	204	2	206
Lílárí	425	21	446	7	...	7	432	21	453	6	...	6			...	6	...	6
Patwa	16	3	19	...	...	...	16	3	19	...	...	...	...	...	...		...	...
Rangrez	201	25	226	6	...	6	207	25	232	4	...	4	...		...	4	...	4
Total XXIII	11,120	939	12,059	326	11	337	11,446	950	12,396	293	5	298	2		2	295	5	300
XXIV.—Washermen.																		
Dhobí	1,118	66	1,184	34	1	35	1,152	67	1,219	15	...	15	...		...	15	...	15
Total XXIV	1,118	66	1,184	34	1	35	1,152	67	1,219	15	...	15		...	...	15	...	15
XXV.—Cotton-cleaners.																		
Penja	67	24	91	1	...	1	68	24	92	2	...	2	...	...		2		2
Total XXV	67	24	91	1	...	1	68	24	92	2	...	2	...	...	...	2	...	2
XXVI.—Shepherds and Wool-weavers.																		
Gadaria	86	7	93	2	...	2	88	7	95	8	...	8		...	...	8	...	8
Gaddí	99	55	154	2	...	2	101	55	156	...	...	...	...	...		...		...
Ghosi	21	...	21	2	...	2	23	...	23	2	...	2	...		...	2		2
Total XXVI	206	62	268	6	...	6	212	62	274	10	...	10	...	...	...	10	...	10
XXVII.—Oil-pressers.																		
Teli	1,208	186	1,394	18	2	20	1,226	188	1,414	21	4	25	...	...	...	21	4	25
Total XXVII	1,208	186	1,394	18	2	20	1,226	188	1,414	21	4	25	...		...	21	4	25
XXVIII.—Potters.																		
Hádí	...	...	...	...	...	...	...	...	...		...	...	...	...	...		...	...
Kumhár	1,988	233	2,221	64	4	68	2,052	237	2,289	24	10	34	...	...		24	10	34
Total XXVIII	1,988	233	2,221	64	4	68	2,052	237	2,289	24	10	34	...			24	10	34
XXX.—Salt, &c., workers.																		
Agarí	18	4	22	...	...	...	18	4	22	...	1	1	...	...	...		1	1
Dárugar	7	...	7	...	...	...	7	...	7	...	...		...	...	...		...	...
Núngar	78	15	93	...	...		78	15	93	3	...	3	...	...	...	3		3
Total XXX	103	19	122	...	...	...	103	19	122	3	1	4	...	...	...	3	1	4
XXXII.—Goldsmith's refuse-collectors.																		
Niária	43	2	45	3	...	3	46	2	48	...		...		...	...		...	...
Total XXXII	43	2	45	3		3	46	2	48	...	...	...	...	...	...	...		...
XXXIII.—Gold-washers.																		
Dáoli	26	4	30	...		...	26	4	30	...		...	...	...	...		...	...
Total XXXIII	26	4	30	...	...		26	4	30	...	...		...	...	...	...		...
XXXIV.—Iron-smelters.																		
Dhaugri	2		2	...	...		2	...	2		...			...		...	...	...
Total XXXIV	2	...	2	...	...	...	2		2	...						...	...	...
XXXV.—Fishermen, Boatmen, Palki-bearers and cooks.																		
Bharbhúnja	64	51	115	1	...	1	65	51	116	...	...	...	...			...		...
Bhatiára	67	10	77	...	1	1	67	11	78	4	...	4	...	...	...	4	...	4
Jhabel	11	...	11		...	...	11		11	...		...	...			...	...	...
Jhínwar	2,802	416	3,218	40	1	41	2,842	417	3,259	96	3	99	...			96	3	99
Kehal	291		291	39	...	39	330	...	330	...	...		...	...	...	...	...	...
Máchhí	382	91	473	20	1	21	402	92	491	7	...	7		...	...	7	...	7
Malláh	254	88	342	10	3	13	264	91	355	6	4	10		...		6	4	10
Total XXXV	3,871	656	4,527	110	6	116	3,981	662	4,643	113	7	120	...	...	...	113	7	120
XXXVI.—Distillers, etc.																		
Attár	3	1	4	...	...	...	3	1	4	2	...	2	...	...	...	2	...	2
Kalál	3,604	589	4,193	119	8	127	3,723	597	4,320	240	21	261	2	...	2	242	21	263
Total XXXVI	3,607	590	4,197	119	8	127	3,726	598	4,324	242	21	263	2	...	2	244	21	265

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D.—ARTISANS AND VILLAGE MENIALS—*contd.*																		
XXXVII.—Butchers.																		
Qassáb	607	47	654	11	2	13	618	49	667	7	...	7	...	...	...	7	...	7
Total XXXVII	607	47	654	11	2	13	618	49	667	7	...	7	...	...	...	7	...	7
XXXVIII.—Leather workers.																		
Chamár	4,642	778	5,420	67	8	75	4,700	786	5,495	56	3	59	1	...	1	57	3	60
Dabgar	10	4	14	...	...	...	10	4	14	...	...	...	...	...	...	...	...	...
Jaiswára	323	2	325	6	...	6	329	2	331	2	...	2	...	...	...	2	...	2
Khatík	107	12	119	6	...	6	113	12	125	4	...	4	...	...	...	4	...	4
Korí	599	18	617	7	1	8	606	19	625	20	1	21	...	...	...	20	1	21
Megh	72	...	72	1	...	1	73	...	73	...	...	...	...	...	...	...	...	...
Mochí	1,455	109	1,564	45	2	47	1,500	111	1,611	15	4	19	...	...	...	15	4	19
Pásí	20	...	20	...	...	...	20	...	20	...	...	...	...	...	...	...	...	...
Púrbia	99	21	120	4	...	4	103	21	124	28	...	28	...	...	...	28	...	28
Total XXXVIII	7,327	944	8,271	136	11	147	7,463	955	8,418	125	8	133	1	...	1	126	8	134
XXXIX.—Scavengers and watchmen, etc.																		
Chúhra	2,119	185	2,304	37	1	38	2,156	186	2,342	30	...	30	...	...	...	30	...	30
Dágí and Kolí	188	228	416	...	2	2	188	230	418	4	6	10	...	...	...	4	6	10
Dhanak	24	2	26	...	...	...	24	2	26	2	...	2	...	...	...	2	...	2
Dosáli	23	1	24	1	...	1	24	1	25	...	...	...	...	...	...	...	...	...
Dúmna	93	75	168	1	2	3	94	77	171	1	...	1	...	...	...	1	...	1
Kharásia	8	3	11	...	...	...	8	3	11	3	...	3	...	...	...	3	...	3
Sarrera	90	4	94	2	...	2	92	4	96	...	...	...	...	...	...	...	...	...
Total XXXIX	2,545	498	3,043	41	5	46	2,586	503	3,089	40	6	46	...	...	...	40	6	46
TOTAL D	60,761	8,404	69,165	1,402	158	1,560	62,163	8,562	70,725	1,329	122	1,451	8	...	8	1,337	122	1,459
E.—VAGRANTS, MINOR ARTIZANS, AND PERFORMERS.																		
40.—Grindstone workers.																		
Batera	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Khumra	8	1	9	...	...	...	8	1	9	...	...	...	...	...	...	...	...	...
Sangtarásh	19	...	19	...	...	...	19	...	19	...	...	...	...	...	...	...	...	...
Total 40	27	1	28	...	...	...	27	1	28	...	...	...	...	...	...	...	...	...
41.—Earth workers.																		
Od	85	12	97	1	...	1	86	12	98	2	...	2	...	...	...	2	...	2
Toba	17	...	17	...	...	...	17	...	17	7	...	7	...	...	...	7	...	7
Total 41	102	12	114	1	...	1	103	12	115	9	...	9	...	...	...	9	...	9
43.—Mat makers and cane splitters.																		
Baddún	5	3	8	...	...	...	5	3	8	1	1	2	...	...	...	1	1	2
Barar	11	17	28	...	...	...	11	17	28	...	...	...	...	...	...	...	...	...
Changar	56	1	57	1	...	1	57	1	58	1	...	1	...	...	...	1	...	1
Ghál	...	10	10	...	...	...	...	10	10	...	...	...	...	...	...	...	...	...
Kanera	18	5	23	...	6	6	18	11	29	1	...	1	...	...	...	1	...	1
Rehar	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sirkíband	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
Total 43	91	36	127	1	6	7	92	42	134	3	1	4	...	...	...	3	1	
44.—Hunters and fowlers.																		
Aherí	24	3	27	1	...	1	25	3	28	...	...	...	...	...	...	...	...	...
Báwaria	32	16	48	...	...	...	32	16	48	1	...	1	...	...	...	1	...	1
Gágra	29	1	30	...	...	...	29	1	30	...	1	1	...	...	...	...	1	1
Kanjar	52	3	55	8	...	8	60	3	63	1	1	2	...	...	...	1	1	2
Mahtam	113	115	228	5	...	5	118	115	233	1	...	1	...	...	...	1	...	1
Pakhíwára	2	...	2	...	...	...	2	...	2	...	...	...	...	...	...	...	...	...
Chirímár	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
Total 44	253	138	391	14	...	14	267	138	405	3	2	5	...	...	...	3	2	
45.—Miscellaneous and disreputable livers.																		
Barwála	309	9	318	7	2	9	316	11	327	5	...	5	...	...	...	5	...	1
Batwál	27	4	31	...	...	...	27	4	31	...	...	...	...	...	...	...	...	...
Gandhíla	1	...	1	...	...	...	1	...	1	...	...	...	...	...	...	...	...	...
Harní	4	3	7	...	...	...	4	3	7	...	...	...	...	...	...	...	...	...
Híjra	10	...	10	...	...	...	10	...	10	...	...	...	...	...	...	...	...	...
Jogí and Ráwal	1,194	353	1,547	7	3	10	1,201	356	1,557	15	...	15	...	...	...	15	...	15
Kanchan	120	9	129	24	4	28	144	13	157	8	...	8	...	...	...	8	...	8
Maríja	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mína	16	...	16	...	...	...	16	...	16	...	...	...	...	...	...	...	...	...
Madrásí	1	...	1	...	...	...	1	...	1	1	...	1	...	...	...	1	...	1
Sánsí	159	2	161	2	...	2	161	2	163	1	...	1	...	...	...	1	...	1
Total 45	1,841	380	2,221	40	9	49	1,881	389	2,270	30	...	30	...	...	...	30	...	30

ABSTRACT No. 61.—Showing according to the prescribed classification the number of persons in each caste who are literate and who know English—*contd.*

Castes, classified.	Literate.									Knowing English.								
	Males.			Females.			Total.			Males.			Females.			Total.		
	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.	British Territory.	Native States.	Province.
E.—VAGRANTS, MINOR ARTISANS AND PERFORMERS—*contd.*																		
46.—Tumblers and acrobats.																		
Bázígar	30	10	40	..	..	...	30	10	40	3	.	3	...	...	...	3	...	3
Perna	2	...	2	..	...	...	2	...	2	...	.	...	..	...	...	...	...	...
Total 46	32	10	42	...	...	...	32	10	42	3	...	3	..	...	...	3	...	3
47.—Jugglers, charmers, and animal exhibitors.																		
Nat	29	6	35	4	1	5	33	7	40	2	...	2	...	...	...	2	...	2
Qalandarí	1	...	1	...	...	...	1	...	1	..	...		...	...	.	...	...	...
Sapela	...	3	3	...	...	...	...	3	3	...	...	...	...	..	...	...	...	...
Total 47	30	9	39	4	1	5	34	10	44	2	.	2	...	...	...	2	...	2
Total E	2,376	586	2,962	60	16	76	2,436	602	3,038	50	3	53	...	..	...	50	3	53
F.—FOREIGN RACES AND NATIONALITIES.																		
48.—Non-Indian Asiatic races.																		
Arab	164	2	166	8	.	8	172	2	174	11		11	..	...	...	11	...	11
Bot	...	.	...	...	...	...	...	...	...	...	...	..	...	...	..	...	...	...
Ghulám	2	...	2	..	...	..	-	...	2	..	...	..	...	...		..	...	...
Hazára	..	...	...	.	..	...	...	..	..	...	...	...	.	...	..	...	...	...
Káfir	...	...	...	.	..	.	...	...	...	.	..		..	.	...	...	..	...
Qizilbásh	87	...	87	12	...	12	99	...	99	3	...	3	...	...	...	3	...	3
Tajik	81		81	3	...	3	84	..	84	1		1	...	...	..	1	..	1
Turk	134	2	136	1	...	1	135	2	137	.	.		..			.	..	...
Jew	10	2	12	5	1	6	15	3	18	6	2	8	5	1	6	11	3	14
Armenian	13	.	13	8	...	8	21	.	21	13	..	13	6	..	6	19	...	19
Pársí	175	33	208	80	7	87	255	40	295	125	33	158	22	7	29	147	40	187
Total 48	666	39	705	117	8	125	783	47	830	159	35	194	33	8	41	192	43	235
50.—Non-Asiatic European races.																		
English	16,434	67	16,501	2,696	42	2,738	19,130	109	19,239	16,399	67	16,466	2,679	42	2,721	19,078	109	19,187
Scotch	2,300	.	2,300	214	...	214	2,514		2,514	2,294		2,294	211	..	211	2,505	..	2,505
Irish	1,795	...	1,795	433	..	433	2,228	..	2,228	1,782	...	1,782	427	..	427	2,209	..	2,209
Welsh	276	...	276	26	...	26	302	...	302	275	...	275	26	...	26	301	...	301
Manx	5	..	5	3	...	3	8	...	8	5	.	5	3	...	3	8	...	8
Total British	20,810	67	20,877	3,372	42	3,414	24,182	109	24,291	20,755	67	20,822	3,346	42	3,388	24,101	109	24,210
Austrian	24	..	24	1	...	1	25	.	25	24	.	24	1	.	1	25		25
Belgian	15	..	15	...	...	...	15	...	15	5	.	5	..	.	..	5	..	5
Dane	1		1	.		...	1	.	1	1	.	1	...	.	.	1	..	1
Dutch	9	..	9	2	...	2	11	..	11	6	...	6	2	..	2	8	...	8
French	38	1	39	19	..	19	57	1	58	31	1	32	17	...	17	48	1	49
German	51	3	54	41	2	43	92	5	97	40	3	43	37	2	39	77	5	82
Greek	4	...	4	2	..	2	6	..	6	2	..	2	2	.	2	4	..	4
Hungarian	3	...	3	...	...	...	3	...	3	1	..	1		...	..	1	..	1
Italian	13	..	13	4	...	4	17	..	17	13	...	13	4	.	4	17	..	17
Maltese	1	...	1	...	...	...	1	...	1	1	...	1	...	...	.	1	.	1
Mauritian	...	...	...	..	...	...		.		...	...	...	...	...		...	...	...
Russian	...	...	..	...	..	...	.	...	...		.	..	..	..	.	...	...	.
Spanish	16	.	16	11	.	11	27	...	27	16	...	16	11		11	27	.	27
Swiss	8	...	8	2	...	2	10	...	10	3	...	3	2	..	2	5	...	5
Total other Europeans	185	4	189	82	2	84	267	6	273	143	4	147	76	2	78	219	6	225
Canadian	12	.	12	9	...	9	21	..	21	12	...	12	9	...	9	21	..	21
American	52	.	52	40	...	40	92	...	92	51	...	51	40	...	40	91	...	91
Total Americans	64	...	64	49	..	49	113	...	113	63	...	63	49	...	49	112	..	112
Total 50	21,059	71	21,130	3,503	44	3,547	24,562	115	24,677	20,961	71	21,032	3,471	44	3,515	24,4[illegible]	115	24,547
51.—Eurasians.																		
Eurasians	833	26	859	602	13	615	1,435	39	1,474	795	22	817	590	11	601	1,385	33	1,418
Goanese	32	...	32	3	...	3	35	..	35	28	...	28	3	.	3	31	...	31
Total 51	865	26	891	605	13	618	1,470	39	1,509	823	22	845	593	11	604	1,416	33	1,449
52.—Converts.																		
Native Christians	2,406	21	2,427	987	11	998	3,393	32	3,425	1,354	21	1,375	577	12	589	1,931	33	1,964
Total 52	2,406	21	2,427	987	11	998	3,393	32	3,425	1,354	21	1,375	577	12	589	1,931	33	1,964
TOTAL F.	24,996	157	25,153	5,212	76	5,288	30,208	233	30,441	23,297	149	23,446	4,674	75	4,749	27,971	224	28,195
GRAND TOTAL	675,941	123,236	799,177	18,206	2,000	20,206	694.147	125,236	819,383	39,244	1,312	40,556	4,810	77	4,887	44,054	1,389	45,443

ABSTRACT No. 62.—Showing by caste literacy and knowledge of English among females.

Castes (classified).	Number of females able to read and write.		Number of females knowing English.	
	Per 10,000 females of the caste.	Per 10,000 females of all castes able to read and write.	Per 10,000 females of the caste.	Per 10,000 females of all castes knowing English.
A.—Agricultural.				
Awán	6	84	...	...
Dáúdpotra	3	1	...	...
Dogar	2	2	...	2
Gakkhar	22	14	...	...
Gorkha	393	27	22	6
Gujar	2	35	...	...
Jat	7	704	...	12
Karrál	8	3	...	...
Kharral	6	7	...	...
Khattar	2	...	...	...
Khokhar	13	41	..	...
Meo	...	1	...	...
Mughal	30	93	..	...
Rájpút	15	594	...	20
Ahír	12	52	...	...
Aráín	4	85	..	2
Bághbán	6	2	...	.
Ghirath	1	3	...	...
Káchhí	27	1	...	...
Kambo	5	17	...	...
Kanet	11	97	...	...
Kurmí	18	...	...	...
Lodha	3	...	...	..
Málí	2	8	...	...
Ráthí	3	6	...	2
Ráwat	1	...	...	...
Saini	3	9	...	...
Shekh	68	569	1	39
Tanáolí	4	5	...	...
Thakar	4	2	...	..
Biloch	3	26	...	...
Pathán	17	381	...	16
Total A	**10**	**2,874**	...	**100**
B.—Professional.				
Brahman	24	610	...	27
Do. (Muhiál)	27	6	...	...
Pújárí	14	1	...	...
Saiad	60	409	1	22
Ulamá	216	253	1	4
Faqír	26	172	...	2
Bhát	13	11	...	...
Mírásí	4	21	...	...
Bangálí	98	4	37	6
Káiath	682	206	13	16
Hesí	7	1	...	...
Total B	**35**	**1,697**	...	**78**
C.—Commercial.				
Arorá	57	373	...	25
Bania	26	264	..	8
Bhábra	66	26	2	4
Bhátia	34	18	...	...
Bohra	7	...	..	...
Khatrí	74	719	2	61
Khoja	9	20	...	...
Maháján (Pahárí)	38	18	1	2
Parácha	29	9	...	...
Súd	85	41	1	2
Bhátra	10	...	...	...
Tambolí	81	1	...	...
C.—Commercial—contd.				
Banjára	38	9	2	2
Thorí	5	1	...	...
Total C	**48**	**2,002**	**1**	**104**
D.—Artizans and village menials.				
Sunár	21	86	...	....
Nái	4	31	...	2
Lohár	4	30	...	...
Ráj	23	7	...	...
Tarkhán	10	149	...	4
Darzí	15	14	...	...
Chhímba	5	17	...	2
Juláha	3	53	...	...
Kashmírí	17	91	...	2
Lílárí	5	3	...	...
Rangrez	8	3	...	...
Dhobí	5	17	...	...
Penja	1	...	...	...
Gadaria	2	1	...	...
Gaddí	2	1	...	...
Ghosí	13	1	...	...
Telí	1	10	...	...
Kumhár	3	34	...	...
Niária	24	1	..	...
Bharbhúnja	3	...	...	...
Bhatiára	1	...	...	...
Jhínwar	2	20	...	...
Kehal	573	19	...	...
Máchhí	2	10	...	...
Malláh	3	6	...	..
Kalál	54	63	1	4
Qassáb	2	6	...	...
Chamár	1	37	...	2
Jaiswára	24	3	...	...
Khatík	7	3	...	...
Korí	18	4	...	...
Mochí	3	23	...	...
Púrbia	46	2	..	...
Chúhra	1	10	...	...
Dágí and Kolí	...	1	...	...
Dosálí	8	...	...	...
Dúmna	1	1	...	...
Sarrera	4	1	...	..
Total D	**4**	**772**	..	**16**
E.—Vagrants, minor artisans, and performers.				
Od	1	...	...	...
Changar	1	...	...	...
Kanera	24	3	...	...
Aherí	1	...	...	...
Kanjar	49	4	...	...
Mahtam	2	2	...	...
Barwála	3	4	...	...
Jogí and Ráwal	2	5	...	...
Kanchan	42	14	..	...
Sánsí	2	1	...	...
Nat	10	2	...	...
Total E	**4**	**38**	...	...

ABSTRACT No. 68.—Showing migration from the adjacent districts or states of Sind, into the districts or States of the Punjab adjacent to them.

District or State	Total born in Sind			Born in adjacent districts or states of Sind: Shikarpur			Jacobábad			Khairpur			Born in not adjacent districts of Sind		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Baháwalpur	2,991	1,917	1,074	2,083	1,233	850	467	306	159	33	30	3	408	346	62
Dera Ghází Khán	478	317	161	246	162	84	124	87	37	22	19	3	86	49	37

ABSTRACT No. 69.—Showing urban and rural immigration from extra Indian Asia.

District	Persons			Males			Females			District
	Total	Living in towns	Living in villages	Total	Living in towns	Living in villages	Total	Living in towns	Living in villages	
1	2	3	4	5	6	7	8	9	10	
1 Ráwalpíndí	3 421	2,522	899	2 205	1,647	648	1,126	875	251	1 Ráwalpindi
2 Hazara	7,305	942	6,363	4,243	586	3,657	3,062	356	2,706	2 Hazára
3 Peshawar	56,340	13,517	42,532	34,993	9 462	25,531	21,356	4,355	17,001	3 Peshávar
4 Kohát	19,667	2,367	17,300	11 356	1,614	9,742	8,311	753	7,558	4 Kohát
5 Bannu	11,944	159	11,785	7,202	100	7,102	4,742	59	4,683	5 Bannu
6 Dera Ismail Khán	29 005	1,163	27,842	15,606	1,000	14,606	13,390	163	13,236	6 Dera Ismail Khan
7 Dera Ghází Khán	3,055	313	2,742	1,796	205	1,591	1,259	105	1,151	7 Dera Ghazi Khán
8 Muzaffargarh	1,535	48	1,487	1,275	40	1,235	260	8	252	8 Muzaffargarh

ABSTRACT No. 70.—Comparing the immigration shown in 1881 and 1891 from Afghanistan and Independent Territory.

District	Total		Males		Females		District
	1881	1891	1881	1891	1881	1891	
Ráwalpindí	2 184	3 268	1 802	2 184	292	1,084	Ráwalpindí
Hazára	7 231	7,259	4 247	4 211	2 984	3 048	Hazára
Pesháwar	35 892	56 089	23,637	34 790	12 255	21 290	Pesháwar
Kohát	18 405	19 653	11 152	11 345	7,253	8 308	Kohát
Bannú	11 416	11,781	6,831	7 102	4 585	4 679	Bannu.
Dera Ismail Khán	28 054	28 843	15 068	15 567	13 886	13 276	Dera Ismail Khán
Dera Ghází Khán	3 162	2 862	2 102	1,679	1 060	1 183	Dera Ghází Khán
Punjab Province	112 690	137 214	69 538	83 027	43 152	54 187	Punjab Province

ABSTRACT No. 71.—Migration between British Territory and Baháwalpur.

District.	Immigration into Baháwalpur			Emigration from Baháwalpur			District.
	Persons.	Males	Females	Persons	Males	Females	
1	2	3	4	5	6	7	8
Hissár	1,855	914	941	555	330	225	Hissár
Lahore	1 583	920	663	342	247	95	Lahore.
Fírozpur	5,350	3 019	2 331	2,970	1 681	1 289	Fírozpúr
Montgomery	17,106	9,390	7 716	5,339	2 764	2 575	Montgomery
Multán	9 362	5 638	3,724	10 353	5,756	4 597	Multán
Muzaffargarh	2 655	1 589	1,066	4,408	2 353	2,055	Muzaffargarh
Dera Ghází Khán	2 206	1,406	800	3,938	2 409	1,529	Dera Ghází Khán
Other British Districts	6,371	4,562	1,809	650	424	226	Other British Districts.
Total British Districts	**46,488**	**27,438**	**19,050**	**28,555**	**15,964**	**12,591**	**Total British Districts.**

ABSTRACT No. 72.—Showing migration between British Territory and the Eastern Plains States.

1	2	3	4	5	6	7	8	9	10	11	12
	Rural population per square mile.	Patiála.	Nábha.	Kapúrthala.	Jínd.	Farídkot.	Málerkotla	Kalsia.	Dújána.	Pátaudí.	Lohárú.
Rural population per village	..	378	500	371	560	596	474	317	600	336	316
Hissár	131	31,071	2,135	20	15,167	294	151	10	510	116	2,935
		23,235	1,106	10	12,727	706	75	4	307	37	1,730
		+ 8,736	+ 1,029	+ 19	+ 2,440	− 412	+ 76	+ 6	+ 203	+ 79	+ 1,205
Rohtak	279	3,592	2,239	17	19,268	2	1	6	3,021	1,112	740
		1,683	681	16	18,770	85	3	18	2,217	961	126
		+ 1,909	+ 1,558	+ 1	+ 498	− 83	− 2	− 12	+ 804	+ 151	+ 614
Gurgáon	301	3,880	5,415	...	1,158	1	...	...	1,167	2,215	39
		2,351	4,149	9	2,343	150	12	5	1,529	3,324	40
		+ 1,538	+ 1,266	− 9	− 1,185	− 149	− 12	− 5	− 362	− 1,109	− 1
Delhi	328	1,340	355	14	1,361	...	17	7	313	360	33
		1,407	224	70	2,357	114	37	29	189	293	67
		− 127	+ 131	− 56	− 996	− 114	− 20	− 22	+ 124	− 33	− 34
Karnál	251	20,590	901	22	7,723	36	146	87	51	2	...
		18,131	635	36	10,803	79	91	204	16	11	1
		+ 2,459	+ 266	− 14	− 3,080	− 43	+ 55	− 117	+ 35	− 9	− 1
Ambála	324	36,914	1,512	174	484	63	530	10,728	2	16	3
		47,352	1,620	254	421	241	216	13,707	4	18	1
		− 10,438	− 108	− 80	+ 63	− 178	+ 314	− 2,979	− 2	− 2	+ 2
Simla	236	1,436	28	31	25	...	19	119	1	1	...
		2,240	13	11	12	...	5	21	...	1	...
		− 813	+ 15	+ 20	+ 13	...	+ 14	+ 98	+ 1	...	...
Kángra	78	73	35	49	118	..	1	...	...	1	...
		803	21	250	30	16	1	6	..	...	...
		− 730	+ 4	− 201	+ 88	− 16	...	− 6	...	+ 1	...
Hoshiarpur	416	1,060	153	8,521	17	30	43	10	...	...	...
		2,045	333	14,974	71	683	82	69	...	1	...
		− 1,876	− 180	− 6,453	− 54	− 653	− 39	− 59	...	1	.
Jálandhar	539	2,208	394	25,874	78	187	182	35	...	5	..
		2,305	405	29,838	88	815	194	149	...	...	.
		− 97	− 11	− 3,964	− 10	− 628	− 12	− 114	...	+ 5	..
Ludhiána	389	39,144	9,824	918	900	597	8,083	102	5	1	..
		34,017	9,001	1,561	852	2,007	5,101	386	...	8	..
		+ 5,127	+ 823	− 643	+ 48	− 1,410	+ 2,982	− 284	+ 5	− 7	...
Fírozpur	186	28,725	9,946	4,111	1,779	18,656	907	853	65	34	25
		10,046	4,407	2,744	504	17,548	156	1,153	7	4	10
		+ 18,679	+ 5,539	+ 1,367	+ 1,275	+ 1,108	+ 751	− 300	+ 58	+ 30	+ 15
Multán	88	145	17	77	24	11	10	...	.	2	2
		64	3	42	...	8	1	...	..	3	...
		+ 81	+ 14	+ 35	+ 24	+ 3	+ 9	..		− 1	+ 2
Jhang	68	11	4	1	3	...	1	..	..	.	...
		36	16	14	31	26	6	...	...	.	...
		− 25	− 12	− 13	− 28	− 26	− 5	...	..		...
Montgomery	83	291	27	59	6	58	43	.	..		...
		30	.	47	..	72	.	..		...	
		+ 261	+ 27	+ 12	+ 6	− 14	+ 43	..	.	.	...
Lahore	230	1,130	253	1,550	72	926	94	29	2	8	...
		847	162	867	130	794	31	22	3	1	6
		+ 283	+ 91	+ 683	− 58	+ 132	+ 63	+ 7	− 1	+ 7	− 6
Amritsar	520	1,046	180	8,786	51	187	41	14	..	...	...
		1,179	182	8,066	91	367	31	101	.	.	2
		− 133	− 2	+ 720	− 40	− 180	+ 10	− 88		..	− 2
Gurdáspur	404	136	43	1,916	30	12	12	...		...	..
		314	80	2,331	24	168	15	18			..
		− 178	− 37	− 415	+ 6	− 156	− 3	− 18		..	...
Sialkot	519	131	7	58	45	3	1	...		...	1
		677	43	230	13	92	9	14	1	3	...
		− 546	− 36	− 172	+ 32	− 89	− 8	− 14	− 1	− 3	+ 1
Gujrat	351	24	...	24	...	3	...	...	...	...	.
		73	5	69	3	9	4	3	...	.	...
		− 49	− 5	− 45	− 3	− 6	− 4	− 3	...	...	...
Gujránwala	203	172	29	50	5	21	5	...	3	..	..
		142	37	125	42	55	4	18	2	..	...
		+ 30	− 8	− 66	− 37	− 34	+ 1	− 18	+ 1		..
Sháhpur	91	27	2	8	..	3	2	.	...		.
		49	17	13	12	28	2	.	.	...	...
		− 22	− 15	− 5	− 12	− 25	...	...	...	...	...
Jhelam	143	57	15	7	2	2	1	...	...	...	...
		106	9	24	...	4	2	6	.	1	...
		− 49	+ 6	− 17	+ 2	− 2	− 1	− 6	...	− 1	...
Rawalpindí	163	209	25	76	23	4	9	1	1	...	...
		62	4	12	3	14	6	...	...	3	...
		+ 147	+ 21	+ 64	+ 20	− 10	+ 3	+ 1	+ 1	− 3	...
Hazara	163	197	19	11	3	3	14		...	...	...
		1	..	4	...	1	...	..	...	.	...
		+ 196	+ 19	+ 7	+ 3	+ 2	+ 14	...	..	...	...
Pesháwar	235	566	96	41	13	6	16	...		...	...
		206	2	17	41	8	9	5	..	2	...
		+ 360	+ 94	+ 24	− 28	− 2	+ 7	− 5	.	− 2	...
Kohát	64	548	73	26	7	4	4	...	...	..	...
		...	.	4	4	...	..	.	...	1	...
		+ 548	+ 73	+ 22	+ 3	+ 4	+ 4	...	..	− 1	...
Bannú	89	63	18	1	7	2	.	...	.	...	...
		...	...	..	157	...	.	...	.	...	..
		+ 63	+ 18	+ 1	− 150	+ 2	...	...	...	...	...
Dera Ismail Khán	46	111	14	9	..	2	2	..	...	...	..
		255	18	13	..	17	..	1	...	..	...
		− 144	− 4	− 4	..	− 15	+ 2	− 1	...	..	...
Dera Gházi Khán	63	112	31	81	...	...	...	.	...	...	...
		5	7	19	...	..	..	...	...	...	...
		+ 107	+ 26	+ 62	...	.	.	...	...	...	...
Muzaffargarh	108	97	10	4	13	...	..	...	...	...	..
		.	1	6	1	...	...	..	...	.	...
		+ 97	+ 9	− 2	+ 11	.	..	...	...	...	...
Total British Territory	167	176,094	33,796	52,587	48,381	21,113	10,335	12,000	5,141	3,773	3,778
		150,715	23,181	61,668	49,536	24,107	6,093	15,939	4,275	4,672	1,983
		+ 25,379	+ 10,615	− 9,081	− 1,155	− 2,994	+ 4,242	− 3,939	+ 866	− 899	+ 1,795

ABSTRACT No. 73.—Showing migration between British Territory and the Hill States.

District.	Náhan.	Bilàspur.	Bashahi.	Nálagarh.	Keonthal.	Minor Hill States.	Suket.	Mandi.	Chamba.
Rural population per square mile	107	196	23	200	130	126	126	141	38
Ambála	1,964 6,123 −4,159	197 146 +51	8 43 −35	2,901 2,284 +617	4 81 −77	124 807 −683	13 16 −3	101 39 +62	... 15 −15
Simla	129 366 −237	534 43 +491	497 133 +364	489 100 +389	190 226 −36	1,394 1,307 +87	113 34 +79	549 105 +444	... 7 −7
Hoshiárpur	58 1,733 −1,675	1,802 1,300 +502	11 7 +4	1,180 1,441 −252	5 64 −59	18 364 −346	41 83 −42	97 602 −505	74 126 −52
Kángra	26 629 −603	3,863 1,537 +2,326	368 59 +309	47 167 −120	7 711 −704	46 1,439 −1,393	342 414 −72	4,992 5,113 −121	6,819 1,960 +4,859
Other British Districts	133 519 −386	135 57 +78	20 35 −15	408 198 +210	16 92 −76	7 229 −222	59 120 −61	132 178 −46	1,536 920 +616
Total British Districts	2,310 9,370 −7,060	6,531 3,083 +3,448	904 277 +627	5,034 4,190 +844	222 1,174 −952	1,589 4,146 −2,557	568 667 −99	5,871 6,037 −166	8,429 3,028 +5,401

ABSTRACT No. 74.—Migration between British Territory and Native States.

Direction of Movement.	States of the Eastern Plains.			Baháwalpur.			Hill States.			Total Native States.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1891.												
From British Territory to Native States	342,169	117,954	224,215	46,488	27,438	19,050	31,872	17,637	14,235	420,529	163,029	257,500
From Native States to British Territory	366,998	117,528	249,470	28,555	15,964	12,591	31,458	12,486	18,972	427,011	145,978	281,033
Excess movement from British Territory to Native States	−24,829	426	−25,255	17,933	11,474	6,459	414	5,151	−4,737	−6,482	17,051	−23,533
1881.												
From British Territory to Native States	279,080	95,535	183,545	34,068	21,080	13,888	24,606	15,099	9,507	338,654	131,714	206,940
From Native States to British Territory	281,012	101,830	179,182	25,587	14,931	10,656	12,008	5,949	6,059	318,607	122,710	195,897
Excess movement from British Territory to Native States	−1,932	−6,295	4,363	9,381	6,149	3,232	12,598	9,150	3,448	20,047	9,004	11,043

ABSTRACT No. 75.—Showing total migration between British Territory and Hill States for Districts and States.

District or State.	Immigration into the States.			Emigration from the States.			Excess immigration into the States.			Number of males per 1,000 of both sexes.		Number of emigrant per 1,000 immigrants.
1	2	3	4	5	6	7	8	9	10	11	12	13
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Imigrants.	Emigrants.	
Mandí	6,037	3,376	2,661	5,871	2,119	3,752	166	1,257	−1,091	559	361	973
Náhan	9,370	5,768	3,602	2,310	748	1,562	7,060	5,020	2,040	616	324	247
Biláspur	3,083	1,147	1,936	6,531	1,939	4,592	−3,448	−792	−2,656	372	297	2,118
Bashahi	277	150	127	904	439	465	−627	−289	−338	542	486	3,263
Nalagarh	4,190	1,500	2,690	5,034	1,506	3,528	−844	−6	−838	358	299	1,201
Keonthal	1,174	874	300	222	107	115	952	767	185	744	482	189
Chamba	3,028	1,727	1,301	8,429	4,572	3,857	−5,401	−2,845	−2,556	570	542	2,784
Suket	567	416	151	568	261	307	−1	155	−156	734	460	1,000
Bághal	324	242	82	449	310	139	−125	−68	−57	747	690	1,386
Jubbal	322	235	87	82	17	65	240	218	22	730	207	255
Bhajji	246	200	46	84	52	32	162	148	14	813	619	341
Minor Hill States	3,254	2,002	1,252	974	416	558	2,280	1,586	694	615	427	299
Total	31,872	17,637	14,235	31,458	12,486	18,972	414	5,151	−4,737	553	397	987
Ambála	9,554	5,262	4,292	5,312	1,457	3,855	4,242	3,805	437	551	272	556
Simla	2,321	1,031	1,290	3,895	2,359	1,536	−1,574	−1,328	−246	444	606	1,678
Kángra	12,029	6,734	5,295	16,510	6,352	10,158	−4,481	382	−4,863	560	385	1,373
Hoshiárpur	5,720	3,036	2,684	3,295	1,041	2,254	2,425	1,995	430	531	316	576
Other Districts	2,248	1,574	674	2,446	1,277	1,169	−198	297	−495	700	522	1,088
Total	31,872	17,637	14,235	31,458	12,486	18,972	414	5,151	−4,737	553	397	987

ABSTRACT No. 76.—Showing total migration between British Territory and States of the Eastern Plains for Districts and States.

District or State.	Immigration into the States.			Emigration from the States.			Excess emigration from the States.			Number of males per 1,000 of both sexes.		Number of immigrants per 1,000 emigrants.
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Immigrants.	Emigrants.	
1	2	3	4	5	6	7	8	9	10	11	12	13
Patiála	150,715	51,303	99.412	176,094	58,432	117,662	25,379	7,120	18,250	340	332	856
Jind	49,536	18,523	31,013	48,381	13,080	34,401	—1,155	—4,543	3,388	370	289	1,024
Nabha	23,181	7,736	15.445	33,796	10,085	23,711	10,615	2,349	8,266	334	298	686
Kapurthala	61,668	20,219	41,449	52,587	16,163	36,424	—9,081	—4,056	—5,025	328	307	1,171
Malerkotla	6,093	,778	4,315	10,335	3,218	7,117	4,242	1,440	2,802	292	311	590
Faridkot	24,107	10,534	13,573	21,113	8,178	12,935	—2,904	—2,356	—638	437	387	1,142
Kalsia	15,939	4,803	11,136	12,000	3,720	8,280	—3,939	—1,083	—2,856	301	310	1,328
Pátaudí	4,672	1,286	3,386	3,773	926	2,847	—899	—360	—539	275	245	1,238
Loharu	1,983	784	1,199	3,778	1,401	2,377	1,795	617	1,178	395	371	525
Dujána	4,275	988	3,287	5,141	1,425	3,716	866	437	429	231	277	832
Total	342,169	117,954	224,215	366,998	117,528	249,470	24,829	—426	25,255	345	320	933
Hissár	39,037	12,504	27,343	53,318	19,823	33.495	13,381	7,229	6,152	315	372	749
Rohtak	24,560	8,578	15,982	29,008	7,401	22,507	5,438	—1,177	6,615	349	247	819
Gurgáon	13,912	3,787	10,125	13,884	3,096	10,788	—28	—691	663	279	223	1,002
Delhi	4,847	2,345	2,502	3,700	1,980	1,720	—1,147	—365	—782	484	535	1,310
Karnál	30,013	9,656	20,357	29,558	8,968	20,590	—455	—688	233	322	303	1,015
Ambala	63,834	20,384	43,450	50,426	15,715	34,711	—13,408	—4,669	—8,739	319	312	1,266
Kángra	1,127	776	351	267	222	45	—860	—554	—306	689	831	4,229
Hoshiárpur	19,158	6,667	12,401	9,843	2,693	7,150	—9,315	—3,974	—5,341	347	274	1,941
Jálandhar	33,879	11,731	22,148	29,053	8,505	20,458	—4,826	—3,136	—1,690	346	202	1,166
Fudhiana	52,933	16,806	36,127	59,578	14,228	45,350	6,645	—2,578	9,223	318	239	788
Lirozpur	36,579	13,874	22,705	65,131	24,839	40,292	28,552	10,965	17,587	379	380	566
Lahore	2,863	1,400	1,373	4,064	1,875	2,189	1,201	385	816	520	461	028
Amritsar	10,013	4,404	5,609	10,304	3,248	7,056	291	—1,156	1,447	439	315	974
Gurdáspur	2,050	1,309	1,641	2,149	735	1.414	—801	—574	—227	444	342	1,372
Other Districts	5,564	3,553	2,011	5,725	4,110	1,615	161	557	—396	639	718	722
Total	342,169	117,954	224,215	366,998	117,528	249,470	24,829	—426	25,255	345	320	933

ABSTRACT No. 77.—Percentage of persons indigenous to each District or State.

District or State.	Percentage of persons born in the District or State.				District or State.	Percentage of persons born in the District or State.			
	In 1881.	In 1891.				In 1881.	In 1891.		
	Total.	Total.	Rural.	Urban.		Total.	Total.	Rural.	Urban.
1		2	3	4	1		2	3	4
Hissár	77·6	81·0	80·3	81·2	Ráwalpindí	88·8	90·7	91·5	90·6
Rohtak	82·0	82·6	82·5	81·7	Hazára	94·1	94·4	94·6	90·2
Gurgaon	81·7	81·6	81·1	77·4	Pesháwar	86·8	86·3	89·5	0·25
Delhí	76·8	78·0	85·8	62·8	Kohát	81·0	80·8	80·7	81·8
Karnál	84·2	84·3	84·1	85·7	Bannu	91·8	91·8	92·0	88·4
Ambála	89·7	86·5	87·0	77·5	Dera Ismail Khán	88·7	89·9	89·8	82·5
Simla	52·4	47·1	83·8	39·9	Dera Ghází Khán	91·8	93·8	95·2	83·5
Kángra	95·1	94·2	94·7	72·8	Muzaffargarh	91·7	89·2	89·1	89·5
Hoshiárpur	93·4	92·1	92·5	86·1	Patiála	86·8	84·6	84·7	74·7
Jálandur	87·2	86·2	87·8	76·3	Baháwalpur	91·5	90·3	90·4	88·8
Ludhiána	85·2	83·[illegible]	83·6	81·8	Jínd	73·2	71·7	71·7	71·5
Firozpúr	80·6	77·1	77·5	73·3	Nábha	74·4	73·8	80·7	77·6
Multán	90·0	87·2	87·9	82·2	Kápurthala	79·5	79·0	78·7	06·5
Jhang	95·3	96·1	96·2	95·1	Mandí	96·8	94·2	94·4	89·1
Montgomery	91·1	90·4	93·0	91·0	Malerkotla	78·2	78·8	78·7	79·4
Lahore	79·9	79·3	84·9	58·6	Faridkot	69·3	70·9	71·4	69·1
Amritsar	86·1	86·7	88·8	76·2	Chamba	95·0	94·8	95·2	83·0
Gurdáspur	89·9	89·9	90·2	85·2	Suket	88·8	97·6	98·[illegible]	50·7
Siálkot	90·9	92·5	92·9	86·8	Kalsia	63·3	70·4	70·4	70·5
Gujrát	94·0	94·7	94·7	92·7	Pátaudí	64·3	59·8	63·7	57·8
Gujránwála	91·4	89·8	90·1	84·6	Lohárú	58·8	61·4	61·9	58·4
Sháhpur	93·7	93·6	93·0	88·5	Dujána	72·3	85·4	97·3	96·6
Jhelam	91·9	93·5	93·9	87·0	Simla Hill States	...	90·1	90·7	71·1

ABSTRACT No. 78.—Showing male and female immigration into each District and State.

District or State.	Male immigrants.	Female immigrants.	Number of female immigrants per 100 male immigrants.	District or State.	Male immigrants.	Female immigrants.	Number of female immigrants per 100 male immigrants.
Hissár	62,942	84,368	134	Sháhpur	17,414	19,264	111
Rohtak	28,810	71,096	247	Jhelám	18,512	20,865	113
Gurgáon	34,652	88,242	255	Ráwalpindi	56,616	26,325	43
Delhi	57,974	82,437	142	Hazára	19,462	9,430	48
Karnál	39,767	67,675	170	Peshávar	65,355	31,263	48
Ambála	58,171	81,386	140	Kohát	27,655	11,331	41
Simla	16,703	6,928	41	Bannú	19,079	11,431	60
Kángra	20,490	23,710	116	Dera Ismail Khán	31,515	21,528	68
Hoshiárpur	22,778	56,744	249	Dera Ghazí Khán	16,698	8,230	49
Jálandhar	43,105	82,328	191	Muzaffargarh	24,123	17,145	71
Ludhiána	33,747	73,194	217	Patiála	78,954	163,717	207
Fírozpúr	98,562	104,145	106	Baháwalpur	37,401	25,629	69
Multán	50,397	30,449	60	Jínd	28,633	51,846	181
Jhang	8,687	8,208	94	Nábha	20,287	53,784	265
Montgomery	26,311	22,048	84	Kapúrthala	20,844	42,005	201
Lahore	118,749	103,560	87	Mandí	5,044	4,625	92
Amritsar	50,288	81,346	162	Farídkot	14,102	19,287	137
Gurdáspur	34,722	60,998	176	Chamba	3,882	2,780	72
Siálkot	30,885	53,537	173	Suket	1,135	665	59
Gujrát	13,957	26,607	191	Simla Hill States	23,806	24,834	104
Gujránwála	36,648	33,714	92				

ABSTRACT No. 79.—Showing the relation of immigrants to emigrants within the province.

Name of District or State.	Immigrants from within the province.	Emigrants to within the province.	Variation + or — of immigrants on emigrants.	Percentage of immigrants on total population.	Percentage of emigrants on total population.	Name of District or State.	Immigrants from within the province.	Emigrants to within the province.	Variation + or — of immigrants on emigrants.	Percentage of immigrants on total population.	Percentage of emigrants on total population.
Hissár	82,492	80,254	+ 2,238	11	10	Shahpur	35,617	36,927	— 1,310	7	7
Rohtak	85,688	89,363	— 3,675	15	15	Jhelám	31,669	45,311	— 13,642	5	7
Gurgáon	40,389	64,023	— 23,634	6	10	Rawalpindí	49,688	38,117	+ 11,571	6	4
Delhi	70,806	61,555	+ 9,251	11	10	Hazára	13,660	9,934	+ 3,726	3	2
Karnál	75,683	68,623	+ 7,060	11	10	Pasháwar	26,988	12,455	+ 14,533	4	2
Ambála	99,106	115,572	— 16,466	9	11	Kohát	17,294	6,799	+ 10,495	8	3
Simla	14,986	7,295	+ 7,691	34	16	Bannú	17,804	11,434	+ 6,370	5	3
Kángra	38,380	43,347	— 4,967	5	6	Dera Ismnil Khan	22,851	17,444	+ 5,407	5	4
Hoshiárpur	77,782	132,514	— 54,732	8	13	Dera Ghází Khán	19,968	22,022	— 2,054	5	5
Jálandhar	118,362	116,532	+ 1,830	13	13	Muzaffargarh	38,531	15,463	+ 23,068	10	4
Ludhiána	103,659	108,232	— 4,573	16	17	Patiála	213,086	247,611	— 34,525	14	15
Fírozpúr	176,049	96,735	+ 79,314	20	11	Baháwalpur	47,000	28,900	+ 18,100	7	4
Multán	71,110	27,186	+ 43,924	11	4	Jínd	72,919	68,527	+ 4,392	26	24
Jhang	16,447	59,949	— 43,502	4	14	Nábha	65,280	72,084	— 6,804	23	25
Montgomery	46,294	57,447	— 11,153	9	12	Kápurthala	62,065	81,435	— 19,370	21	27
Lahore	200,216	91,955	+ 108,261	19	9	Mandí	8,824	8,761	+ 63	5	5
Amritsar	122,995	128,905	— 5,910	12	13	Farídkot	32,496	24,045	+ 8,451	28	21
Gurdáspur	75,776	103,162	— 27,386	8	11	Chamba	3,146	8,696	— 5,550	2	7
Siálkot	58,012	136,186	— 78,174	5	12	Suket	1,688	2,721	— 1,033	3	5
Gujrát	29,868	54,754	— 24,886	4	7	Simla Hill States	53,157	48,519	+ 4,638	11	10
Gujránwálá	66,398	81,626	— 15,228	10	12						

ABSTRACT No. 80.—Showing the percentage of migrants on total population and female and male migrants.

District or State.	Total population.	Total migrants.	Female migrants.	Percentage of: Migrants to total population.	Percentage of: Females to male migrants.	Percentage of: Females to total migrants, 1891.	Percentage of: Females to total migrants, 1881.	District or State.
Hissár	776,006	162,746	101,035	21	168	63	52	Hissár.
Rohtak	590,475	175,051	122,833	30	235	70	68	Rohtak.
Gurgáon	668,929	104,412	72,038	16	223	69	65	Gurgaon.
Delhi	638,689	132,361	86,907	21	191	66	60	Delhi.
Karnál	683,718	* 144,306	97,012	21	205	67	63	Karnál.
Ambála	1,033,427	214,678	134,881	21	169	63	56	Ambála.
Simla	44,642	22,281	8,205	50	59	37	36	Simla.
Kángra	763,030	81,727	43,400	11	158	53	48	Kángra.
Hoshiárpur	1,011,659	210,206	134,573	21	178	64	61	Hoshiárpur.
Jálandhar	907,583	234,894	149,890	26	176	64	60	Jalandhar.
Ludhiána	648,722	211,891	140,463	33	197	66	64	Ludhiána.
Firozpur	886,670	272,784	151,262	31	124	55	53	Firozpur.
Multán	631,434	98,296	39,402	16	67	40	36	Multán.
Jhang	436,841	76,396	33,381	17	78	44	42	Jhang.
Montgomery	499,521	103,741	47,389	21	84	45	45	Montgomery.
Lahore	1,075,379	292,171	143,152	27	96	49	48	Lahore.
Amritsar	992,697	251,900	150,848	25	149	60	54	Amritsar.
Gurdáspur	943,922	178,938	113,448	19	173	63	60	Gurdáspur.
Siálkot	1,119,847	194,198	108,800	17	127	56	54	Siálkot.
Gujrát	760,875	84,622	40,840	11	93	48	50	Gujrát.
Gujránwála	690,169	148,024	75,693	21	105	51	53	Gujránwála.
Shahpur	493,588	72,544	37,166	15	105	51	45	Sháhpur
Jhelam	609,056	76,080	35,053	13	116	47	38	Jhelam.
Ráwalpindi	887,194	87,805	32,250	10	58	37	28	Rawalpindi.
Hazárá	516,288	23,594	7,046	5	51	34	37	Hazára.
Pesháwar	703,768	39,443	10,796	6	38	27	26	Pesháwar.
Kohat	203,175	24,093	5,207	12	27	22	29	Kohat.
Bannú	372,276	20,238	11,419	8	64	39	36	Bannú.
Dera Ismail Khán	486,201	40,295	14,924	8	58	37	40	Dera Ismail Khán.
Dera Ghází Khán	404,031	41,000	15,334	10	57	37	36	Dera Ghazi Khán.
Muzaffargarh	381,095	53,994	23,074	14	75	43	39	Muzaffargarh.
Total British Territory	**20,866,847**	...	...	...	...	...	**52**	**Toal British Territory.**
Patiála	1,583,521	460,697	315,395	29	217	68	68	Patiála
Baháwalpur	650,042	75,000	32,019	12	75	42	41	Baháwalpur.
Jhind	284,560	141,446	96,978	50	218	68	65	Jind.
Nábha	282,756	137,364	98,506	49	254	72	71	Nábha.
Kápúrthala	299,690	143,500	78,350	48	120	55	65	Kápurthála.
Mandi	166,923	17,585	9,184	10	110	52	31	Mandi.
Faridkot	115,040	56,541	33,943	49	150	60	57	Faridkot.
Chamba	124,032	11,842	5,297	10	81	45	44	Chamba.
Suket	52,103	4,409	2,212	8	185	50	28	Suket.
Simla Hill States	494,334	101,676	47,707	21	88*	47	47	Simla Hill States.

* If immigrants from outside the Punjab are included the figure would be 114, and in colouring the map which illustrates this abstract that figure has been assumed, as 88 would be misleading.

ABSTRACT No. 81.—Showing the proportion of persons born in or adjoining the districts or States of enumeration.

—	Actual Figures: Persons.	Actual Figures: Males.	Actual Figures: Females.	Number of persons in each class per 100 of total population.	Number of males per 100 of both sexes in each class.	—
Born in the district or State of enumeration	21,843,739	12,144,489	9,699,250	87	56	Born in the district or State of enumeration.
Born in adjoining districts or States in the Punjab	2,013,104	750,295	1,262,809	8	37	Born in adjoining districts or States in the Punjab.
Born in adjoining districts or States outside the Punjab.	304,418	112,281	192,137	1·2	37	Born in adjoining districts or States outside the Punjab.
Total adjoining	2,317,612	862,576	1,455,036	9·2	37	Total adjoining.
Born elsewhere in the Punjab	532,296	303,185	229,111	2·1	57	Born elsewhere in the Punjab.
Born elsewhere	436,781	269,995	166,786	1·7	62	Born elsewhere.
Total	25,130,127	13,580,077	11,550,050	100·	54	Total.

ABSTRACT No. 82.—Showing migration from and to the Punjab.

Province or Country.	Emigration from the Punjab. Actual figures.			Percentage on Total Emigration.			Variation in percentage since 1881 + or —.			Percentage of males on total emigration.	Immigration into the Punjab. Actual figures.			Percentage on total immigration.			Variation in percentage since 1881 + or —.			Percentage of males on total immigration.	Percentage of emigrants on immigrants.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.		Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.		Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
North-Western Provinces	133,273	65,059	68,214	31·5	28·3	35·5	+ 1·2	+ 5·3	— 2·5	49	218,727	106,570	112,157	29·5	27·9	31·3	—·7	—·4	—·9	49	61	61	61
Oudh	10,053	7,041	3,012	2·4	3·1	1·6				70	29,981	21,318	8,663	4	5·6	2·4				71	34	33	35
Rájputána	97,778	37,412	60,366	23·2	16·3	31·4	+19·7	+25·2	+16·5	38	208,652	87,362	121,290	28·2	22·9	33·8	—2·3	—4·7	—·3	42	47	43	49
Ajmír	2,540	1,725	815	·6	·8	·4	+ 8·6	+ 8·2	+ 9·6	68	659	363	296	·1	·1	·1	+ ·1	+ ·1	+·1	55	385	475	275
Bombay Proper	11,926	9,122	2,804	2·8	4·0	1·4	+ 152	+ 157	+ 136	77	2,139	1,312	827	·3	·3	·3				62	558	695	339
Bombay States	2,734	2,211	523	·7	1·0	·3	+ 107	+ 104	+ 120	81	255	158	97	...	...	...	+·6	+·6	+·4	62	1,072	1,400	540
Sind	28,942	20,735	8,207	6·9	9·3	4·3	— 1·3	+ ·7	— 6	72	6,298	4,085	2,213	·9	1·1	·6				65	460	507	371
British Bilúchistan	12,807	11,245	1,562	3	4·9	·8	...	...	...	88	239	137	102	...	...	...	...	...	...	59	5,360	8,208	1,531
Bengal	16,279	11,636	4,643	3·9	5·1	2·4	+ 100	+ 90	+ 132	72	7,721	4,748	2,973	1	1·2	·8	—·1	...	—·1	62	211	245	156
Central India	12,576	8,946	3,630	3·0	3·9	1·9	+ 86	+ 100	+ 58	71	3,221	1,694	1,527	·4	·5	·4	—·1	...	—·1	51	390	528	238
Central Provinces	6,097	4,734	1,363	1·4	2·1	·7	+ 115	+ 133	+ 69	78	1,228	745	483	·2	·2	·1	...	...	...	61	495	636	282
Haidarábád	3,944	3,006	938	·9	1·3	·5	+ 44	+ 47	+ 33	76	1,104	565	539	·2	·2	·2	...	...	+·1	51	357	532	174
Kashmír	66,106	31,639	34,467	15·7	13·3	17·9	...	...	...	48	87,545	39,363	48,182	11·8	10·3	13·4	—3	—4	—2·2	45	76	80	72
Nepal	...	...	...	...	...	...	...	...	...	...	6,476	5,446	1,030	·9	1·4	·3	+·6	+·9	+·1	85	...	...	...
Burma	12,403	11,538	865	3·0	5·0	·4	...	...	...	93	126	60	66	...	...	...	...	...	...	48	9,843	19,230	1,310
Other Indian Provinces	4,419	3,547	872	1·0	1·6	·5	+ 57	+ 72	+ 15	80	2,048	1,225	823	·3	·3	·2	+·2	+·2	+·2	60	215	290	106
Total Indian Empire	421,877	229,596	192,281	100	100	100	+ 48	+ 62	+ 35	54	576,419	275,151	301,268	77·8	72	83·9	—4·7	—7·3	—2·7	48	73	62	64
Afghánistán† / Yághistán†	...	...	...	...	...	...	...	...	...	...	137214	83,027	54,187	18·5	21·7	15·1	+3·7	+5·2	+2·6	61	...	...	...
Balúchistán†	...	...	...	...	...	...	...	...	...	...	745	447	298	·1	·1	·1	—·1	—·1	—·1	60	...	...	...
Other Parts of Asia*†	...	...	...	...	...	...	...	...	...	...	1,879	1,393	486	·3	·4	·1	+·1	+·1	...	75	...	...	...
Europe*†	...	...	...	...	...	...	...	...	...	...	24,020	21,703	2,317	3·2	5·7	·7	+·9	+2	+·1	40	...	...	...
Other Quarters*†	...	...	...	...	...	...	...	...	...	...	621	387	234	·1	·1	·1	+·1	+·1	+·1	62	...	...	...
Grand Total	...	...	...	...	...	...	...	...	...	...	740,898	382,108	358,790	100	100	100	...	...	...	52	...	...	...

* Birth-places unspecified are included.

† No figures for emigration available.

ABSTRACT No. 83.—Showing the circumstances of immigration from Kashmir.

Districts.	Kashmíris by Caste. 1881.	1891.	Difference.	Born in Kashmír. 1881.	1891.	Difference.	Speaking Kashmíri. 1881.	1891.	Difference.	Districts.
Hissár	...	18	+ 18	63	58	— 5	...	241	+ 241	Hissár.
Rohtak	..	7	+ 7	8	10	+ 2	...	...	...	Rohtak.
Gurgáon	..	...	...	12	10	— 2	...	3	+ 3	Gurgáon.
Delhi	82	70	— 12	113	91	— 22	48	17	— 31	Dehli.
Karnál	21	7	— 14	80	26	— 54	15	3	— 12	Karnál.
Ambála	58	93	+ 35	260	170	— 90	72	114	+ 42	Ambála.
Simla	205	302	+ 97	320	386	+ 66	456	523	+ 67	Simla.
Kángra	1,661	1,389	— 272	2,843	559	— 2,284	1,316	1,251	— 65	Kángra.
Hoshiárpur	315	747	+ 432	416	566	+ 150	12	19	+ 7	Hoshiárpur.
Jálandhar	1,291	1,355	+ 64	236	468	+ 232	30	75	+ 45	Jalandhar.
Ludhiána	2,492	5,421	+ 2,929	512	527	+ 15	3,581	3,615	+ 34	Ludhiána.
Fírozpur	1,637	1,997	+ 360	301	263	— 38	26	56	+ 30	Fírozpúr.
Multán	92	128	+ 36	242	246	+ 4	59	72	+ 13	Multán.
Jhang	15	10	— 5	76	36	— 40	12	5	— 7	Jhang.
Montgomery	35	83	+ 48	118	98	— 20	35	9	— 26	Montgomery.
Lahore	11,659	14,569	+ 2,910	5,528	3,762	— 1,766	3,007	2,710	— 1,197	Lahore.
Amristar	32,495	21,261	— 11,234	8,718	3,818	— 4,900	27,455	12,959	— 14,496	Amritsar.
Gurdáspur	6,662	10,299	+ 3,637	19,658	16,815	— 2,843	1,032	876	— 1,056	Gurdáspur.
Siálkot	19,153	36,675	+ 17,522	24,491	20,653	— 3,838	716	257	— 459	Siálkot.
Gujrát	33,319	34,153	+ 834	10,787	10,101	— 686	586	191	— 395	Gujrát.
Gujránwála	6,186	22,320	+ 16,134	2,368	1,910	— 458	379	201	— 178	Gujránwála.
Sháhpur	143	432	+ 289	247	186	— 61	15	6	— 9	Sháhpur.
Jhelam	9,672	13,695	+ 4,023	6,254	5,765	— 489	354	218	— 136	Jhelum.
Ráwalpindí	23,803	27,444	+ 3,641	14,981	9,435	— 5,546	3,321	1,454	— 1,867	Ráwalpindí.
Hazára	13,997	16,138	+ 2,141	6,484	4,396	— 2,088	1,704	1,035	— 669	Hazára.
Peshawar	13,082	12,954	— 128	2,872	1,593	— 1,279	1,966	1,167	— 799	Peshawar.
Kohát	116	189	+ 73	356	291	— 65	39	5	— 34	Kohát.
Bannu	18	67	+ 49	175	87	— 88	24	9	— 15	Bannu.
Dera Ismail Khán	18	38	+ 20	109	97	— 12	3	2	— 1	Dera Ismail Khán.
Dera Ghází Khán	8	21	+ 13	90	93	+ 3	14	15	+ 1	Dera Ghází Khán.
Muzaffargarh	17	24	+ 7	52	57	+ 5	18	15	— 3	Muzaffargarh.
Total British Territory.	178,253	221,906	+ 43,653	108,798	82,573	— 26,225	48,096	27,123	— 20,973	**Total British Territory.**
States.										
Patiála	144	706	+ 562	151	280	+ 129	45	124	+ 79	Patiála.
Baháwalpur	4	17	+ 13	29	69	+ 40	18	6	— 12	Baháwalpur.
Jínd	5	7	+ 2	3	92	+ 89	...	3	+ 3	Jínd.
Nábha	115	215	+ 100	19	22	+ 3	8	3	— 5	Nábha.
Kapúrthala	370	502	+ 132	26	127	+ 101	9	8	— 1	Kapúrthala.
Mandi	23	30	+ 7	183	375	+ 192	115		— 115	Mandi.
Náhan	...	17	+ 17	604	525	— 79	21	9	— 12	Náhan.
Biláspur		...	...	11	12	+ 1	...	1	+ 1	Biláspur.
Bashahr	...	3	+ 3	...	2	+ 2	...	...	...	Bashahr.
Nálagarh	...	...	...	179	7	— 172	1	2	+ 1	Nálagarh.
Keonthal	...	5	+ 5	4	91	+ 87	1	3	+ 2	Keonthal.
Malerkotla	63	93	+ 30	6	8	+ 2	...	6	+ 6	Malerkotla.
Farídkot	38	126	+ 88	20	16	— 4	4	3	— 1	Farídkot.
Chamba	...	1,631	+ 1,631	1,614	3,231	+ 1,617	1,165	1,084	— 81	Chamba.
Suket	...	3	+ 3	18	24	+ 6	...	2	+ 2	Suket.
Kalsia	...	27	+ 27	5	9	+ 4	1	1	...	Kalsia.
Pátaudí	.	...	...	1	...	— 1	...	...	...	Pátaudí.
Loharu	..	...	...	...	...	...	...	...	...	Lohárú.
Dújána	...	...	...	...	...	...	...	...	..	Dújána.
Bághal	.	...	...	25	21	— 4	3	2	— 1	Bághal.
Baghát	5	19	+ 14	71	22	— 49	44	28	— 16	Baghat.
Jubbal	..	...	...	...	22	+ 22	...	7	+ 7	Jubbal.
Kumhársain	...	...	...	1	...	— 1	...	...	...	Kumharsain.
Bhajji	..	..	...	3	11	+ 8	.	..	...	Bhajji.
Mailog	..	...	..	1	2	+ 1	...	..	...	Mailog.
Balsan	..	..	..	...	...	...	...	..	..	Balsan.
Dhámi	.	...	..	1	...	— 1	1	...	— 1	Dhámi.
Kúthár	...	...	..	...	1	+ 1	...	..	...	Kúthar.
Kunhiár		...	...	1	2	+ 1	2	.	— 2	Kunhiár.
Mángal	...	...	..	...	...	...	...	...	...	Mángal.
Bíja	.	...	...	...	1	+ 1	...	...	...	Bija.
Darkotí	...	...	...	...	...	...	...	.	...	Darkoti.
Tarhoch	.	...	...	...	...	...			...	Tarhoch.
Sángri	..	...	..	1	...	— 1	...	...	...	Sángri.
Total Native States	767	3,401	+ 2,634	2,977	4,972	+ 1,995	1,438	1,292	— 146	**Total Native States.**
Total of the Province.	179,020	225,307	+ 46,287	111,775	87,545	— 24,230	49,534	28,415	— 21,119	**Total Province.**

ABSTRACT No. 84.—Showing totals of Castes according to the prescribed classification for 1881 and 1891.

Class.	Group.	Caste.	By Census of 1881. Total.	By Census of 1891. Total.	Males.	Females.
A.—AGRICULTURAL.	I.—MILITARY AND DOMINANTS.	Awán	532,895	608,051	323,005	285,046
		Daúdpotra	18,163	19,269	10,527	8,742
		Dhúnd	20,315	48,415	25,335	23,080
		Dogar	63,437	69,712	37,056	32,056
		Dogra	307	2,320	1,610	710
		Gakkhar	25,780	28,771	15,514	13,257
		Gorkhá	1,012	5,525	4,151	1,374
		Gújar	627,304	711,800	385,116	326,684
		Jat	4,432,750	4,625,523	2,566,887	2,058,636
		Kahut	9,502	2,026	1,188	838
		Karrál	10,413	18,122	10,192	7,930
		Khánzáda	3,757	3,471	1,756	1,715
		Kharral	18,845	52,029	28,574	23,455
		Khattar	1,245	9,773	5,160	4,613
		Khokhar	36,137	139,964	74,918	65,046
		Marátha	242	262	144	118
		Meo	116,227	120,578	62,975	57,603
		Mughal	102,079	130,760	68,910	61,850
		Rájpút	1,677,569	1,790,359	968,804	821,555
		Ror	40,731	43,212	23,052	20,160
		TOTAL GROUP I.—MILITARY	7,740,609	8,429,942	4,615,474	3,814,468
		Ahír	173,640	197,649	108,517	89,132
		TOTAL 2 (a).—HERDSMEN	173,640	197,649	108,517	89,132
	II.—MINOR AGRICULTURAL.	Aráin	800,041	896,314	478,470	417,844
		Baghbán	28,101	18,537	9,698	8,839
		Bishnoi	8,576	8,213	4,386	3,827
		Bodla	970	1,665	936	729
		Dehgán	.	581	311	270
		Ghirath	160,252	173,673	90,628	83,045
		Kachhí	2,258	2,454	1,346	1,108
		Kamboh	129,589	151,160	80,113	71,047
		Kanet	345,775	369,754	192,463	177,291
		Kurmí	4,017	1,897	1,337	560
		Lodha	8,627	7,302	4,032	3,270
		Málí	65,716	201,189	109,777	91,412
		Náik	..	701	378	323
		Qarol	190	119	48	71
		Rathí	85,192	100,929	52,460	48,469
		Rawat	17,200	18,437	10,144	8,293
		Reia	1,903	263	128	135
		Sahnsár	140	396	223	173
		Saini	152,632	125,352	67,819	57,533
		Shekh	372,335	366,973	196,950	170,023
		Tagáh	14,305	11,966	6,552	5,414
		Tanaoli	41,388	58,027	30,687	27,340
		Thakar	32,766	27,269	15,616	11,653
		TOTAL 2 (b)	2,272,063	2,543,171	1,354,502	1,188,669
		TOTAL GROUP II.—MINOR AGRICULTURAL	2,445,703	2,740,820	1,463,019	1,277,801
	III.—FOREIGN RECRUITS.	Biloch	355,238	416,802	225,075	191,727
		Pathán	859,582	970,466	520,454	450,012
		TOTAL GROUP III.—FOREIGN RECRUITS	1,214,820	1,387,268	745,529	641,739
		Total Class A	**11,401,132**	**12,558,030**	**6,824,022**	**5,734,008**
B.—PROFESSIONAL.	V.—PRIESTS	Brahman	1,084,193	1,111,838	603,895	507,943
		Do. (Muhiál)	...	10,871	6,037	4,834
		Pújari	3,031	3,004	1,536	1,468
		Saiad	248,102	289,449	152,043	137,406
		Ulamá	22,280	50,140	26,463	23,677
		TOTAL V	1,356,506	1,465,302	789,974	675,328
	VI.—DEVOTEES	Bharái	56,117	67,537	36,518	31,019
		Faqir	250,922*	315,305	182,730	132,575
		TOTAL VI	307,039	382,842	219,248	163,594
	VIII.—GENEALOGISTS	Kápri	278	520	299	221
		Bhát	30,022	38,098	20,535	17,563
		Mirásí	204,941	245,214	128,599	116,615
		TOTAL VIII	235,241	283,832	149,433	134,399
	IX.—WRITERS	Bangálí	1,044	1,815	996	819
		Káiath	13,420	13,598	7,487	6,111
		TOTAL IX	14,464	15,413	8,483	6,930

* Includes Bairági, etc., as in Table XVI for 1891.

ABSTRACT No. 84.—Showing totals of Castes according to the prescribed classification, for 1881 and 1891—*contd.*

Class.	Group.	Caste.	By Census of 1881.	By Census of 1891.		
				Total.	Males.	Females.
B.—PROFESSIONAL—*contd.*	XI.—MUSICIANS	Gárrí	685	1,619	836	783
		Hesí	1,110	6,308	3,276	3,032
		TOTAL XI	1,795	7,927	4,112	3,815
	XIII.—ACTORS	Bahrúpia	3,460	3,343	1,780	1,563
		Bhand	2,275	1,694	991	703
		TOTAL XIII	5,735	5,037	2,771	2,266
		Total Class B	**1,922,780**	**2,160,353**	**1,174,021**	**986,332**
C.—COMMERCIAL.	XIV.—TRADERS	Arora	601,440	667,197	360,407	306,790
		Bania	437,944	442,495	240,048	202,447
		Bhábra	14,054	18,137	9,799	8,338
		Bhátia	22,871	23,649	12,733	10,916
		Bohra	3,665	3,433	1,909	1,524
		Dhusar	930	635	378	257
		Khakha	654	1,199	587	612
		Khatri	419,139	447,933	249,203	198,730
		Khoja	65,882	95,887	49,982	45,905
		Mahájan (Pahári)	5,033	20,700	10,909	9,791
		Paracha	8,661	13,392	6,762	6,630
		Súd	19,895	21,804	12,175	9,629
		TOTAL XIV	1,600,168	1,756,461	954,892	801,569
	XV.—PEDLARS	Bhátra	919	2,129	1,089	1,040
		Bisatí	159	349	217	132
		Kangar	653	1,271	553	718
		Kanera	5,001	6,481	3,484	2,997
		Maniár	60,680	12,787	6,739	6,048
		Tambolí	1,146	817	570	247
		TOTAL XV	68,567	23,834	12,652	11,182
	XVI.—CARRIERS	Banjára	11,217	11,077	6,113	4,964
		Labána	48,480	56,154	29,928	26,226
		Rahbarí	3,881	3,768	1,790	1,969
		Thorí	10,594	8,207	4,458	3,749
		TOTAL XVI	74,181	79,206	42,298	36,908
		T· tal Class C	**1,742,916**	**1,859,501**	**1,009,842**	**849,659**
D.—ARTISANS AND VILLAGE MENIALS.	XVII.—GOLDSMITHS	Sunar	154,901	176,400	93,275	83,125
		TOTAL XVII	154,901	176,400	93,275	83,125
	XVIII.—BARBERS	Naí	342,123	383,017	205,693	177,324
		TOTAL XVIII	342,123	383,017	205,693	177,324
	XIX.—BLACKSMITHS	Lohar	311,782	352,780	187,331	165,449
		TOTAL XIX	311,782	352,780	187,331	165,449
	XX.—CARPENTERS AND TURNERS.	Ráj	11,290	12 527	6,359	6,168
		Tarkhan	596,941	662 657	355,277	307,380
		Thávi	1,904	3,230	1,667	1,563
		TOTAL XX	610,135	678,414	363,303	315,111
	XXI.—BRASS AND COPPERSMITHS.	Thathera	4,880	5,257	2,904	2,353
		TOTAL XXI	4,880	5,257	2,904	2,353
	XXII.—TAILORS	Darzí	32,463	39,530	20,694	18,836
		TOTAL XXII	32,463	39,530	20,694	18,836
	XXIII.—WEAVERS, CLEANERS, AND DYERS.	Chhímba	103,491	144,835	78,401	66,434
		Juláha	624,312	670,345	361,367	308,978
		Kashmírí	179,020	225,307	116,624	108,683
		Lílári	27,699	27,597	14,504	13,093
		Patwa	815	1,222	693	529
		Rangrez	5,060	16,265	8,728	7,537
		TOTAL XXIII	940,397	1,085,571	580,317	505,254

ABSTRACT No. 84.—Showing totals of Castes according to the prescribed classification, for 1881 and 1891—*contd.*

Class.	Group.	Caste.	By Census of 1881.	By Census of 1891. Total.	Males.	Females.
D.—ARTISANS AND VILLAGE MENIALS—*contd.*	XXIV.—Washermen	Dhobí	167,806*	158,876	84,951	73,925
		Total XXIV	167,806	158,876	84,951	73,925
	XXV.—Cotton Cleaners	Penja	17,100	15,489	8,299	7,190
		Total XXV	17,100	15,489	8,299	7,190
	XXVI.—Shepherds and Wool-weavers.	Gadaria	20,500	23,354	12,436	10,918
		Gaddí	17,422	22,861	11,479	11,382
		Ghosi	3,543	3,278	1,749	1,529
		Total XXVI	41,465	49,493	25,664	23,829
	XXVII.—Oil Pressers	Telí	266,888	308,955	164,965	143,990
		Total XXVII	266,888	308,955	164,965	143,990
	XXVIII.—Potters	Hádí	305	414	217	197
		Kumhár	486,025	540,759	288,598	252,161
		Total XXVIII	486,330	541,173	288,815	252,358
	XXX.—Salt, etc., Workers.	Agari	5,122	4,161	2,162	1,999
		Dárugar	303	824	421	403
		Nungar	19,643	18,919	10,308	8,611
		Total XXX	25,068	23,904	12,891	11,013
	XXXII.—Goldsmith's Refuse Collectors	Niária	3,340	2,399	1,133	1,266
		Total XXXII	3,340	2,399	1,133	1,266
	XXXIII. Gold Washers	Daoli	2,903	2,289	1,389	900
		Total XXXIII	2,903	2,289	1,389	900
	XXXIV.—Iron Smelters	Dhaugrí	1,716	2,199	1,142	1,057
		Total XXXIV	1,716	2,199	1,142	1,057
	XXXV.—Fishermen, Boatmen, Palki-bearers, Cooks, etc.	Bharbhunja	7,194	8,105	4,340	3,765
		Bhatiára	11,976	18,707	9,966	8,741
		Jhabel	8,063	7,786	4,254	3,532
		Jhinwar	433,884	473,094	256,246	216,848
		Kehal	1,251	1,468	787	681
		Máchhí	168,007	201,307	108,099	93,208
		Malláh	67,935	93,858	49,700	44,158
		Total XXXV	698,310	804,325	433,392	370,933
	XXXVI.—Distillers	Attár	196	241	149	92
		Kalál	40,150	48,913	25,544	23,369
		Total XXXVI	40,346	49,154	25,693	23,461
	XXXVII.—Butchers	Qassáb	100,368	120,799	62,335	58,464
		Total XXXVII	100,368	120,799	62,335	58,464
	XXXVIII.—Leather Workers.	Chamar	1,072,699	1,188,018	635,351	552,667
		Dabgar	1,039	794	430	364
		Jaiswara	3,491	6,809	4,353	2,456
		Khatik	14,181	17,446	9,005	8,441
		Korí	10,739	12,010	7,677	4,333
		Megh	38,407	50,201	26,566	23,635
		Mochí	349,272	407,634	218,423	189,211
		Pásí	1,542	1,459	952	507
		Purbia	2,027	2,405	1,542	863
		Total XXXVIII	1,493,457	1,686,776	904,299	782,477

* Includes Charhoas (34,591).

ABSTRACT No. 84.—Showing totals of Castes according to the prescribed classification, for 1881 and 1891—*contd.*

Class.	Group.	Caste.	By Census of 1881.	By Census of 1891. Total.	Males.	Females.
D.—Artisans and Village Menials—*concld.*	XXXIX.—Scavengers and Watchmen, etc.	Chúhra	1,078,739	1,224,966	652,208	572,758
		Dági and Kolí	170,164	169,767	88,466	81,301
		Dhának	66,059	73,562	38,929	34,633
		Dosáli	667	2,524	1,303	1,221
		Dumna	70,533	68,971	35,747	33,224
		Khaiásia	495	780	435	345
		Sarrera	10,813	11,475	5,908	5,567
		Total XXXIX	1,403,470	1,552,045	822,996	729,049
		Total D	**7,145,248**	**8,038,845**	**4,291,481**	**3,747,364**
E.—Vagrants, Minor Artisans and Performers.	XL.—Grindstone Makers.	Batera	...	302	153	149
		Khúmra	1,004	1,020	527	493
		Sangtarash	128	211	134	77
		Total XL	1,132	1,533	814	719
	XLI.—Earth Workers	Od	15,627	23,670	12,602	11,068
		Toba	886	1,257	650	607
		Total XLI	16,513	24,927	13,252	11,675
	XLIII.—Mat Makers and Cane Splitters.	Baddún	1,736	1,441	721	720
		Barar	...	1,669	883	786
		Changar	28,886	36,391	18,803	17,588
		Ghai	1,726	1,863	954	909
		Kanera	1,017	5,563	3,011	2,552
		Rehar	814	1,095	547	548
		Sirkiband	79	2,546	1,277	1,269
		Total XLIII	34,258	50,568	26,196	24,372
	XLIV.—Hunters and Fowlers.	Aherí	13,086	16,552	8,835	7,717
		Báwaria	22,024	26,431	14,095	12,336
		Gágra	3,110	1,862	990	872
		Kanjar	2,872	3,138	1,515	1,623
		Mahtam	52,306	56,984	30,120	26,864
		Pakhíwára	4,502	4,894	2,548	2,346
		Chirímár	121	296	191	105
		Total XLIV	98,021	110,157	58,294	51,863
	XLV.—Miscellaneous and Disreputable Livers.	Barwála	54,758	63,847	34,040	29,807
		Batwal	18,784	23,488	12,439	11,049
		Gandhila	1,449	939	506	433
		Hární	1,338	4,177	2,176	2,001
		Hinjrá	141	631	547	84
		Jogi and Ráwal	90,586	91,037	49,591	42,346
		Kanchan	10,910	11,505	4,797	6,708
		Marija	185	313	175	138
		Mína	1,116	1,312	811	501
		Madrásí	...	68	49	19
		Sánsí	21,309	23,647	12,976	10,671
		Total XLV	200,576	221,864	118,107	103,757
	XLVI.—Tumblers and Acrobats.	Bázígar	13,841	17,174	8,723	8,451
		Perna	1,157	2,512	1,264	1,248
		Total XLVI	14,998	19,686	9,987	9,699
	XLVII.—Jugglers and Charmers, and Animal Exhibitors.	Nat	11,740	9,963	4,828	5,135
		Qalandari	3,895	1,634	858	776
		Sapelá	264	1,695	987	708
		Total XLVII	15,899	13,292	6,673	6,619
		Total Class E	**381,397**	**442,027**	**233,323**	**208,704**

ABSTRACT No. 84.—Showing totals of Castes according to the prescribed classification, for 1881 and 1891—*concld.*

Class	Group.	Caste.	By Census of 1881.	By Census of 1891. Total.	Males.	Females.
F.—Races and Nationalities.	XLVIII.—Non-Indian Asiatic Races	Arab	2,342	3,598	1,906	1,692
		Bot	...	3,693	1,767	1,926
		Ghulám	3,446	846	499	347
		Hazára	359	226	180	46
		Káfir	...	3	3	...
		Qizilbásh	441	747	382	365
		Tájik	2,048	2,145	1,331	814
		Turk	3,535	6,191	3,356	2,835
		Jew	...	32	17	15
		Armenian	...	69	33	36
		Pársí	462	526	342	184
		Total XLVIII	12,633	18,076	9,816	8,260
	L.—Non-Asiatic (European) Races.	Total L	...	30,960	25,205	5,755
	LI.—Eurasians	Eurasians	...	3,087	1,579	1,508
		Goanese	...	72	51	21
		Total LI	...	3,159	1,630	1,529
	LII.—Converted Christians.	Native Christians	...	19,176	10,737	8,439
		Total Class F	...	**71,371**	**47,388**	**23,983**
		GRAND TOTAL	...	**25,130,127**	**13,580,077**	**11,550,050**

Note.—This abstract is complete so far as the figures of 1891 are concerned. As regards those of 1881, the grand total (after adding Christians) is short of the total population by 72,315. The difference is due partly to the fact that the totals of the 1881 castes do not coincide with the total population, and partly to the fact that the abstract does not show the various petty castes which have on the present occasion been classed with other and larger castes. Comparisons of the returns must be made subject to this caution, and to the further differences in classification noted in the Caste Chapter of the present report.

ABSTRACT No. 85.—Showing selected

—	Ahír.	Aráin.	Awán.	Bágh-bán.	Biloch.	Dogar.	Gak-khar.	Ghirath.	Gujar.	Jat.	Kamboh.	Kanet.
HISSÁR—												
Hissár	1,433	37	2	...	96	1,867	...	...	1,670	32,757	2	...
Hánsí	3,062	9	...	...	387	8	...	...	1,922	47,946	6	3
Bhiwání	3,042	1	...	..	18	44	..	...	1,566	25,583	...	...
Fatehábád	647	2,103	2	...	197	4,802	...	...	4,451	51,923	225	...
Sírsa	490	4,122	...	...	561	64	...	...	477	52,079	...	...
TOTAL	9,574	6,362	4	..	1,259	6,845	...	...	10,086	210,288	233	3
ROHTAK—												
Rohtak	1,102	2	..	...	170	191	1	...	1,369	54,629	7	1
Jhajjar	14,220	..	...	...	1,153	1	..	.	1,364	34,439	...	...
Sámpla	1,102	...	...	...	372	1	...	...	124	63,697	...	...
Gohána	563	6	..	...	564	5	...	...	271	47,269	...	...
TOTAL	16,987	8	...	...	2,259	198	1	...	3,128	200,034	7	1
GURGÁON—												
Gurgáon	17,830	14	...	...	1,377	...	...	...	7,848	9,592	...	...
Fírozpúr	39	...		..	8	...	...	...	845	208	5	...
Núh	2,480	...	...	...	2		...	...	1,787	14,730	...	...
Palwal	479	...	...	..	651	...	..	.	9,057	34,469	...	...
Riwári	50,639	...	..	...	4	...	...	...	2,342	7,123	...	11
TOTAL	71,485	14	...	...	2,042	...	...	...	22,779	66,188	5	11
DELHI—												
Delhi	0,157	1,356	..	..	564	6	...	...	2,332	35,504	43	...
Delhi City	2,352	18	2	...	170	1	4	1	656	2,363	6	5
Sonpat	700	282	1	...	163	34	.	...	4,325	55,630	1	...
Ballabgarh	1,361	4	...	...	287	.	...	...	18,825	12,340	8	...
TOTAL	13,570	1,660	3	...	1,184	41	4	1	26,138	105,843	58	5
KARNÁL—												
Karnál	380	1,136	..	...	85	125	37	.	2,204	15,969	7,883	...
Pánipat	508	4,151	...	...	162	43	40	...	13,424	33,034	4	...
Kaithal	525	2,211	...	22	547	1,213	24	...	10,842	50,076	2,122	3
TOTAL	1,422	7,498	..	22	794	1,381	101	...	26,470	99,079	10,009	3
AMBÁLA—												
Ambala	1,184	12,231	20	...	141	145	..	32	2,974	24,044	2,417	124
Kharar	37	656	1	.	36	6	17	...	8,318	31,733	1,306	112
Jagádhri	58	7,703	...	.	..	102	...	3	8,509	12,832	5,229	35
Naráingarh	3	5,845	4	...	4	97	8	128	14,248	11,040	19	2,297
Rupar	4	2,748	2	...	12	15	...	...	13,534	42,388	...	5
Píplí	611	3,764	...	..	433	612	...	...	1,542	32,357	4,105	66
TOTAL	1,897	33,037	27	...	626	977	25	163	49,125	154,394	13,076	2,639
SIMLA—												
Simla	190	62	5	...	14	3	...	109	205	582	44	2,934
Kotkhái	...	...	...	...	..	...	...	...	25	5	2	6,611
TOTAL	190	62	5	...	14	3	...	109	230	587	46	9,545
KÁNGRA—												
Kángra	17	113	2	5	..	2	...	25,481	1,805	2,682	65	41
Núrpur	...	1	...	...	34	..	3	7,656	...	3,075	...	...
Hamírpur	..	86	..	5	1	...	...	9,588	447	3,935	...	222
Dera	...	23	1	27	1	...	...	28,989	1,070	1,786	...	27
Pálampur	4	280	...	947	...	3	...	44,842	4,479	206	...	4,641
Kulu	2	148	...	...	.	.	...	194	2	13	...	30,972
Láhul	2	...	..	...	...	...	...	...	...	...	...	2,071
Plách	..	.	...	...	...	...	...	5	...	17	...	26,292
Spití	...	...	...	..	...	.	...	...	...	...	...	11
TOTAL	25	660	3	984	36	5	3	116,755	7,803	11,714	65	64,277
HOSHIÁRPUR—												
Hoshiárpur	9	17,525	976	...	37	12	...	3,620	17,650	43,183	10	17
Dasuya	2	23,601	9,372	...	38	5,060	20	15,750	9,676	23,734	436	5
Una	1	210	7	...	32	...	..	27,700	21,628	24,384	4	1,643
Garhshankar	.	2,304	215	...	63	..	10	690	29,287	67,856	8	2
TOTAL	12	43,739	10,570	...	170	5,072	30	47,769	78,250	159,157	458	1,667
JALANDHAR—												
Jálandhar	312	38,027	10,147	...	98	84	9	254	4,119	51,982	772	12
Nawashahr	12	18,500	2	...	24	134	1	2	7,269	51,286	59	6
Phillaur	18	21,780	197	...	11	1,602	1	31	5,458	51,174	977	...
Nakodar	1	66,431	448	...	211	2,369	...	...	2,742	34,688	6,252	2
TOTAL	343	144,738	10,794	...	344	4,189	11	287	19,588	189,130	8,060	20
LUDHIÁNA—												
Ludhiána	34	15,337	4,391	...	115	1,684	...	10	17,850	111,414	341	19
Jagráon	32	12,968	24	..	55	645	...	...	8,214	58,482	795	...
Samrála	23	2,748	44	1	11	21	...	3	5,921	61,273	173	1
TOTAL	89	31,053	4,459	1	181	2,350	...	13	31,985	231,169	1,309	20

agricultural tribes by Tahsils.

Kharral.	Khokhar.	Máli.	Meo.	Mughal.	Pathán.	Rájput.	Ráthi.	Ror.	Saini.	Shekh.	Thakar.	
												HISSÁR—
...	31	3,938	125	145	923	6,651	...	...	135	1,873	1	Hissár.
2	42	3,472	113	192	738	19,112	...	...	...	1,505	7	Hánsi.
...	3	1,465	18	91	341	14,211	...	...	...	697	...	Bhiwáni.
163	179	1,278	196	358	1,063	34,161	...	...	6	1,482	1	Fatehabád.
1	41	898	43	631	1,090	28,063	...	...	...	2,863	...	Sirsa.
166	296	11,051	495	1,417	4,155	102,198	...	...	141	8,420	9	TOTAL.
												ROHTAK—
...	1	2,626	57	61	506	20,158	26	8	25	3,452	...	Rohtak.
...	...	1,199	21	178	3,306	5,439	...	...	9	1,878	...	Jhajjar.
...	...	1,169	69	61	601	603	31	...	...	1,361	...	Sámpla.
...	...	2,122	174	50	759	6,514	...	399	...	1,608	...	Gohána.
..	1	7,116	321	350	5,262	32,714	57	407	34	8,299	...	TOTAL.
												GURGÁON—
..	...	3,218	3,522	274	1,071	8,417	...	...	...	2,294	3	Gurgáon.
..	...	1,032	56,342	75	435	115	...	...	...	1,048	6	Fírozpur.
..	...	...	46,153	64	318	4,617	...	...	.	631	4	Núh.
...	..	1,120	5,067	504	1,615	5,308	..	...	4	2,223	9	Palwal.
..	6	2,440	88	165	1,358	8,407		...	...	4,722	20	Ríwári.
...	6	8,710	111,172	1,172	4,817	26,954	...	...	4	10,918	42	TOTAL.
												DELHI—
...	...	2,261	1,645	115	1,262	3,747	...	...	1,072	4,309		Delhi.
..	10	4,009	676	4,850	12,788	8,757	...	...	289	47,336	...	Delhi City.
57	2	2,970	337	382	1,926	7,509	...	727	1	1,666	...	Sonipat.
..	1	3,333	4,535	157	544	10,425	...	1	..	3,594	...	Ballabgarh.
57	13	12,573	7,193	5,504	16,520	30,438	...	728	1,362	56,905	...	TOTAL.
												KARNÁL—
...	8	4,143	362	203	2,638	28,284	..	19,812	23	5,106	...	Karnál.
..	.	3,093	121	250	2,284	11,902	...	5,610	...	6,009	...	Pánípat.
...	14	3,302	164	192	762	21,564	...	14,392	38	3,899	...	Kaithal.
..	22	10,538	647	645	5,684	61,840	...	39,814	61	15,014	...	TOTAL.
												AMBÁLA—
	6	5,685	...	328	3,212	15,135	...	67	69	10,025	8	Ambála.
.	.	35	...	95	400	14,260	...	...	13,827	868	...	Kharar.
	...	9,056	...	23	1,923	10,913	...	71	43	4,437	5	Jagádhri.
	...	9,782	...	61	784	14,427	...	10	489	1,668	3	Naráingarh.
.	1	26	.	125	553	13,712	11	...	13,575	1,579	...	Rúpar.
..	...	11,424	...	231	1,656	19,321	...	1,945	21	1,685	5	Píplí.
..	7	36,008	..	863	8,618	87,768	11	2,093	28,024	20,262	21	TOTAL.
												SIMLA—
5	1	68	...	112	1,263	2,179	...	..	24	2,944	6	Simla.
...	...	...	...	...	7	260	...	...	20	164	...	Kotkhái.
5	1	68	..	112	1,270	2,439	...	...	44	3,108	6	TOTAL.
												KÁNGRA—
2	2	76	...	107	376	10,512	2,436	...	406	478	688	Kángra.
.	...	..	...	52	91	14,173	4,486	...	136	251	12,493	Nurpur.
..	...	...	...	26	259	33,001	25,246	...	192	170	6	Hamírpur.
..	...	30	...	7	95	1,330	4,196	...	...	92	3,666	Dera.
4	1	6	.	38	171	23,778	18,334	...	162	167	344	Palampur.
..	...	4	...	7	93	668	30	...	19	204	...	Kulú.
..	.	...	...	...	...	122	...	..	...	...	...	Láhul.
...	...	...	..	...	...	150	...	...	...	5	...	Plách.
...	...	...	...	...	..	2	...	...	...	...	..	Spiti.
6	3	116	...	237	1,085	84,654	54,728	...	1,005	1,367	17,197	TOTAL.
												HOSHIÁRPUR—
...	317	..	..	459	4,864	25,103	.	...	15,123	3,407	232	Hoshiárpur.
...	377	..	...	182	1,506	23,307	...	10	13,193	1,023	..	Dasúya.
...	27	..	...	48	343	26,82[illegible]	...	...	9,397	251	...	Úna.
.	..	...	...	497	696	28,941	...	...	8,051	384	...	Garhshankar.
..	721	...	..	1,186	7,409	104,268	...	10	45,764	6,055	232	TOTAL.
												JALANDHAR—
19	355	2	...	293	3,150	30,057	..	...	2,007	5,557	4	Jalandhar.
5	...	...	...	307	406	12,762	...	...	12,656	703	46	Nawashahr.
...	73	.	...	159	466	6,697	...	...	1,067	1,660	...	Phillaur.
..	...	-	..	156	593	5,281	..	...	118	1,448	...	Nakodar.
24	428	2	.	915	4,765	45,697	..	...	16,748	9,458	50	TOTAL.
												LUDHIÁNA—
3	34	1	...	328	2,476	15,117	...	...	561	2,975	...	Ludhiána.
...	95	...	...	177	587	5,361	..	..	122	742	...	Jagraon.
..	32	...	...	91	485	7,454	...	...	1,472	477	..	Samrála.
3	161	1	...	596	3,548	27,932	...	...	2,155	4,194	...	TOTAL.

ABSTRACT No. 85.—Showing selected

—	Ahír.	Aráin.	Awán.	Bagh-bán.	Biloch.	Dogar.	Gak-khar.	Ghirath.	Gujar.	Jat.	Kamboh	Kanet.
FÍROZPÚR—												
Fírozpúr	641	21,044	320	...	752	8,978	13	1	2,156	21,375	1,727	4
Zíra	29	30,654	106	...	179	2,760	...	15	7,573	39,377	3,717	2
Moga	16	2,679	16	1	180	482	3	3	2,761	117,245	182	...
Muktsar	55	4,498	116	...	965	4,213	...	...	1,149	41,145	162	122
Fázalka	744	2,204	34	9	1,265	110	...	54	304	24,340	153	5
TOTAL	1,485	61,079	592	10	3,341	16,543	16	73	13,943	243,482	5,941	133
MULTÁN—												
Multán	106	6,634	1,635	...	3,646	26	4	1	139	46,889	139	...
Shujaábád	110	3,148	419	5	3,966	20	57	1	148	21,963	304	44
Lodhran	196	7,270	532	...	6,395	50	...	...	62	31,581	723	...
Mailsi	...	10,774	195	...	4,859	27	...	4	385	21,411	55	...
Kabírwála	310	734	481	...	2,695	...	2	27	318	22,901	95	...
Railway Stations, Baháwalpur	94	22	5	...	42	...	1	1	4	1,337	2	...
TOTAL	822	28,582	3,267	5	21,603	123	64	34	1,056	146,082	1,318	44
JHANG—												
Jhang	69	4,077	525	36	8,745	...	8	...	224	19,043	9	...
Chiniot	73	1,728	491	...	3,292	...	...	...	324	33,272	3	...
Shorkot	34	2,110	262	7	5,097	...	...	...	243	14,376	1	...
TOTAL	176	7,915	1,278	43	17,134	...	8	...	791	66,691	13	...
MONTGOMERY—												
Montgomery	12	1,536	108	..	4,797	6	...	...	228	9,767	29	...
Gugaira	52	4,374	1,293		4,846	11	1	...	18	8,301	4	...
Dipálpur	15	16,955	530		3,160	39	...	..	74	15,384	9,326	...
Pákpattan	16	5,059	4	...	3,432	219	7	...	142	12,152	7,615	26
TOTAL	95	27,924	1,935	...	16,241	275	8	...	462	45,694	16,974	26
LAHORE—												
Lahore	185	30,587	3,249	...	888	994	251	...	4,932	68,199	3,514	1
Lahore City	634	15,172	928	7	[illegible]	177	159	91	1,309	11,099	2,870	55
Chunián	78	22,209	388	34	3,328	1,989	26	2	877	35,150	9,281	...
Kasúr	25	30,624	177	15	115	2,497	23	...	15	39,129	4,665	5
Sharakpur	4	11,761	337	...	792	446	18	...	367	20,075	118	...
TOTAL	926	110,353	5,079	56	5,746	6,103	477	93	7,590	173,652	20,448	61
AMRITSAR—												
Amritsar	627	9,933	142	10	42	846	88	...	530	100,591	12,781	23
Amritsar City	152	5,832	65	56	59	156	...	171	2,160	5,447	1,604	...
Tarantaran	85	9,258	31		92	1,001	20	...	482	97,360	3,774	...
Ajnála	...	18,185	1,920	1	54	1,824	199	...	1,226	37,337	239	...
TOTAL	864	43,208	2,158	67	247	3,827	307	171	4,398	240,735	18,398	23
GURDÁSPUR—												
Gurdáspur	13	18,293	108	15	169	435	...	17	5,286	54,392	285	12
Batála	19	8,254	598	...	57	1,949	...	7	768	70,816	274	...
Pathánkot	...	26,113	84	1	75	21	16	4,703	5,589	9,726	...	...
Shakargarh	...	11,396	55	53	25	...	201	...	37,637	14,426	158	92
TOTAL	32	64,056	845	69	326	2,405	217	4,727	49,280	149,360	717	104
SIÁLKOT—												
Siálkot	230	23,946	16,208	60	34	608	93	...	3,678	59,286	716	...
Pasrúr	...	12,444	314	...	46	424	225	...	1,414	50,973	33	...
Raiya	9	16,791	294	22	43	964	15	...	2,773	51,268	9	...
Zafarwál	12	9,448	5,588	46	88	667	16	...	897	47,890	...	...
Daska	...	10,068	216	19	97	...	236	...	1,034	49,070	4	...
TOTAL	251	72,697	22,620	147	308	2,663	585	...	9,796	258,487	762	...
GUJRÁT—												
Gujrát	41	12,569	2,764	478	66	33	526	...	4,876	61,967	2	...
Khárián	10	3,965	11,719	70	237	...	245	...	62,239	40,640	...	...
Phália	1	2,970	789	103	454	...	111	...	44,072	44,739	1	...
TOTAL	52	19,504	15,272	651	757	33	882	...	111,187	147,346	3	...
GUJRÁNWÁLA—												
Gujránwála	94	12,362	248	44	97	1	35	...	675	69,954	602	...
Wazírábád	53	8,307	583	17	2,732	93	299	...	893	44,951	46	7
Háfizábád	15	3,333	1,039	34	727	...	131	...	231	61,585	64	...
TOTAL	162	24,002	1,870	95	3,556	94	465	...	1,799	176,490	712	7
SHÁHPUR—												
Sháhpúr	438	2,891	5,866	...	4,644	30	49	...	178	11,581	542	...
Khusháb	477	1,182	41,910	21	3,968	28	26	...	212	14,380	49	...
Bhera	141	4,182	4,626	...	1,971	...	23	...	215	21,348	144	1
TOTAL	1,056	8,255	52,402	21	10,583	58	98	...	605	47,309	735	1

agricultural tribes by Tahsils—*contd.*

Kharral	Khokhar	Máli	Meo.	Mughal	Pathan	Rajput	Rathi	Ror	Saini.	Shekh	Thakar	
												FIROZPUR—
29	266	16		869	3,233	13,989			113	4,701	20	Firozpur.
4	401			188	566	11,611			74	651		Zira
9	469	..		58	170	2,768			515	304		Moga
233	505	13		470	453	16,048			429	2,107	12	Muktsar
531	348	17		341	493	27,575			53	1,951		Fazilka
806	1,989	46		1,9[illegible]6	4,915	72,611			1,184	9,954	3[illegible]	TOTAL
												MULTAN—
752	14[illegible]	29		4,382	3,664	30,181			70	5,788	11	Multan
276	4,570	1		493	795	6,409	67			[illegible]330		Shujabad
134	72[illegible]			45[illegible]	1,770	5,402			38	1,93[illegible]	17	Lodhran
2,186	4,23[illegible]			2,795	64	22,514	28			060	35	Mailsi
1,401	7,457			2,6[illegible]2	740	25,721			27	1,132		Kabirwala
1	473	1		19	36	110			1	6[illegible]		Railway Stations, Bahawalpur
4,750	17,612	31		10,843	7,060	90,637	95		136	12,734	66	TOTAL
												JHANG—
952	8,706			801	88[illegible]	31,348				1,775		Jhang
1,481	4,[illegible]55			92	386	2[illegible]				1,053		Chiniot
330	1,603			937	506	15,1[illegible]4				1,869		Shorkot
2,772	14,154			1,[illegible]30	1,761	6[illegible],423				5,487		TOTAL
												MONTGOMERY—
2,604	2,060			472	418	18,112				925		Montgomery.
13,014	2,418			6[illegible]3	2[illegible]9	14,436		25		946	4	Gugera
4,451	2,014			1,1[illegible]	576	2[illegible]				1,417		Dipalpur
1,814	[illegible]76	203		506	305	13,728		7	3[illegible]	1,053		Pákpathan
21,973	8,577	203		2,730	1,575	66,925		32	3[illegible]	5,241	4	TOTAL
												LAHORE—
594	4,124			478	630	11,502			17	1,178		Lahore
161	2,014	37		2,3[illegible]0	5,157	14,647			71	9,175	7	Lahore City
1,581	2,9[illegible]8			931	402	5,641	19	2		2,3[illegible]		Chunian
63	1,172			751	1,11[illegible]	7,195			3	1,835		Kasur
4,170	2,517	56		352	511	9,475				1,[illegible]9[illegible]		Sharakpur
6,569	12,835	93		4,782	7,81[illegible]	45,76[illegible]	19	2	735	16,579	7	TOTAL.
												AMRITSAR—
..	510			092	1,306	6,867	7		81	1,195		Amritsar
20	435			63[illegible]	1,5[illegible]1	5,[illegible]07			15	5,3[illegible]5		Amritsar City
18	[illegible]06			4	593	7,736			37	874		Tarn Taran
	9[illegible]5	22		6[illegible]7	1,310	8,465	14		44	2,713	[illegible]1	Ajnala
38	2,169	22		2,671	4,736	28,205	21		294	10,140	[illegible]1	TOTAL
												GURDASPUR—
20	437			9[illegible]1	3,944	15,452			355	3,885		Gurdaspur
4	1,850	1		834	[illegible],307	10,210	12		7,2[illegible]6	3,591		Batala
	395	3		178	516	15,770	11		4	1,[illegible]3	5,90[illegible]	Pathánkot
	728			4[illegible]	4,[illegible]	25,[illegible]		..	5,387	277	5	Shakargarh
24	3,440	4		2,395	11,269	70,297	23		12,992	9,016	5,95[illegible]	TOTAL
												SIALKOT—
151	3,703			1,92[illegible]	2,324	17,481			721	3,572	45	Sialkot
110	1,635			736	399	5,638				1,914	[illegible]	Pasrur
136	2,0[illegible]9			931	999	9,005			1[illegible]	864	1	Raya
61	1,10[illegible]	7		734	217	29,[illegible]78				[illegible]	31	Zafarwal
61	692	2		336	213	3,938				1,[illegible]73	[illegible]	Daska
519	8,101	9		4,066	4,152	66,043			733	8,[illegible]75	80	TOTAL.
												GUJRAT—
317	720	14		2,877	725	53,673	..			2,000	4	Gujrat
47	3,979	1,413		[illegible],481	766	515	..			1,451	[illegible]	Khárian
528	2,279	826		945	460	6,[illegible]32				807		Phalia
892	6,978	2,253		6,303	1,951	60,2[illegible]0				4,258	1[illegible]	TOTAL
												GUJRANWALA—
11	132		..	305	357	1,224			..	3,009		Gujranwala
226	557	14		525	589	5,502			2	1,803	1	Wazirabad
5,207	3,549	28		[illegible]20	477	21,791				2,393	1	Hafizabad
5,444	4,238	42		1,050	1,423	28,517			2	7,295	2	TOTAL
												SHÁHPUR—
74	10,821	47		509	513	21,143				1,753		Shahpur
82	6,403	1,414	..	939	1,619	13,265				2,025		Khushab
213	6,816	492		1,712	1,065	40,923	7		1	2,942	1	Bhera
369	24,040	1,953		3,160	3,197	75,331	7		1	6,720	1	TOTAL.

ABSTRACT No. 85.—Showing selected

—	Ahír.	Aráin.	Awán.	Bagh-bán.	Biloch.	Dogar.	Gak-khar.	Ghirath.	Gujar.	Jat.	Kam-boh.	Kanet.
Jhelam—												
Jhelam	55	36	10,739	11	281	12	10,472	...	15,889	38,937	...	...
Pind-dádan Khán	4	...	27,706	...	1,527	19	115	...	2,299	19,731	...	...
Chakwál	24	7	12,020	...	173	..	1,117	...	1,844	11,004	...	...
Talagang	14	...	47,118	...	549	110	15	...	30	182	6	...
TOTAL	97	43	97,583	11	2,530	141	11,719	...	20,062	69,854	6	...
Rawalpindi—												
Ráwalpindí	568	180	24,508	14	74	...	6,002	34	10,219	10,310	23	...
Gujarkhán	3	6	12,446	1	75	...	739	...	9,558	6,874	1	...
Attock	162	11	29,904	3	88	...	379	1	7,541	1,653	1	...
Kahuta	4	...	2,074	...	64	3	196	...	2,440	2,841	1	...
Murree	7	...	557	...	23	...	109	1	1,841	231	...	...
Pindigheb	18	6	35,331	17	165	...	23	...	376	396	1	...
Fattehjang	2	...	24,392	26	248	336	206	..	3,879	1,549	2	...
TOTAL	704	203	129,812	61	737	339	7,714	36	35,854	23,863	29	...
Hazára—												
Abbottábád	44	24	33,603	..	113	...	2,065	34	15,761	852	1	...
Harípur	16	1	27,327	...	36	...	1,753	...	19,168	194	...	1
Mansahra	13	12	20,219	16	38	...	1,100	..	44,022	193	46	...
Amb	...	..	1,138	...	...	...	153	...	2,632	...	...	...
Phulra	...	..	610	...	..	..	39	...	684	...	6	...
TOTAL	73	37	82,897	16	187	...	5,110	34	83,167	1,239	53	1
Pesháwar—												
Peshávar	209	87	26,061	1,717	660	...	51	2	422	2,028	14	2
Doába Dáúdzai	...	...	19,392	1,789	43	...	50	...	364	94	...	
Hashtnagar	7	11	12 705	848	129	1	19	...	1,503	38	..	
Mardán	8	10	14,493	5,[illegible]78	75	...	40	8	5,820	737	12	..
Utmánbulák	.	..	18,796	2,245	43		141	...	5,918	4[illegible]4	..	.
Naushera	58	76	12,947	1,428	424	4	72	6	316	694	10	1
TOTAL	282	184	105 357	13,205	1,374	5	373	16	14,343	4,045	30	3
Kohát—												
Kohát	1	53	11,898	70	56	1	209	7	307	2,774	9	...
Hangú	7	1	1,419	184	49	...	4	...	...	5	.	..
Bárak	...	..	276	...	995	.	3	.	2	248		..
Terí	...		3,041	23	52	...	4	...	1	37	..	.
TOTAL	8	54	16,634	283	1,152	1	220	7	310	3,064	9	
Bannú—												
Bannu	12	291	642	1,378	1,485	6	22	12	20	9,365	3	...
Marwat	5	288	2,079	484	261	...	3	...	89	4,945	8	...
Isakhel	139	1,057	8,527	29	380	..	..	...	...	13,306	6	...
Mianwálí	539	1,350	13,436	29	129	...	25	...	30	21,167	18	...
TOTAL	695	2,080	25,284	1,920	2,255	6	50	12	139	48,843	35	.
Dera Ismail Khan—												
Dera Ismail Khan	95	1,396	2,801	27	12,792	...	115	20	106	30,078	87	..
Kuláchí	1	583	1,147	10	14,024	...	2	...	32	15,552	...	...
Bhakkar	2	971	3,000	19	11,260	..	7	...	22	46,542	7	..
Leia	29	801	1,101	...	12,234	..	...	...	36	39,795	...	...
Tánk		464	1,172	39	2,072	...	5	...	34	6,465	...	...
TOTAL	127	4,215	9,281	95	52,382	.	129	20	232	138,432	94	...
Dera Ghazí Khan—												
Dera Ghází Khán	32	2,744	887	..	67,005	1	19	22	202	46,162	...	10
Sanghar	..	181	110	...	18,825	...	..	...	24	23,664	4	...
Jámpur	.	547	320	...	21,748	..	1	...	79	17,522	...	...
Rájanpur	5	1,321	440	...	23,714	11	...	...	35	29,422	...	...
TOTAL	37	4,703	1,760	...	132,192	12	20	22	340	116,770	4	10
Muzaffargarh—												
Muzaffargarh	56	2,080	1,248	14	23,214	...	13	...	212	48,903	...	...
Alipur	2	4,783	761	...	26,830	...	...	...	207	34,382	...	..
Sanáwán	13	1,262	955	...	18,296	...	...	6	56	22,453	2	...
TOTAL	71	8,134	2,964	14	68,346	...	13	6	475	105,738	2	...
Biloch Trans-Frontier	...	...	11	...	5,774	...	...	...	...	16	...	...
GRAND TOTAL FOR BRITISH TERRITORY	123,669	757,055	604,772	17,776	355,680	53,689	28,650	170,348	631,411	3,634,759	99,615	78,604

Agricultural tribes by Tahsils—*contd.*

Kharral.	Khokhar.	Máli.	Meo.	Mughal.	Pathán.	Rajput.	Rathi.	Ror.	Saini.	Shekh.	Thakar.	
												JHELAM—
5	508	6,278		2,447	1,945	9,513				2,4[illegible]6		Jhelam
54	3,173	5,972		6,947	1,193	17,7[illegible]7				2,428		Pinddádan Khan
68	1,389	11,103		10,337	381	31,[illegible]69				9,974		Chakwal
		4,818		200	903	5,092				481		Talagang
127	5,070	28,171		19,931	4,422	63,901				15,32[illegible]		TOTAL
												RAWALPINDI—
23	468	9,265		4,240	7,051	28,105			26	8,[illegible]36	1	Rawalpindi
1	174	6,133		8,837	595	34,9[illegible]3				4,771		Gujarkhán
5	285	13,401		1,059	24,477	9,748			2	3,[illegible]98		Attock
	58	2,866		11,619	527	1[illegible],570				2,312		Kahuta
	15	5		985	195	24,5[illegible]4				49[illegible]		Murree
..	95	8,549		668	5,537	8,123				919		Pindighep
...	130	8,105		5,6[illegible]5	769	17,721				1,431		Fattehjang
29	1,237	48,324		33,103	39,151	14[illegible],864			[illegible]8	23,157	1	TOTAL.
												HAZÁRA—
	110	452		2,483	13,207	2,306				2,357		Abbottabad
	55	5,111		2,421	20,868	2,3[illegible]2				2,[illegible]59		Haripur
	97	536		2,097	36,996	[illegible],5[illegible]9				[illegible],008		Mansáhra
	5	160		105	2,313	89				119		Amb
		40		51	841	26				61		Phulra
	267	6,305		7,157	76,225	7,412				7,104		TOTAL
												PESHAWAR—
	48	1,430		464	54,685	1,5[illegible]5			4	2,313		Peshawar
		95		2[illegible]3	32,063	71				[illegible]68		Doaba Dáudzai
	3	135		279	50,510	69				104		Hashtnagar
5	6	365		134	62,371	444	2			38		Mardan
1	38	7,162		59[illegible]	65,725	97[illegible]				1,85[illegible]		Utmán bulák
	58	3,124		1,435	73,706	794			4	1,59[illegible]		Naushera
6	153	12,320		3,114	339,060	3,[illegible]15	2		[illegible]	6,567		TOTAL
												KOHAT—
2	52	881		411	34,49[illegible]	1,798			3	[illegible],184		Kohat
	1	43		20	27,704	1[illegible]				211		Hangu.
		2		5	35,121	21				450		Barák
		272		51	28,497	64				868		Teri.
2	53	1,198		487	125,814	2,086			3	3,713		TOTAL
												BANNU—
	92	1		69	62,860	460				5,081		Bannu
7	144			75	5[illegible],385	504				1,316	..	Marwat
143	172			148	20,266	798				[illegible],1[illegible]5	.	Isakhel
17	2,746	12		345	23,767	3,045				[illegible],237		Mianwáli.
167	3,154	13		637	160,278	4,807				10,759		TOTAL
												DERA ISMAIL KHAN—
219	1,870	10		599	27,394	4,157				2,570		Dera Ismail Khan
	457			41	21,221	1,558				957		Kuláchi
	1,929			149	2,111	1,951				1,217		Bhakkar
821	2,008			152	942	4,591				962		Leia
	191			101	22,821	394				788		Tank
1,040	6,455	10		1,042	74,489	1[illegible],681				6,494		TOTAL.
												DERA GHAZI KHAN—
1	63			619	3,851	6,567				1,[illegible]5		Dera Ghazi Khan
				44	1,115	1,301				1,[illegible]4		Sanghar
76	576			128	2,632	[illegible],657				[illegible]58		Jampur
15	340			68	1,[illegible]10	3,384				641		Rajanpur.
93	979		.	859	8,808	13,909				4,641		TOTAL
												MUZAFFARGARH—
424	2,940	42		98	2,227	1[illegible],[illegible]14				2,646	10	Muzaffargarh
155	1,094			18[illegible]	1,110	2,512				1,216	31	Alipur
113	424			94	921	2,016				971	[illegible]	Sanawan
692	4,368	42		1,259	4,258	14,742				4,833	5[illegible]	TOTAL
.	1				33	5				1		BILOCH TRANS FRONTIER
46,573	127,529	187,222	119,828	122,642	945,503	1,549,813	54,963	43,086	111,493	322,197	23,824	GRAND TOTAL FOR BRITISH TERRITORY.

ABSTRACT No. 86.—Showing the proportion borne by the several religions in certain castes at each Census.

Caste.	Hindu. 1881.	Hindu. 1891.	Sikh. 1881.	Sikh. 1891.	Musalman. 1881.	Musalman. 1891.
Gujar	24·6	23·2	·2	...	75·1	76·5
Jat	33·8	37·4	25·4	24·2	40·8	38·3
Rájpút	21·7	22·5	1·0	1·1	77·2	76·4
Kamboh	40·2	38·6	23	24·5	36·6	36·8
Sainí	90	85	9·4	1·43	·5	·6
Mírásí	·6	5·4	...	...	99·3	94·5
Arora	93·2	90·9	6·3	9·0	·4	...
Khatrí	90·4	88·0	9	11·8	·6	...
Labána	69·3	58·6	27·6	32·3	3·1	9·1
Sunár	72·4	69·5	9	10·1	18·5	20·4
Nái	38·7	38·9	6·2	5·3	55	55·8
Lohár	33·2	32	7·9	7	58·9	61
Tarkhán	36·8	33·3	19·0	20·3	44·1	46·4
Darzí	30·2	26·6	·6	1·7	69·1	71·7

Caste.	Hindu. 1881.	Hindu. 1891.	Sikh. 1881.	Sikh. 1891.	Musalman. 1881.	Musalman. 1891.
Chhímba	58·5	47·3	17·1	10·2	24·2	36·4
Juláha	8·0	8·6	·4	...	91·5	90·9
Dhobi	13·4	13·3	4·1	·7	82·4	86·0
Telí	1·1	2·2	...	·3	98·9	97·4
Kumhár	35·4	34·4	2·4	2·3	62·1	63·3
Bhatiára	·1	1·4	...	...	99·9	98·3
Jhínwar	62·0	60·7	5	4·7	32·9	34·6
Malláh	7·4	5·4	...	·5	92·5	94·0
Kalál	55·4	42·9	22·2	19·2	22·3	37·8
Chamár	89·9	89·3	9·3	9·0	·7	1·7
Mochí	·4	1·0	...	·6	99·6	98·4
Chúhra	58·3	71·7	4·2	7·8	37·4	20·5
Mahtam	65·4	46·4	16·0	30·8	18·6	22·7
Sánsí		79·6	1·9	3·9	10·5	16·5

ABSTRACT No. 87.—Comparing the European races, languages, and birth-places returned in the Census.

Race.	Number returned.	Language.	Number returned.	Birth-place.	Number returned.
British	30,360	English	33,774	Great Britain	23,529
Canadian	26			Gibraltar	53
American	144			Malta	44
Maltese	1			America	227
Eurasian	3,087			Australia	67
Goanese	72			South Africa	6
Total British	33,699		33,774		23,926
				Holland	20
Dutch	12	Dutch	14	Belgium	25
Belgian	16	Flemish	14	France	48
French	73	French	47	Mauritius	5
Mauritians	1			Switzerland	26
Swiss	22			Germany	66
German	136	German	84	Austria	16
Austrian	62	Italian	21	Italy	26
Italian	31	Greek	5	Greece	8
Greek	9	Russian	1	European Turkey	5
Russian	12	Polish	11	Russia	4
Hungarian	13	Hungarian	3	Spain	19
Spanish	32	Spanish	8	Portugal	22
Danish	1	Swedish	1	Sweden	3
Total Foreigners	420		209		293
Total Europeans, etc.	34,119		33,983		24,219

ABSTRACT No. 88—Showing Occupations under each sub-order.

Class, Order and Sub-order of Occupations.				British Territory.			Native States.			Province.			Per-centage of total on total population.	Proportion of each occupation found in towns.
Class.	Order.	Sub-order		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.		
	...	1	Service of the Imperial, Provincial Government	145,894	85,991	59,903	50,732	31,161	19,571	196,626	117,152	79,474	·8	55·7
	...	2	Service of local and municipal bodies	20,694	11,884	8,810	67	44	23	20,761	11,928	8,833	·1	79·8
	..	3	Village service	206,365	116,550	89,815	33,302	18,512	14,790	239,667	135,062	104,605	·9	8·3
	1	...	*Administration*	*372,953*	*214,425*	*158,528*	*84,101*	*49,717*	*34,384*	*457,054*	*264,142*	*192,912*	*1·8*	*31·9*
	...	4	Army	108,262	79,513	28,749	19,777	12,523	7,254	128,039	92,036	36,003	·5	64·0
	...	5	Navy and Marine	...	...	...	...	...	...	...	...	...	...	...
	2	...	*Defence*	*108,262*	*79,513*	*28,749*	*19,777*	*12,523*	*7,254*	*128,039*	*92,036*	*36,003*	·5	*64·0*
	...	6	Administrative service (Foreign)	13,168	7,177	5,991	1,105	726	379	14,273	7,903	6,370	...	37·9
	...	7	Army (Foreign)	2,947	2,324	623	992	476	516	3,939	2,800	1,139	...	77·7
	3	...	*Foreign Service*	*16,115*	*9,501*	*6,614*	*2,097*	*1,202*	*895*	*18,212*	*10,703*	*7,509*	*·1*	*46·5*
A			**Government**	**497,330**	**303,439**	**193,891**	**105,975**	**63,442**	**42,533**	**603,305**	**366,881**	**236,424**	**2·4**	**39·2**
	...	8	Stock breeding and dealing	258,345	156,863	101,482	54,977	34,025	20,952	313,322	190,888	122,434	1·2	6·9
	...	9	Subsidiary services to stock	10,534	5,618	4,916	554	343	211	11,088	5,961	5,127	...	47·1
	4	...	*Live Stock*	*265,879*	*162,481*	*106,398*	*55,531*	*34,368*	*21,163*	*324,410*	*196,849*	*127,561*	*1·3*	*8·3*
	...	10	Interest in land	10,671,188	5,763,831	4,907,357	2,665,038	1,444,839	1,220,199	13,336,226	7,208,670	6,127,556	53·1	3·1
	...	11	Agricultural labourers	911,676	525,939	385,737	81,918	47,564	34,354	993,594	573,503	420,091	4·0	4·6
	...	12	Growers of special products and trees	29,431	15,913	13,518	3,961	2,422	1,539	33,392	18,335	15,057	·1	34·3
	...	13	Agricultural training and supervision	656	377	279	783	402	381	1,439	779	660	...	20·4
	5	...	*Agriculture*	*11,612,951*	*6,306,060*	*5,306,891*	*2,751,700*	*1,495,227*	*1,256,473*	*14,364,651*	*7,801,287*	*6,563,364*	*57·2*	*3·2*
B			**Pasture and Agriculture**	**11,881,830**	**6,468,541**	**5,413,289**	**2,807,231**	**1,529,595**	**1,277,636**	**14,689,061**	**7,998,136**	**6,690,925**	**58·5**	**3·4**
	...	14	Personal and domestic services	936,211	513,202	423,009	134,574	72,572	62,002	1,070,785	585,774	485,011	4·3	21·3
	...	15	Non-domestic establishment	2,251	1,295	956	17	11	6	2,268	1,306	962	...	72·4
	...	16	Sanitation	465,062	230,263	234,799	59,778	30,712	29,066	524,840	260,975	263,865	2·1	12·6
	6	...	*Personal and household service*	*1,403,524*	*744,760*	*658,764*	*194,369*	*103,295*	*91,074*	*1,597,863*	*848,055*	*749,838*	*6·4*	*18·2*
C			**Personal Services**	**1,403,524**	**744,760**	**658,764**	**194,369**	**103,295**	**91,074**	**1,597,863**	**848,055**	**749,838**	**6·4**	**19·2**
	...	17	Animal food	99,809	53,438	46,371	12,426	6,778	5,648	112,235	60,216	52,019	·4	46·5
	...	18	Vegetable food	471,704	202,788	268,916	126,362	65,725	60,637	598,066	268,513	329,553	2·4	32·2
	...	19	Drinks, condiments and narcotics	505,665	287,922	217,743	42,555	24,130	18,425	548,220	312,052	236,168	2·2	19·1
	7	...	*Food and drink*	*1,077,178*	*544,148*	*533,030*	*181,343*	*96,633*	*84,710*	*1,258,521*	*640,781*	*617,740*	*5·0*	*27·7*
	...	20	Lighting	104,863	53,661	51,202	20,993	11,030	9,963	125,856	64,661	61,195	·5	15·2
	...	21	Fuel and forage	111,649	59,861	51,788	14,311	7,728	6,583	125,960	66,589	58,371	·5	27·8
	8	...	*Light firing and forage*	*216,512*	*113,522*	*102,990*	*35,304*	*18,758*	*16,546*	*251,816*	*132,280*	*119,536*	*1·0*	*21·5*
	...	22	Building materials	41,994	24,133	17,861	19,513	10,986	8,527	61,507	35,119	26,388	·2	26·2
	...	23	Artificers in building	80,673	44,203	36,470	17,798	10,225	7,573	98,471	54,428	44,043	·4	44·4
	9	...	*Building*	*122,667*	*68,336*	*54,331*	*37,311*	*21,211*	*16,100*	*159,978*	*89,547*	*70,431*	*·6*	*37·4*
	...	24	Railway plant	6,865	3,750	3,115	372	294	78	7,237	4,044	3,193	...	57·0
	...	25	Carts, carriages, etc.	1,686	1,020	666	1,192	656	536	2,878	1,676	1,202	...	50·2
	...	26	Ships and boats	278	144	134	14	9	5	292	153	139	...	40·8
	10	..	*Vehicles and vessels*	*8,829*	*4,914*	*3,915*	*1,578*	*959*	*619*	*10,407*	*5,873*	*4,534*	...	*54·7*
	..	27	Papers, etc.	1,961	1,150	811	247	128	119	2,208	1,278	930	...	92·4
	...	28	Books, prints, etc.	8,405	4,728	3,677	417	203	214	8,822	4,931	3,891	...	91·3
	...	29	Watches, clocks, and scientific instruments	897	492	405	197	96	101	1,094	588	506	...	73·5

ABSTRACT No. 88.—Showing Occupations under each Sub-order—*contd.*

Class.	Order.	Sub-order.	Class, Order and Sub-order of Occupations.	British Territory. Total.	British Territory. Males.	British Territory. Females.	Native States. Total.	Native States. Males.	Native States. Females.	Province. Total.	Province. Males.	Province. Females.	Percentage of total on total population.	Proportion of each occupation found in towns.
		30	Carving, engraving, etc.	4,095	2,769	2,226	530	269	261	5,525	3,038	2,487	..	68·1
		31	Toys, curiosities, etc.	4,078	2,568	2,410	498	284	214	5,476	2,852	2,624	..	68·2
		32	Music and musical instruments	131	53	78	12	7	5	143	60	83	...	51·0
		33	Necklaces, bracelets, beads	12,999	6,926	6,073	2,366	1,178	1,128	15,305	8,104	7,201	·1	38·2
		34	Furniture	4,378	2,491	1,887	387	200	187	4,765	2,691	2,074	...	55·8
		35	Harness	2,336	1,198	1,138	176	105	71	2,512	1,303	1,209	...	80·2
		36	Tools and machinery	3,215	1,926	1,289	786	410	376	4,001	2,336	1,665	...	39·2
		37	Arms and ammunition	5,686	2,707	2,979	1,053	606	447	6,739	3,313	3,426	..	48·1
	11	...	*Supplementary requirements*	*49,981*	*27,008*	*22,973*	*6,609*	*3,486*	*3,123*	*56,590*	*30,494*	*26,096*	·2	*69·7*
		38	Wool and fur	33,945	18,359	15,586	2,381	1,224	1,157	36,326	19,583	16,743	·1	36·2
		39	Silk	25,284	13,389	11,895	1,348	713	635	26,632	14,102	12,530	·1	92·6
		40	Cotton	1,329,674	641,056	688,618	199,402	100,242	99,160	1,529,076	741,298	787,778	6·1	12·3
		41	Jute, flax, coir, etc.	35,339	18,932	16,407	4,599	2,671	1,928	39,938	21,603	18,335	·2	16·2
		42	Dress	160,477	85,127	75,350	25,777	13,907	11,870	186,254	99,034	87,220	·7	46·9
	12		*Textile fabrics and dress*	*1,584,719*	*776,863*	*807,856*	*233,507*	*118,757*	*114,750*	*1,818,226*	*895,620*	*922,606*	7·2	*17·6*
		43	Gold, silver, and precious stones	167,081	80,927	77,154	24,328	13,384	10,944	191,409	103,311	88,098	·8	31·3
		44	Brass, copper, and bell-metal	16,823	9,926	6,807	3,542	1,865	1,677	20,365	11,791	8,574	·1	68·3
		45	Tin, zinc, mercury, and lead	5,369	2,977	2,392	681	372	309	6,050	3,349	2,701	...	74·1
		46	Iron and steel	153,824	84,392	69,432	35,623	19,089	16,534	189,447	103,481	85,966	·7	27·8
	13	..	*Metals and precious stones*	*343,097*	*187,222*	*155,875*	*64,174*	*34,710*	*29,464*	*407,271*	*221,932*	*185,339*	*1·6*	*32·1*
		47	Glass and China ware	1,542	790	752	49	24	25	1,591	814	777	...	97·9
		48	Earthen and stone ware	228,171	121,098	106,173	47,580	25,378	22,202	275,751	147,376	128,375	1·1	15·7
	14		*Glass, pottery and stone ware*	*229,713*	*122,788*	*106,925*	*47,629*	*25,402*	*22,227*	*277,342*	*148,190*	*129,152*	1·1	*16·2*
		49	Timber and wood	313,897	170,476	143,421	52,908	29,249	23,719	366,865	199,725	167,140	1·5	19·4
		50	Cane work matting and leaves, etc	95,741	50,300	45,441	11,412	6,240	5,172	107,153	56,540	50,613	·4	11·3
	15		*Wood, cane and leaves, etc.*	*409,638*	*220,776*	*188,862*	*64,380*	*35,489*	*28,891*	*474,018*	*256,265*	*217,753*	*1·9*	*17·5*
		51	Gums, wax, and similar forest products	1,032	441	591	433	251	182	1,465	692	773	...	36·5
		52	Drugs, dyes, pigments, etc.	43,166	23,101	19,975	7,844	4,334	3,510	51,010	27,525	23,485	·2	41·6
	16		*Drugs, gums, dyes, etc.*	*44,198*	*23,632*	*20,566*	*8,277*	*4,585*	*3,692*	*52,475*	*28,217*	*24,258*	·2	*41·5*
		53	Leather, etc.	571,282	304,700	266,582	120,868	65,608	55,260	692,150	370,308	321,842	2·8	12·7
	17		*Leather, horn, bone, and grease*	*571,282*	*304,700*	*266,582*	*120,868*	*65,608*	*55,260*	*692,150*	*370,308*	*321,842*	*2·8*	*12·7*
D			**Preparation and Supply of Material Substance**	**4,657,814**	**2,393,909**	**2,263,905**	**800,980**	**425,598**	**375,382**	**5,458,794**	**2,819,507**	**2,639,283**	**21·9**	**21·8**
		54	Dealers in money and securities	171,583	87,168	84,415	20,065	10,805	10,160	192,548	97,973	94,575	·8	23·3
		55	General merchandise	57,582	32,051	25,531	8,770	5,076	3,694	66,352	37,127	29,225	·2	21·8
		56	Dealing unspecified	80,724	44,807	35,917	10,093	5,809	4,284	90,817	50,616	40,201	·4	37·5
		57	Middlemen	56,842	29,500	27,342	6,129	3,601	2,528	62,971	33,101	29,870	·2	66·0
	18		*Commerce*	*366,731*	*193,526*	*173,205*	*45,957*	*25,291*	*20,666*	*412,688*	*218,817*	*193,871*	*1·6*	*32·7*
		58	Railway	30,550	18,446	12,104	3,034	2,001	1,033	33,584	20,447	13,137	·1	52·1
		59	Road	248,627	141,115	107,512	22,430	13,297	9,133	271,057	154,412	116,645	1·1	20·7
		60	Water	25,423	14,093	11,330	3,668	2,017	1,651	29,091	16,110	12,981	·1	13·9
		61	Messages	19,980	11,687	8,293	1,776	1,163	613	21,756	12,850	8,906	·1	50·6
		62	Storage and weighing	47,413	27,778	19,635	10,874	5,921	4,953	58,287	33,699	24,588	·2	48·7
	19		*Transport and storage*	*371,993*	*213,119*	*158,874*	*41,782*	*24,399*	*17,383*	*413,775*	*237,518*	*176,257*	*1·7*	*28·2*
E			**Commerce, Transport and Storage**	**738,724**	**406,645**	**332,079**	**87,739**	**49,690**	**38,049**	**826,63**	**456,335**	**370,128**	**3·3**	**30·5**
		63	Religion	500,432	275,439	224,993	113,960	63,428	50,532	614,392	338,867	275,525	2·5	15·7
		64	Education	26,561	14,991	11,570	2,882	1,667	1,215	29,443	16,658	12,785	·1	46·1
		65	Literature	19,758	11,236	8,522	3,218	1,813	1,405	22,976	13,049	9,927	·1	24·7
		66	Law	15,272	8,009	7,263	1,822	1,034	788	17,094	9,043	8,051	·1	70·2

Class, Order and Sub-order of Occupations.				British Territory.			Native States.			Province.			Percentage of total on total population.	Proportion of each occupation found in towns.
Class.	Order	Sub-order.		Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.		
		67	Medicine	32,622	16,008	16,614	3,372	1,675	1,697	35,994	17,683	18,311	.1	40.4
		68	Engineering and surveying	7,169	4,122	3,047	1,380	891	489	8,549	5,013	3,536	...	51.2
		69	Other sciences	17,311	8,766	8,545	3,411	1,778	1,633	20,722	10,544	10,178	.1	11.2
		70	Pictorial art and sculpture	2,024	1,116	908	406	226	180	2,430	1,342	1,088	...	74.0
		71	Music, acting, dancing	29,688	16,101	13,587	6,280	3,285	2,995	35,968	19,386	16,582	.1	34.5
	20	...	*Learned and artistic professions*	*650,837*	*355,788*	*295,049*	*136,731*	*75,797*	*60,934*	*787,568*	*431,585*	*355,983*	*3.1*	21.3
		72	Sport	2,861	1,605	1,256	343	203	140	3,204	1,808	1,396	..	24.9
		73	Exhibitions and games	8,428	5,096	3,332	2,540	1,431	1,109	10,968	6,527	4,441	...	13.7
	21	...	*Sports and amusements*	*11,289*	*6,701*	*4,588*	*2,883*	*1,634*	*1,249*	*14,172*	*8,335*	*5,837*	*.1*	16.2
F			**Professional**	**662,126**	**362,489**	**299,637**	**139,614**	**77,431**	**62,183**	**801,740**	**439,920**	**361,820**	**3.2**	**20.9**
		74	Unskilled labour	418,955	237,217	181,738	39,324	23,512	15,812	458,279	260,729	197,550	1.8	28.8
		75	Undefined and disreputable	17,427	7,178	10,249	1,875	847	1,028	19,302	8,025	11,277	.1	55.6
	22	...	*Indefinite, etc.*	*436,382*	*244,395*	*191,987*	*41,199*	*24,359*	*16,840*	*477,581*	*268,754*	*208,727*	*1.9*	29.8
		76	Property and alms	537,826	300,373	237,453	79,167	46,010	33,157	616,993	346,383	270,610	2.6	11.2
		77	Supported at the public charge	51,201	31,435	19,856	7,006	4,671	2,335	58,297	36,106	22,191	.1	41.0
	23	...	*Independent*	*589,117*	*331,808*	*257,309*	*86,173*	*50,681*	*35,492*	*675,290*	*382,489*	*292,801*	2.7	13.8
G			**Indefinite and Independent**	**1,025,499**	**576,203**	**449,296**	**127,372**	**75,040**	**52,332**	**1,152,871**	**651,243**	**501,628**	**4.6**	**20.5**
			Total Occupations	**20,866,847**	**11,255,986**	**9,610,861**	**4,263,280**	**2,324,091**	**1,939,189**	**25,130,127**	**13,580,077**	**11,550,050**	**10.0**	**11.4**

ABSTRACT No. 89.—Showing proportion of males at each age-period in each class and order of Occupations, for Town and Country.

Class and Order of Occupations			Total Town and Country.			Town only.		
Class.	Order.		0—4	5—14	15 and over.	0—4	5—14	15 and over.
	1	Administration	14·0	20·5	65·5	12·7	18·1	69·1
	2	Defence	7·0	8·3	84·7	4·5	6·0	89·4
	3	Foreign, etc, service	10·8	15·0	74·2	12·3	14·1	73·6
A	...	**Government**	**12·1**	**17·3**	**70·6**	**9·3**	**13·0**	**77·7**
	4	Live Stock	14·5	33·5	52·0	12·8	28·4	58·8
	5	Agriculture	16·4	24·5	59·1	15·0	22·3	62·7
B		**Pasture and Agriculture**	**16·3**	**24·8**	**58·9**	**14·8**	**22·7**	**62·5**
	6	Personal service	16·0	26·0	58·0	12·8	19·8	67·3
C		**Household Services**	**16·0**	**26·0**	**58·0**	**12·8**	**19·8**	**67·3**
	7	Food and drink	15·6	23·3	61·1	14·7	22·2	63·1
	8	Light, firing, and forage	17·0	24·8	58·2	14·5	22·7	62·8
	9	Building	16·4	21·9	61·7	14·6	20·6	64·8
	10	Vehicles and vessels	15·0	18·8	66·2	14·0	17·0	69·0
	11	Supplementary requirements	14·8	22·8	62·3	14·0	22·0	64·0
	12	Textile fabrics and dress	19·2	24·2	56·6	16·0	23·1	60·9
	13	Metals and precious stones	16·0	24·5	59·5	10·1	22·5	67·4
	14	Glass, pottery and stoneware	17·0	24·7	58·3	10·2	11·5	78·3
	15	Wood, cane and leaves, etc.	17·5	23·5	59·0	6·8	9·9	83·3
	16	Drugs, gums, dyes, etc.	16·7	23·3	60·0	14·9	23·1	62·0
	17	Leather, horn, bones and grease	17·3	25·5	57·2	15·4	22·2	62·4
D		**Preparation and Supply of Material Substances**	**17·3**	**24·1**	**58·6**	**13·7**	**21·0**	**65·3**
	18	Commerce	15·9	24·6	59·5	15·5	22·6	61·9
	19	Transport and storage	15·3	21·2	63·4	12·4	18·1	69·5
E		**Commerce, Transport and Storage**	**15·7**	**22·6**	**61·7**	**14·0**	**20·4**	**65·6**
	20	Learned and artistic professions	14·9	22·7	62·4	12·9	21·7	65·4
	21	Sport and amusements	17·1	23·2	59·7	12·7	18·5	68·8
F	...	**Professional**	**15·0**	**22·7**	**62·3**	**12·9**	**21·6**	**65·5**
	22	Indefinite, etc.	13·7	21·7	64·6	11·0	18·8	70·2
	23	Independent	13·1	24·1	62·7	9·3	19·7	71·0
G	.	**Indefinite and Independent**	**13·5**	**23·1**	**63·4**	**10·3**	**19·2**	**70·5**
		GRAND TOTAL	**16·4**	**24·3**	**59·3**	**13·1**	**20·1**	**66·7**

ABSTRACT No. 90.—Showing the distribution of Occupations in each District and State.

	A. Government.	B. Pasture and Agriculture.	C. Domestic Service.	D. Preparation and Supply of Material Substances.	E. Commerce and Transport.	F. Professional.	G. Indefinite and Independent.	Total Occupations.	
DISTRICTS.									DISTRICTS.
Hisár	1·6	67·3	3·9	19·0	2·6	2·5	3·1	100	Hisár.
Rohtak	1·6	57·6	6·0	23·6	3·3	3·4	3·5	100	Rohtak
Gurgáon	1·5	60·0	6·5	21·8	2·9	3·6	3·7	100	Gurgáon.
Dehli	2·1	44·3	9·7	27·6	5·5	3·8	7·0	100	Dehli.
Karnál	1·2	50·8	7·7	21·6	3·8	3·2	5·7	100	Karnál.
Ambála	2·6	53·4	9·5	23·8	2·8	3·0	4·8	100	Ambála.
Simla	8·5	37·2	16·4	19·4	5·1	4·3	9·1	100	Simla.
Kángra	1·0	77·6	2·4	12·8	1·5	1·6	2·5	100	Kángra.
Hoshiárpur	2·3	55·1	6·6	29·1	2·5	4·2	3·2	100	Hoshiárpur.
Jálandhar	2·3	55·9	7·1	24·6	2·3	5·3	2·5	100	Jálandhar.
Ludhiána	5·2	55·3	5·6	22·5	2·6	4·8	4·0	100	Ludhiána.
Fírozpur	2·4	63·9	6·0	17·7	2·3	2·9	4·8	100	Fírozpur.
Multan	1·9	47·6	3·9	29·4	5·1	2·7	9·4	100	Multan.
Jhang	1·2	56·1	2·7	27·0	4·5	2·1	6·4	100	Jhang
Montgomery	1·5	60·0	2·6	23·1	3·3	2·1	7·4	100	Montgomery.
Lahore	3·0	50·9	9·0	22·7	4·8	3·0	6·6	100	Lahore.
Amritsar	2·2	47·5	10·1	25·9	4·1	4·3	5·9	100	Amritsar.
Gurdáspur	1·7	61·1	7·8	18·7	3·1	2·8	4·8	100	Gurdáspur.
Siálkot	2·3	48·6	14·8	23·0	3·2	3·4	4·7	100	Siálkot.
Gujrát	1·7	58·8	8·0	22·4	2·8	2·4	3·9	100	Gujrát.
Gujránwála	2·3	45·0	11·4	25·4	4·2	3·8	7·0	100	Gujránwála.
Sháhpur	1·9	53·8	5·3	25·3	5·1	2·6	6·0	100	Sháhpur.
Jhelam	2·4	59·2	4·2	23·5	4·1	2·8	3·8	100	Jhelam
Ráwalpindí	3·3	60·5	4·4	21·9	3·2	2·6	4·1	100	Ráwalpindí.
Hazára	2·9	68·7	2·3	18·2	1·7	3·0	3·2	100	Hazára
Pesháwar	4·0	58·8	3·6	21·7	3·7	3·3	4·9	100	Pesháwar.
Kohát	7·5	67·9	2·0	15·5	2·5	1·9	2·7	100	Kohát.
Bannu	2·7	68·5	3·1	14·8	4·2	2·1	4·6	100	Bannu
Dera Ismail Khán	2·4	50·5	10·1	20·8	7·9	2·5	5·8	100	Dera Ismail Khán.
Dera Ghází Khán	2·3	59·0	2·8	20·3	6·9	2·4	6·3	100	Dera Ghází Khán.
Muzaffargarh	1·9	62·6	2·0	21·1	4·7	2·0	5·7	100	Muzaffargarh
Biluch Trans-Frontier	·7	89·2	·1	2·1	·3	·1	7·6	100	Biluch Trans-Frontier.
Total British Territory		**57·0**	**6·7**	**22·3**	**3·5**	**3·2**	**4·9**	**100**	**Total British Territory**
STATES.									STATES.
Patiála	2·2	62·0	5·7	21·5	2·0	4·3	2·3	100	Patiála.
Baháwalpur	2·4	63·6	2·1	21·2	2·8	2·3	5·6	100	Baháwalpur
Jind	2·5	64·4	5·0	19·6	2·2	2·3	4·0	100	Jind.
Nábha	7·2	57·8	4·6	20·0	2·0	5·5	2·9	100	Nábha
Kapúrthala	3·0	61·4	7·6	18·4	2·9	3·2	3·5	100	Kapúrthala.
Mandí	1·3	78·7	2·0	12·9	1·8	2·0	1·3	100	Mandí.
Náhan	1·5	82·3	2·7	9·0	1·0	·9	2·6	100	Náhan.
Biláspur	1·2	73·1	1·7	18·3	1·8	1·5	2·4	100	Biláspur.
Bashahr	·4	96·2	·2	1·9	·6	·4	·3	100	Bashahr.
Nálagarh	2·5	74·1	2·7	14·5	1·1	3·2	1·9	100	Nálagarh.
Keonthal	1·8	87·9	·6	5·0	·6	1·0	3·1	100	Keonthal
Máler-kotla	4·3	49·5	5·0	31·0	2·6	5·9	1·7	100	Máler-kotla.
Farídkot	1·7	63·6	11·6	15·7	1·4	3·8	2·2	100	Farídkot.
Chamba	1·1	86·2	·9	7·1	1·0	·7	2·9	100	Chamba.
Suket	·4	87·4	1·4	7·5	1·2	1·4	·7	100	Suket
Kalsia	2·8	54·8	8·0	24·6	2·5	3·4	4·0	100	Kalsia.
Pátaudí	5·1	51·6	9·4	20·6	3·6	6·5	3·2	100	Pátaudí.
Lohárú	1·2	81·8	2·6	11·0	1·5	·7	1·2	100	Lohárú.
Dújána	4·2	55·5	5·6	26·4	1·4	3·0	3·9	100	Dújána.
Baghal	1·9	76·4	1·9	14·7	·4	2·0	2·7	100	Bághal.
Baghát	1·5	65·9	3·6	15·7	3·8	·8	8·7	100	Baghát.
Jubbal	·5	93·5	·3	4·5	·1	·3	·8	100	Jubbal.
Kumhársain	·8	93·3	·5	3·5	·5	·6	·7	100	Kumhársain.
Bhajjí	·4	85·5	·4	10·2	·4	2·6	·5	100	Bhajjí.
Mailog	1·5	71·1	1·9	17·0	·8	6·4	1·2	100	Mailog.
Balsan	·5	89·1	·4	8·6	·3	1·1	·1	100	Balsan
Dhámí	2·8	77·0	1·1	12·8	·2	2·7	3·4	100	Dhámí.
Kuthár	2·2	78·6	3·1	7·7	·9	3·2	4·3	100	Kuthár
Kunhiár	4·8	70·1	1·7	14·6	1·4	6·3	1·2	100	Kunhiár.
Mángal	1·0	77·0	1·7	14·9	2·1	3·0	·4	100	Mángal
Bíja	5·1	60·6	5·8	21·0	..	·3	7·1	100	Bíja.
Dárkotí	1·0	95·5	..	1·0	...	...	1·7	100	Dárkotí.
Tarhoch	3·9	85·8	1·1	3·6	·2	3·1	2·3	100	Tarhoch
Sángrí	·4	91·7	·3	5·1	·4	1·1	1·0	100	Sángrí.
Total Native States	**2·5**	**65·9**	**4·6**	**19·0**	**2·0**	**3·3**	**3·0**	**100**	**Total Native States.**
Total Province	**2·4**	**58·5**	**6·4**	**21·7**	**3·3**	**3·2**	**4·6**	**100**	**Total Province.**

ABSTRACT No. 91.—Showing Combined Occupations for Males only.

Land Occupations.	A. Govern. ment.	B. Pasture and Agriculture.	C. Household Service.	D. Preparation and supply of material substances.	E. Commerce and Transport.	F. Professional.	G. Indefinite and Independent.	Total combined Occupations
Land-owners, non-cultivating	13·2	1·7	2·9	35·2	24·3	11·9	10·8	100
Ditto cultivating	20·2	4·1	5·3	41·6	10·4	12·4	6·0	100
Muáfidárs and Jagírdárs	6·2	1·6	1·5	11·6	·2	36·0	42·9	100
Tenants	3·2	2·7	14·6	53·4	4·8	13·7	7·6	100
Sharers	11·1	·9	16·3	58·5	4·5	5·4	3·3	100
Farm servants		15·0	14·3	55·4	2·7	7·8	4·8	100
Field labourers	2·6	·1	22·6	44·4	8·2	6·6	15·5	100
Total	10·3	3·1	10·0	47·1	9·0	13·0	7·5	100

ABSTRACT No. 92.—Showing proportion of Occupations to total population by Town and Country.

Class and Order.			Males.			Females.			Total.		
			Town.	Country.	Total.	Town.	Country.	Total.	Town.	Country.	Total
Order	I.	Administration	5·3	1·5	1·9	4·8	1·3	1·8	5·1	1·4	1·8
Do.	II.	Defence	4·0	·2	·7	1·4	·2	·3	2·8	·2	·5
Do.	III.	Foreign, etc., service	·3	·1	·1	·3	.	...	·3	.	·1
Class	A	**Government**	**9·6**	**1·8**	**2·7**	**6·5**	**1·5**	**2·1**	**8·2**	**1·6**	**2·4**
Order	IV.	Live-stock	·9	1·5	1·5	·9	1·1	1·1	·9	1·3	1·3
Do.	V.	Agriculture	16·2	63·0	57·4	16·3	61·8	56·8	16·2	62·5	57·2
Class	B.	**Agriculture**	**17·1**	**64·5**	**58·9**	**17·2**	**62·9**	**57·9**	**17·1**	**63·8**	**58·5**
Order	VI.	Personal service	10·1	5·6	6·2	9·9	6·0	6·5	10·3	5·8	6·4
Class	C.	**Personal Service**	**10·7**	**5·6**	**6·2**	**9·9**	**6·0**	**6·5**	**10·3**	**5·8**	**6·4**
Order	VII.	Food and drink	11·3	3·8	4·7	13·3	4·4	5·3	12·2	4·1	5·0
Do.	VIII	Light, firing and forage	1·9	·9	1·0	1·9	·9	1·0	1·9	·9	1·0
Do.	IX.	Building	2·0	·5	·7	2·1	·4	·6	2·1	·5	·6
Do.	X.	Vehicles and vessels	·2	.		·2		.	·2	...	...
Do.	XI.	Supplementary requirements	1·1	·1	·2	1·2	·1	·2	1·2	·1	·2
Do.	XII	Textile fabrics and dress	9·6	6·2	6·6	13·1	7·4	8·0	11·1	·67	7·2
Do.	XIII.	Metals and precious stones	4·9	1·2	1·7	4·4	1·3	1·6	4·6	1·2	1·6
Do.	XIV.	Glass, pottery and stone ware	1·4	1.0	1·1	1·7	1·0	1·1	1·6	1·0	1·1
Do.	XV	Wood, cane and leaves, etc.	3·1	1·7	1·9	2·6	1·8	1·9	2·9	1·7	1·9
Do.	XVI	Drugs, gums, dyes, etc.	·7	·1	·2	·8	·1	·2	·8	·1	·2
Do.	XVII	Leather, horn, bone and grease	3·0	2·7	2·7	3·2	2·8	2·8	3·1	2·7	2·8
Class	D.	**Preparation and Supply of Material Substances**	**39·1**	**18·3**	**20·8**	**44·5**	**20·2**	**22·9**	**41·5**	**19·2**	**21·9**
Order	XVIII.	Commerce	4·5	1·4	1·6	5·0	1·3	1·7	4·7	1·2	1·6
Do	XIX.	Transport and storage	4·3	1·2	1·8	3·8	1·2	1·5	4·1	1·3	1·7
Class	E.	**Commerce, Transport and Storage**	**8·8**	**2·6**	**3·4**	**8·7**	**2·5**	**3·2**	**8·8**	**2·5**	**3·3**
Order	XX	Learned and artistic professions	5·7	2·8	3·2	5·8	2·8	3·1	5·8	2·8	3·1
Do.	XXI	Sport and amusement	·1	·1	·1	·1		...	·1	·1	·1
Class	F.	**Professional**	**5·8**	**2·9**	**3·3**	**5·9**	**2·8**	**3·1**	**5·9**	**2·9**	**3·2**
Order	XXII	Indefinite, etc.	6·0	1·4	2·0	4·6	1·5	1·8	5·0	1·5	1·9
Do	XXIII.	Independent	5·5	2·5	2·8	2·8	2·5	2·5	3·2	2·6	2·7
Class	G.	**Indefinite and Independent**	**11·5**	**3·9**	**4·8**	**7·4**	**4·0**	**4·3**	**8·2**	**4·1**	**4·6**
		Grand Total	100	100	100	100	100	100	100	100	100

ABSTRACT No. 93.—Showing Occupations in Cities.

Class.	Order.	Sub-order.	Class, Order and Sub-order of Occupations.	Numbers: Delhi	Numbers: Lahore	Numbers: Amritsar	Numbers: Peshāwar	Percentages: Delhi	Percentages: Lahore	Percentages: Amritsar.	Percentages: Peshāwar.	Percentages: The four cities.
		1	Government service	5,140	12,623	4,212	2,[illegible]75	2·7	7·1	3·1	3·3	4·2
		2	Service of local bodies	1,898	1,2[illegible]6	1,362	499	1·0	·7	1·0	·8	·9
		3	Village service	442	1,075	365	341	·2	·6	·3	·5	·4
	I	...	**Administration**	**7,480**	**14,904**	**5,939**	**2,915**	**3·9**	**8·4**	**4·4**	**4·6**	**5·5**
		4	Army	772	4,374	373	341	·4	2·5	·3	·6	1·0
		5	Navy and Marine (Nil)	...								...
	II	...	**Defence**	**772**	**4,374**	**373**	**341**	**·4**	**2·5**	**·3**	**·6**	**1·0**
		6	Administrative service (Foreign)	366	340	47	52	·2	·2		·1	·1
		7	Army (Foreign)	37	17	46			...			
A	III	...	**Foreign, etc., service**	**403**	**357**	**93**	**52**	**·2**	**·2**	**..**	**·1**	**·2**
	..	...	*GOVERNMENT*	*8,655*	*19,635*	*6,405*	*3,308*	*4·5*	*11·1*	*4·7*	*5·3*	*6·7*
		8	Stock breeding, etc.	730	1,022	509	329	·4	·6	·4	·5	·5
		9	Subsidiary services to stock	442	334	295	183	·2	·2	·2	·3	·2
	IV	.	**Live Stock**	**1,172**	**1,356**	**804**	**512**	**·6**	**·8**	**·6**	**·8**	**·7**
		10	Interest in land	4,043	8,602	2,3[illegible]0	2,970	2·1	4·9	1·7	4·7	3·1
		11	Agricultural labourers	1,616	5,170	2,036	1,343	·8	2·9	1·5	2·1	1·8
		12	Special products etc.	1,459	1,620	657	251	·8	·9	·5	·4	·7
		13	Agricultural training and supervision	7	33	11	44		.		·1	...
B	V	.	**Agriculture**	**7,125**	**15,425**	**5,004**	**4,608**	**3·7**	**8·7**	**3·7**	**7·3**	**5·6**
	.		*PASTURE AND AGRICULTURE*	*8,297*	*16,781*	*5,808*	*5,120*	*4·3*	*9·5*	*4·3*	*8·1*	*6·3*
		14	Personal and domestic service	27,305	22,470	11,507	3,867	14·2	12·7	8·4	6·1	11·5
		15	Non-domestic establishment	356	65	23	6	·2	.	...	.	·1
		16	Sanitation	3,383	4,205	1,621	668	1·7	2·4	1·2	1·1	1·7
C	VI	...	**Personal and Household Service**	**31,049**	**26,740**	**13,151**	**4,541**	**16·1**	**15·1**	**9·6**	**7·2**	**13·3**
	...	...	*PERSONAL SERVICE*	*31,049*	*26,740*	*13,151*	*4,541*	*16·1*	*15·1*	*9·6*	*7·2*	*13·3*

ABSTRACT No. 93.—Showing Occupations in Cities—*continued.*

Class	Order	Sub-order	Class, Order and Sub-order of Occupations	Numbers: Delhi.	Numbers: Lahore	Numbers: Amritsar	Numbers: Peshâwar	Percentages: Delhi	Percentages: Lahore.	Percentages: Amritsar	Percentages: Peshâwar	Percentages: The four cities.
		17	Animal food	4,074	4,156	3,313	2,158	2·1	2·4	2·4	3·4	2·4
		18	Vegetable food	9,024	15,029	14,430	5,551	5·0	9·0	10·6	8·8	8·0
		19	Drinks, condiments and narcotics	4,816	3,425	3,395	1,090	2·5	1·9	2·5	1·7	2·2
	VII		**Food and Drink**	**18,514**	**23,510**	**21,138**	**8,799**	**9·6**	**13·3**	**15·5**	**13·9**	**12·6**
		20	Lighting	1,233	409	657	200	·6	·2	·5	·3	·4
		21	Fuel and forage	1,442	2,622	1,562	1,579	·8	1·5	1·2	2·5	1·3
	VIII		**Light, Firing and Forage**	**2,675**	**3,031**	**2,219**	**1,779**	**1·4**	**1·7**	**1·7**	**2·8**	**1·7**
		22	Building materials	1,861	669	536	245	1·0	·4	·4	·4	·6
		23	Artificers in building	4,616	3,688	1,101	1,408	2·4	2·1		2·2	1·9
	IX		**Building**	**6,477**	**4,357**	**1,637**	**1,653**	**3·4**	**2·5**	**1·2**	**2·6**	**2·5**
		24	Railway plant	15	2,308	59	1		1·3	..	...	·4
		25	Carts, carriages, etc.	20	36	37	1		...	...	.	...
		26	Ships and boats		44	10	2		..	...		...
	X		**Vehicles and Vessels**	**35**	**2,388**	**106**	**4**		**1·4**	..	..	**·5**
		27	Papers, etc.	371	107	116	3	·2	·1	·1	..	·1
		28	Books, prints, etc	943	3,190	759	186	·5	1·8	·6	·3	·9
		29	Watches, clocks and scientific instruments	244	73	87	5	·1		...	...	·1
		30	Carving, engraving, etc.	391	195	705	233	·2	·1	·5	·4	·3
		31	Toys, curiosities, etc.	503	233	246	13	·3	·1	·2	..	·2
		32	Music and musical instruments	..	4	2			...	...	..	...
		33	Necklaces, bracelets, beads, etc.	624	184	383	263	·3	·1	·3	·4	·3
		34	Furniture	945	115	47	139	·5	·1	...	·2	·2
		35	Harness	191	200	104	412	·1	·1	·1	·7	·1
		36	Tools and machinery	231	129	241	13	·1	·1	·2	.	·1
		37	Arms and ammunition	76	144	64	102		·1		·2	·1
	XI	...	**Supplementary Requirements**	**4,519**	**4,603**	**2,764**	**1,369**	**2·3**	**2·6**	**2·0**	**2·2**	**2·3**
		38	Wool and fur	511	968	5,097	115	·3	·6	3·7	·2	1·1
		39	Silk	1,036	2,095	6,726	884	·6	1·2	4·9	1·4	1·9
		40	Cotton	5,185	7,302	9,785	4,879	2·7	4·1	7·2	7·7	4·8
		41	Jute, flax, coir, etc.	638	413	409	100	·3	·2	·3	·2	·3
		42	Dress	9,893	5,425	7,983	3,404	5·1	3·1	5·9	5·4	4·7
	XII		**Textile Fabrics and Dress**	**17,263**	**16,173**	**30,000**	**9,382**	**9·0**	**9·2**	**22·0**	**14·9**	**12·8**

Class.	Order	Sub-order	Class, Order and Sub-order of Occupations	Numbers: Delhi	Numbers: Lahore.	Numbers: Amritsar	Numbers: Pesháwar	Percentages: Delhi.	Percentages: Lahore.	Percentages: Amritsar	Percentages: Pesháwar	Percentages: The four cities.
		43	Gold, silver and precious stones	15,894	2,872	5,058	1,147	8·2	1·7	3·7	1·8	4·4
		44	Brass, copper and bell metal	2,726	583	465	265	1·5	·3	·4	·4	·7
		45	Tin, zinc mercury and lead	959	373	148	302	·5	·2	·1	·5	·3
		46	Iron and steel	2,261	2,233	1,416	550	1·2	1·2	1·0	·9	1·1
	XIII	.	**Metals and precious stones**	**21,840**	**6,061**	**7,087**	**2,264**	**11·4**	**3·4**	**5·2**	**3·6**	**6·5**
		47	Glass and China ware	216	44	37	15	·1		...		·1
		48	Earthen and stone ware	1,742	905	841	467	·9	·5	·6	·7	·7
	XIV	...	**Glass, pottery and stone ware**	**1,958**	**949**	**878**	**482**	**1·0**	**·5**	**·6**	**·7**	**·8**
		49	Timber and wood	2,900	2,130	2,589	1,453	1·5	1·2	1·9	2·3	1·6
		50	Cane-work, matting and leaves, etc	1,488	545	394	1,116	·7	·3	·3	1·7	·6
	XV	.	**Wood, cane and leaves, etc**	**4,388**	**2,675**	**2,973**	**2,569**	**2·2**	**1·5**	**2·2**	**4·0**	**2·2**
		51	Gums, wax and similar forest products	140	9	56		·1	..			...
		52	Drugs dyes pigments, etc	1,590	646	1,529	910	·8	·4	1·1	1·4	·8
	XVI		**Drugs, Gums, Dyes, etc.**	**1,730**	**655**	**1,585**	**910**	**·9**	**·4**	**1·1**	**1·4**	**·9**
		53	Leather etc	11,415	3,115	3,082	3,027	6·0	1·8	2·3	4·8	3·6
	XVII		**Leather, horn, bone and grease**	**11,415**	**3,115**	**3,082**	**3,027**	**6·0**	**1·8**	**2·3**	**4·8**	**3·6**
D			*PREPARATION AND SUPPLY MATERIAL SUBSTANCES*	*90,814*	*67,517*	*73,469*	*32,238*	*47·2*	*38·2*	*53·7*	*51·0*	*46·4*
		54	Dealers in money and securities	2,595	1,121	1,154	452	1·3	·7	·8	·7	1·0
		55	General merchandise	1,024	507	1,3[illegible]	827	·6	·3	1·0	1·3	·6
		56	Dealing unspecified	[illegible]	1,608	3,520	790	2·4	·9	2·6	1·2	1·9
		57	Middlemen	4,575	1,952	6,291	1,125	2·4	1·1	4·6	1·8	2·5
	XVIII		**Commerce**	**12,905**	**5,188**	**12,325**	**3,194**	**6·7**	**3·0**	**9·0**	**5·0**	**6·0**
		58	Railway	1,783	5,005	710	39	·9	3·4	·5	·1	1·5
		59	Road	2,010	2,601	1,749	1,313	1·5	1·5	1·3	2·1	1·5
		60	Water	268	151	69	.	·1	·1	·1		·1
		61	Messages	609	2,066	324	36	·3	1·2	·2	.	·7
		62	Storage and weighing	2,442	1,820	1,124	1,022	1·3	1·0	·8	1·6	1·1
	XIX	.	**Transport and storage**	**8,021**	**12,723**	**3,976**	**2,410**	**4·1**	**7·2**	**2·9**	**8**	**4·8**
E	...	...	*COMMERCE, TRANSPORT AND STORAGE*	*20,926*	*17,911*	*16,301*	*5,604*	*10·8*	*10·2*	*11·9*	*8·9*	*10·7*

ABSTRACT No. 93.—Showing Occupations in Cities—*concluded.*

Class.	Order	Sub-order.	Class, Order and Sub-order of Occupations.	Numbers. Delhi.	Numbers. Lahore.	Numbers. Amritsar.	Numbers. Peshawar.	Percentages. Delhi.	Percentages. Lahore.	Percentages. Amritsar.	Percentages. Peshawar.	Percentages. The four cities.
		63	Religion	2,986	3,537	5,109	2,463	1·5	2·0	3·7	3·9	2·5
		64	Education	1,507	1,100	708	258	·8	·6	·5	·4	·6
		65	Literature	863	585	353	92	·5	·3	·3	·1	·3
		66	Law	712	979	635	285	·4	·6	·5	·5	·5
		67	Medicine	1,085	1,152	628	345	·5	·7	·5	·6	·6
		68	Engineering and surveying	539	196	72	182	·3	·1	·1	·3	·2
		69	Other sciences	16	189	286	5		·1	·2	...	·1
		70	Pictorial art and sculpture	448	264	15	69	·2	·1	...	·1	·1
		71	Music, acting, dancing	1,145	682	472	480	·6	·4	·3	·8	·5
	XX	...	**Learned and Artistic Professions**	9,301	8,684	8,278	4,179	4·8	4·9	6·1	6·7	5·4
		72	Sport	77	71	11	20		..	...	...	...
		73	Exhibitions and games	258	131	68	25	·1	·1	...	...	·1
F	XXI	...	**Sport and Amusements**	335	202	79	45	·2	·1	...	...	·1
	...	...	*PROFESSIONAL*	*9,636*	*8,886*	*8,357*	*4,224*	*5·0*	*5·0*	*6·1*	*6·7*	*5·5*
		74	Unskilled labour	16,042	9,880	7,884	4,846	8·4	5·6	5·8	7·7	6·8
		75	Undefined and disreputable	993	2,366	1,241	233	·5	1·4	·9	·4	·9
	XXII	...	**Indefinite, etc.**	17,035	12,246	9,125	5,079	8·9	7·0	6·7	8·1	7·7
		76	Property and alms	4,715	4,018	3,481	2,422	2·5	2·3	2·5	3·8	2·6
		77	Supported at the public charges	1,452	3,120	669	543	·7	1·7	·5	·9	1·1
	XXIII	...	**Independent**	6,167	7,138	4,150	2,965	3·2	4·0	3·0	4·7	3·6
G	...	...	*INDEFINITE AND INDEPENDENT*	*32,202*	*19,384*	*13,275*	*8,044*	*17·1*	*11·0*	*9·7*	*12·8*	*11·3*
			Total Occupations	192,579	176,854	136,766	63,079	100	100	100	100	100

Note.—The figures for Delhi, Lahore, and Amritsar include, those for Peshâwar exclude, the returns from cantonments.

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881.

Occupations by Census of 1891.					Occupations by Census of 1881.		
		Headings.	Figures.		Figures.		Headings.
1	...	SERVICE OF THE IMPERIAL AND PROVINCIAL GOVERNMENTS—					
						37	Lieutenant-Governor, Rajas and Nawabs.
						907	Judges and Magistrates.
						16,983	Judicial and Revenue Subordinates.
	1	Officers of Government	2,053	14,722	73,843	25,796	Police Department.
	2	Clerical and intermediate establishment	12,669			,441	Goal Department.
						19,298	Staff of other Government Departments.
						4,872	Government clerks (branch unspecified).
						4,490	Government servants (nature of service unspecified).
	3	Menials, etc.	...	68,688	21,293	...	Government messengers, watchmen and similar subordinates.
		Total Sub-order 1.—Government Service	...	**83,410**	**95,116**		
2	...	SERVICE OF LOCAL AND MUNICIPAL BODIES—					
	4	Supervising and clerical establishment	2,163	7,743	4,758	4,686	Municipal and local staff fund.
	5	Menials, etc.	5,580			72	Town and bazar officials.
		Total Sub-order 2—Service of local bodies	.	**7,743**	**4,758**		
3	..	VILLAGE SERVICE—					
	6	Headmen	...	19,251	...	.	*In 1881 either under Government servants or land-owners.*
	7	Accountants		13,891		..	*Under Government servants in 1881.*
	8	Watchmen	...	33,977	28,183	...	Village watchmen.
	9	Other village servants	...	14,756	3,062	2,743	Village messengers.
						319	Petty village grantees.
		Total Sub-order 3.—Village Service	...	**81,875**	**31,245**		
		Total Order I.—Administration	...	**173,028**	**131,119**		
4	...	ARMY—					
	10	Officers	3,770	77,967	75,161	4,997	Army officers.
	11	Non-Commissioned Officers and privates	56,493			70,164	Soldiers and Military servants.
	12	Followers, clerks, etc.	17,704				
		Total Sub-order 4.—Army	...	**77,967**	**75,161**		
5	...	NAVY AND MARINE (*Nil*)					
		Total Order II.—Defence	...	**77,967**	**75,161**		
6	...	ADMINISTRATIVE SERVICE—					
	13	Chiefs, Consuls and officers	1,827	5,554	914	722	Officials of Native States.
	14	Clerical and intermediate establishment	407			192	Officials of independent Governments.
	15	Menials, etc.	3,320				
		Total Sub-order 6.—Administrative Service	...	**5,554**	**914**		
7	...	ARMY—					
	16	Officers	...	80	...	...	*See Nos. 13 to 15.*
	17	Non-Commissioned officers and privates	..	2,307	...		
		Total Sub-order 7.—Army	...	**2,387**	...		
		Total Order III.—Foreign, etc., Service	...	**7,941**	**914**	...	
		Total Class A.—Government	..	**258,936**	**207,194**	...	
8	...	STOCK BREEDING AND DEALING—					
		(*a*) HORSES AND HORNED CATTLE—					
	18	Horse breeders and dealers	...	561	246	...	Horse breeders and dealers.
	19	Cattle breeders and dealers	...	16,812	17,414	9,135	Cattle graziers.
						8,279	Cattle dealers.
	20	Herdsmen	...	40,110	70,665	...	Cowherds.
		Total Group (*a*)		**57,483**	**88,325**		
		(*b*) OTHER DRAUGHT, ETC., ANIMALS—					
						1,345	Camel owners.
	21	Camel breeders, dealers and graziers	...	5,425	4,439	1,716	Camel herds
						1,378	Camel dealers.
	22	Ass and mule breeders, dealers and graziers	..	915	93	...	Others (107). (*This includes also No. 25.*)
		Total Group (*b*)	634	**4,532**			

Abstract No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*contd.*

Occupations by Census of 1891.					Occupations by Census of 1881.		
		Headings.	Figures.		Figures.		Headings.
		(c) Small Stock—					
	23	Sheep and goat breeders and dealers	...	29,242	4,425	...	Sheep and goat dealers.
	24	Shepherds and goat herds	...	5,436	18,793	...	Flock masters and shepherds.
	25	Pig breeders and dealers	...	344	...	...	*See No. 22.*
		Total Group (c)	...	**35,022**	**23,218**	...	
		Total Sub-order 8.—Stock breeding, etc.	...	**98,845**	**116,075**		
9	...	SUBSIDIARY SERVICES TO STOCK—					
		(a) Training and doctoring Live-stock—					
	26	Veterinary Surgeons and Assistants	690	} 1,737	463	...	Farriers, veterinary surgeons, cowleeches.
	27	Farriers and gelders	1,047				
	28	Horse breakers	...	1,025	161	...	Horse breakers.
		Total Group (a)	...	**2,762**	**624**		
		(b) Vermin Destroying—					
	29	Monkey and jackal catchers	...	757			*See No. 329.*
		Total Sub-order 9.—Service to Stock	...	**3,519**	**624**		
		Total Order IV.—Live-Stock	...	**102,364**	**116,699**	...	
10	...	INTEREST IN LAND—					
	30	Land-owners, non-cultivating	100,618	}2,656,260	2,145,864	...	Land owners.
	31	„ cultivating	2,555,642				
	32	Muafidars and jagirdars	...	25,153	18,902	...	Assigness of land revenue.
	33	Tenants	...	1,483,945	1,368,144	...	Tenants.
	34	Sharers	...	90,813	104,999	...	Joint cultivators.
		Total Sub-order 10.—Interest in Land	...	**4,256,171**	**3,637,909**		
11	...	AGRICULTURAL LABOURERS—					
	35	Farm servants	220,046	} 340,304	113,420	{ 113,411	Agricultural labourers.
	36	Field labourers	120,258			9	Gleaners.
	...	**Total Sub order 11.—Agricultural Labourers.**	...	**340,304**	**113,420**	...	(Note.—*Many scavengers, leather workers and other village servants have doubtless been entered under this sub-order.*)
12	...	GROWERS OF SPECIAL PRODUCTS AND TREES—					
	37	Tea planters, managers, etc.	...	649	67	...	Workers and dealers in tea.
	38	Waternut growers	..	357	...	...	(*See No. 40.*)
	39	Indigo planters, managers, etc.	..	394	...	...	(*See No. 236.*)
	40	Gardeners, etc.	...	9,026	5,263	...	Fruit and market gardeners.
	41	Forest officials	..	1,620	...	...	(*Classed under Government servants in 1881.*)
		Total Sub-order 12.—Special Products, etc.	...	**12,046**	**5,330**	...	
13	...	AGRICULTURAL TRAINING AND SUPERVISION—					
	42	Agents and managers of landed estates	...	469	1,232	...	Land stewards' agents.
		Total Order V.—Pasture and Agriculture.	...	**4,608,090**	**3,757,891**	...	
		Total Class B.—Agriculture	...	**4,711,354**	**3,874,590**	...	
14	...	PERSONAL AND DOMESTIC SERVICES—					
	43	Barbers	..	96,802	90,345	...	Barbers.
	44	Ear-pickers	...	89	149	...	Others (62). (*Includes "Kán bindna, etc."*)
	45	Washermen	...	39,209	36,429	...	Washermen, ironers.
	46	Water-carriers	...	96,078	101,007	..	Water-carriers.
	47	Cooks	...	16,118	12,008	..	Cooks.
	48	Indoor servants	...	59,123	76,051	...	Domestic servants.
	49	Grooms, etc.	...	17,301	10,638	...	Grooms.
	50	Miscellaneous services	..	33,442	6,954	...	Servants unspecified.
		Total Sub-order 14.—Domestic Service	...	**358,162**	**333,671**		
15	...	NON-DOMESTIC ESTABLISHMENT—					
	51	Hotel service, etc.	...	219	4,166	...	Hotel and eating-house keepers. (*See also No. 47.*)
	52	Rest-house sarai owners and managers	...	611	4,480	...	Attendants in village rest-houses. (*See also No. 9.*)
	...	**Total Sub-order 15.—Non-domestic Service.**	...	**830**	**8,646**		

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*contd.*

		Occupations by Census of 1891. Headings.	Figures.		Figures.		Occupations by Census of 1881. Headings.
16	...	SANITATION—					
	53	Sanitary officers, Inspectors, etc.	492				
	54	Sweepers and scavengers	132,116	133,070	169,615	..	Sweepers and scavengers.
	55	Dust and sweeping contractors	462				
		Total sub-order 16 – Sanitation	...	**133,070**	**169,615**	.	
		Total Order VI—Personal and House-hold Services		**492,062**	**511,932**		
	...	**Total Class C.—Personal Service**		**492,062**	**511,932**	...	
17	...	ANIMAL FOOD—					
	56	Cow and buffalo keepers and milk and butter sellers	13,712	17,322	12,014	8,348	Milk sellers.
	57	Ghee preparers and sellers	3,538			3,666	Butter and cheese merchants.
	58	Cheese makers and sellers	72				
	59	Butchers	..	12,800	10,550		Butchers
	60	Fowl and egg dealers	...	704	592	.	Fowl and egg dealers.
	61	Roast-meat shop-keepers		516	218	...	Roast-meat shopkeepers.
	62	Fishermen		3,29[illegible]	1,921	.	Fishermen
	63	Fish dealers		250	550		Fishmongers.
		Total Sub-order 17 – Animal food	.	**34,962**	**25,854**	..	
18	.	VEGETABLE FOOD—					
	64	Grain and flour merchants	.	12,384	27,806		Grain and flour merchants. (*See also Nos. 68 and 253.*)
	65	Grain parchers and bakers	.	29,178	10,683	1,990	Bakers
						8,693	Corn parchers.
	66	Pulse and flour preparers and sellers	.	54,501			(*See No. 63*)
	67	Grinding and flourmill service		11 723	10,408		Millers
	68	Bran sellers		438			(*See No 64.*)
	69	Vegetable sellers	...	22,465	15,951	.	Green grocers.
	70	Fruit sellers	...	1,879	1,577		Fruiterers.
	71	Sweetmeat makers and sellers	..	23,977	20,274	17,743	Confectioners, pastry cooks.
						2,531	Sweet traymen.
		Total Sub-order 18 —Vegetable food	...	**156,635**	**89,789**	...	
19	.	DRINK, CONDIMENTS AND NARCOTICS—					
	72	Ice manufacturers and sellers	..	264	120	...	Ice makers, dealers.
	73	Soda water, etc., manufacturers and sellers	421	1,357	157		Workers and dealers in other non-alcoholic drinks.
	74	Sharbat preparers and sellers	936				
	75	Country spirits distillers and sellers	811			26	Distillers
	76	Foreign wine and spirit dealers	161	1,403	828	802	Spirit merchants. *See also No. 262.*
	77	Brewers	431				
	78	Sugar-manufacturers and sellers	3,676	6,910	2,088	1,415	Sugar refiners.
	79	Gur, etc., makers and sellers	3,234			673	Dealers in sugar and molasses
	80	Salt dealers	..	4,222	3,397	690	Salt makers.
						2,707	Salt merchants.
	81	Vinegar manufacturers and sellers	381	503	200	.	Workers and dealers in spices, vinegar, pickles, preserves.
	82	Pickle makers and sellers	122				
	83	Grocers and general shop keepers	..	178,946	209,001	...	Petty grocers. (*See also No. 66.*)
	84	Betel-leaf and areca nut sellers	.	872	587	..	Betel and pán sellers.
	85	Tobacco manufacturers and sellers	..	4,231	2,348	.	Tobacconists.
	86	Opium, bhang, etc., manufacturers and sellers		1,442	1,745	.	Dealers in narcotics
		Total Sub-order 19.—Drinks, etc	..	**200,150**	**221,371**		
		Total Order VII —Food and Drink.	...	**391,747**	**337,014**		
20	...	LIGHTING—					
	87	Oil pressers and sellers	36,638	36,729	36,550	35,194	Oil millers.
	88	Kerosine oil dealers	91			1,356	Oil and oilseed merchants.
	89	Lamp and lantern makers and sellers	69	142	...	...	See Others (313) (*includes laltain banana etc*)
	90	Torch and candle sellers	73				
		Total Sub-order 20 —Lighting	...	**36,871**	**36,550**		
21	..	FUEL AND FORAGE—					
	91	Firewood and grass gatherers and dealers	..	38,680	38,314	12,310	Hay and grass dealers.
						11,957	Grass cutters and gatherers.
						14,047	Wood, fuel cutters, gatherers, dealers.
	92	Coal and charcoal sellers	...	890	722	...	Workers and dealers in charcoal.
	93	Cowdung fuel preparers and sellers	...	557	393	86	Cowdung gatherers and patters.
						307	Cowdung and dungcake sellers.
		Total Sub-order 21.—Fuel and Forage	..	**40,127**	**39,429**		
		Total Order VIII.—Light, Firing and Forage	.	**76,998**	**75,979**		

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*contd.*

Occupations by Census of 1891.					Occupations by Census of 1881.		
		Headings.	Figures.		Figures.		Headings.
22	...	BUILDING MATERIALS—					
	94	Brick burners and sellers	...	11,393	5,294	3,549 1,453 292	Brick makers. Brick burners. Brick merchants.
	95	Lime burners and sellers	...	1,187	4,901	4,313 588	Lime burners. Lime merchants.
	96	Stone contractors, etc.	...	341	214	166 48	Dealers in earth. Others (273). (*Including "Sangtarash."*)
	97	Thatch dealers and thatchers	..	8,312	3,070	...	Thatchers.
		Total Sub-order 22.—Building Materials	...	**21,233**	**13,479**		
23	..	ARTIFICERS IN BUILDING—					
	98	Building contractors	596	34,024	18,050	...	Brick layers, masons, etc. (*See also Nos. 206 and 214.*)
	99	Masons, builders, etc.	33,428				
		Total Sub-order 23.—Artificers in Building	...	**34,024**	**18,050**		
		Total Order IX.—Building	...	**55,257**	**31,529**		
24	..	RAILWAY PLANT—					
	100	Railway mechanics	2,194	2,706	..	.	*See Nos. 265 to 269.*
	101	Railway permanent way plate layers, inspectors, etc.	512				
		Total Sub-order 24.—Railway plant	...	**2,706**			
25	.	CARTS, CARRIAGES, ETC.—					
	102	Cart, carriage and palki makers and sellers	...	1,079	101	..	Workers and dealers in carts, carriages.
26	..	SHIPS AND BOATS—					
	103	Boat builders	..	102	718	39 679	Boat builders, merchants. Boat bridge builders.
		Total Order X.—Vehicles and Vessels	..	**3,887**	**819**		
27	..	PAPER—					
	104	Paper makers and sellers	..	778	1,047	852 195	Paper makers. Paper dealers.
28		BOOKS AND PRINTS, ETC.—					
	105	Press proprietors, lithographers and printers	..	1,821	102	..	Printers.
	106	Book binders	...	746	488	...	Book binders.
	107	Book sellers	...	495	377	.	Book sellers.
	108	Newspaper proprietors	...	125	..	...	*See No. 302.*
	109	Picture dealers	..	62	10	...	Picture dealers.
		Total Sub-order 28.—Books and Prints	...	**3,249**	**1,067**		
29	..	WATCHES, CLOCKS AND SCIENTIFIC INSTRUMENTS—					
	110	Watch and clock makers and sellers	305	325	247	...	Watch makers, sellers.
	111	Opticians	20				
	112	Scale makers	...	63	17	...	Scale makers.
		Total Sub-order 29.—Watches, etc.	..	**388**	**264**		
30	.	CARVING, ENGRAVING, ETC.—					
	113	Wood and ivory carvers	...	88	..	...	*See No. 214.*
	114	Cotton stamp makers	...	345	4		Block cutters.
	115	Turners and lacquerers	..	1,081	1,564	1,218 346	Turners. Bow and arrow makers. (Kamangar.)
	116	Die sinkers and seal engravers	..	323	169	...	Seal engravers.
		Total Sub-order 30.—Carving, etc.	...	**1,837**	**1,737**		
31	..	TOYS, CURIOSITIES, ETC.—					
	117	Kite, cage, etc., makers and sellers	...	544	299	...	Toy makers and dealers.
	118	Hukka-stem makers and sellers	...	968	984	...	Pipe stem makers and sellers.
	119	Others	...	271	30	...	Others (116).
		Total Sub-order 31.—Toys, etc.	...	**1,783**	**1,313**		
32	...	MUSIC AND MUSICAL INSTRUMENTS					
	120	Musical instrument dealers	...	**33**	**52**	...	Musical instruments makers and dealers.

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1891—*contd.*

Occupations by Census of 1891.					Occupations by Census of 1881.		
Headings.			Figures.		Figures.		Headings.
33	...	NECKLACES, BRACELETS, BEADS—					
	121	Bangle makers and sellers	4,221	4,418	4,496		Bracelet makers, dealers.
	122	Imitation and pewter jewellery makers and sellers	197				
	123	Rosary necklace makers and sellers		153	85		Artificial and coral bead, rosary, necklace makers, sellers.
	124	Flower and garland makers and sellers	.	286	312		Flower dealers.
	125	Sacred thread sellers		15			
		Total Sub-order 33.—Necklaces		**4,872**	**4,893**		
34	..	FURNITURE—					
	126	Furniture dealers		388	488		Furniture dealers
	127	Furniture makers		149	12		Cabinet makers
	128	Bedstead stringers, makers and sellers		728	344		Bedstead makers, stringers, sellers
	129	Reed and cane chair makers	.	235	140		Reed and cane chair makers
	130	Looking-glass makers and sellers		146	152		Looking glass makers, silverers
		Total Sub-order 34.—Furniture	...	**1,646**	**1,145**		
35		HARNESS—					
	131	Saddlery and harness makers and sellers	920	958	965	540	Saddlers
	132	Whip makers	38			425	Others (128)
		Total Sub-order 35.—Harness	..	**958**	**965**		
36		TOOLS AND MACHINERY—					
	133	Knife and tool makers and sellers		384	96		Cutlers
	134	Knife and tool grinders and polishers	...	320	703		Armourers
	135	Loom, loomcomb makers and sellers	...	231			*See No 214.*
	136	Mechanics (not railway)	...	424	18		Others (125)
	137	Machinery dealers	.	89	..	...	
		Total Sub-order 36.—Tools, etc.	...	**1,448**	**817**		
37	.	ARMS AND AMMUNITION—					
	138	Gun makers and sellers	.	161	30		Makers of arms (*See also No. 142*)
	139	Ammunition and cap dealers	71	377	201		Powder makers and ammunition dealers.
	140	Gunpowder makers and sellers	306				
	141	Firework makers and sellers		1,006	1,086		Gunpowder, fireworks and match makers and sellers.
	142	Sword and scabbard makers and sellers	..	385		...	*See No 138.*
	143	Makers of other implements	.	94			
		Total Sub-order 37.—Arms, etc.	..	**2,023**	**1,317**		
		Total Order XI.—Supplementary Requirements	...	**19,015**	**14,617**		
38	..	WOOL AND FUR—					
	144	Wool merchants	...	512	589		Wool merchants.
	145	Woollen yarn spinners and sellers	.	513	236	203 33	Wool spinners Goat's wool spinners and string makers
	146	Wool carders	.	196			*See No 148.*
	147	Wool weavers	..	2,595	694	504 190	Wool weavers. Goat's wool weavers.
	148	Wool dyers	...	57	13		Wool cleaners, dyers, scourers. (*See also No 146*)
	149	Woollen cloth dealers	.	315	39		Cloth merchants.
	150	Pashm merchants	...	390	376	...	Pashm merchants
	151	Pashm spinners	..	220	12	..	Pashm spinners
	152	Pashm and shawl weavers	.	3,409	11,916	308 11,608	Pashm weavers. Shawl weavers.
	153	Pashm dyers	.	302	181		Pashm dyers
	154	Pashmina and shawl merchants	...	215	245		Pashmina and shawl merchants.
	155	Blankets, etc., weavers and sellers		2,779	3,391	3,231 9 151	Blanket weavers Goat's wool and wool bag dealers. Blanket dealers.
	156	Felt makers and sellers	..	137	187	.	Felt makers and sellers
	157	Carpet weavers and sellers	...	219	.		(*See No. 165*)
	158	Feather dealers and sellers	...	28	..	...	(*See No 225*)
		Total Sub-order 38.—Wool	...	**11,887**	**17,879**		
39	.	SILK—					
	159	Silk carders and spinners	...	2,524	2,571		Silk winders, spinners, tiers.
	160	Silk weavers	..	2,750	3,549		Silk weavers.
	161	Silk printers and dyers	...	334	678		Silk washers and dyers.
	162	Silk braid, ribbon, etc., makers and sellers	...	3,409	2,987	842 2,145	Silk merchants. Silk cord makers.
		Total Sub-order 39.—Silk	...	**9,017**	**9,785**	..	

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*contd.*

Occupations by Census of 1891.					Occupations by Census of 1881.		
		Headings.	Figures.		Figures.		Headings.
40	..	COTTON—					
	163	Cotton cleaners		37,185	32,268	...	Cotton scutchers.
	164	Cotton ginners		6,322	3,257	..	Cotton ginners.
	165	Cotton carpet and rug makers and sellers	.	1,157	634	...	Cotton carpet weavers.
	166	Cotton spinners	.	7,341	273		Cotton spinners, tiers.
	167	Cotton cloth weavers	.	317,185	335,226	329,107 6,119	Cotton cloth weavers, coarse fabrics. Cotton cloth weavers, fine fabrics.
	168	Dealers in raw cotton	...	4,218	3,267	...	Dealers in raw cotton
	169	Dealers in spun cotton	...	364	106	...	Dealers in spun cotton.
	170	Dealers in cotton fabrics	...	2,125	1,494	...	Dealers in cotton fabrics.
	171	Calenderers, fullers and printers	..	21,558	10,199	...	Cotton printers.
	172	Cotton dyers	.	13,762	26,844	...	Cotton cloth dyers.
	173	Tape makers and sellers	..	288	218	142 76	Cotton string makers. Waist cord weavers.
	174	Newár makers and sellers	...	370	48	...	Cotton webbing weavers.
	175	Tent manufacturers and sellers	..	165	22	.	Tent and lace makers.
		Total Sub-order 40.—Cotton	...	**412,040**	**413,858**		
41		JUTE, FLAX, COIR, ETC.—					
	176	Dealers in raw fabrics	...	1,187	388	...	Dealers in raw fibres.
	177	Rope makers and sellers	..	10,951	9,324	..	Rope makers and sellers.
	178	Matting and bag makers and sellers	...	909	822	..	Hemp matting, bag makers, dealers
		Total Sub-order 41.—Jute, etc.	...	**13,047**	**10,534**		
42		DRESS—					
	179	Tailors and darners	..	40,643	31,392	...	Tailors, sempsters.
	180	Hosiers	..	399	233	.	Stocking makers, sellers.
	181	Hat, cap and turban makers and sellers	...	1,769	556	..	Hat makers and sellers.
	182	Turban binders	...	110	546	...	Other, (194). (*Includes "Dastárband"*)
	183	Umbrella makers and sellers	...	25		...	*See No. 214.*
	184	Embroiders and lace and muslin sellers	...	1,029	5,076	...	Embroiderers.
	185	Button makers and sellers		251		...	
	186	Piece goods dealers	...	16,291	14,655	...	Drapers.
		Total Sub-order 42.—Dress	...	**60,516**	**52,458**		
		Total Order XII.—Textile Fabrics and Dress	...	**506,507**	**504,514**	.	
43	...	GOLD, SILVER AND PRECIOUS STONES					
	187	Gold and silver dealers	...	203	72	...	Gold and silver merchants.
	188	Gold and silver workers	..	50,215	44,963	..	Gold and silver smiths.
	189	Chasers, enamellers and jewel setters	..	627	448	14 111 233 90	Gold and silver engravers, chasers Damasceners. Lapidaries. Jewel setters.
	190	Gold and silver leaf beaters	...	563	164	.	Gold and silver foil beaters, and dealers.
	191	Gold and silver washers and purifiers	...	2,071	1,578	1,305 273	Refiners. Gold washers, and diggers.
	192	Electroplaters	...	682	50	...	Gilders and platers.
	193	Gold and silver wire drawers	...	1,712	.	...	*See under 201 and 194.*
	194	Gold and silver wire beaters		428	1,253	.	Gold and silver wire beaters.
	195	Gold and silver cord and thread makers and sellers	...	1,484	1,222	400 822	Gold and silver thread makers and dealers Gold and silver cord, lace makers and dealers.
	196	Gold and silver ribbon makers and sellers	.	1,848	1,856	..	Gold and silver ribbon cloth makers dealers.
	197	Pearl merchants	.	49	5	4 1	Pearl merchants. Pearl neck lace threaders.
	198	Dealers in other precious stones	...	555	124	...	Dealers in other precious stones.
		Total Sub-order 43.—Gold and Silver	...	**60,437**	**51,755**		
44	...	BRASS, COPPER AND BELL-METAL—					
	199	Brass and brass vessel workers and sellers	...	2,991	311	107 204	Founders. Brass workers.
	200	Copper and copper vessel workers and sellers	...	381	121	108 13	Makers of copper vessels. Copper engravers.
	201	Brass and copper wire drawers	...	191	1,786	125 1,661	Foil beaters. Wire drawers and dealers.
	202	Bell-metal workers and sellers	526	3,984	11,679	9,478 1,827 251 93	Metal vessel makers. Metal vessel dealers. Pipe bowl makers. Others (313).
	203	General workers and dealers in brass, copper and bell-metal	3,458				
		Total Sub-order 44—Brass, etc.	...	**7,547**	**13,897**		
45	...	TIN, ZINC, MERCURY AND LEAD—					
	204	Tin, zinc workers and sellers	...	1,914	1,141	125 1,015 1	Tin men. Tinners (kalai). Zinc merchants.
	205	Lead and quicksilver workers and sellers	...	177		..	*See No. 203.*
		Total Sub-order 45.—Tin, etc.	...	**2,091**	**1,141**		

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*contd.*

Occupations by Census of 1891.					Occupations by Census of 1881.		
		Headings.	Figures.		Figures.		Headings.
46	.	IRON AND STEEL—				1,044	Iron smelters.
	206	Blacksmiths and ironsmiths . .		60,435	71,785	7,741	Blacksmiths (*See also Nos 99 and 214*)
	207	Iron and hardware dealers	..	800	477	4[illegible]0	Iron merchants.
						58	Iron mongers.
		Total Sub-order 46.—Iron and Steel		**61,235**	**72,262**		
		Total Order XIII.—Metals . .	..	**131,310**	**139,055**	..	
47	.	GLASS AND CHINA WARE—					
	208	Glass and China ware dealers . . .	367	530	484	17	China makers
	209	Bottle dealers . . .	163			467	Workers and dealers in glass.
		Total Sub-order 47.—Glass, etc .	.	**530**	**484**		
48		EARTHEN AND STONE WARE—					
	210	Potters and pot sellers		84,276	82,633	82,558	Potters.
						75	Earthen ware dealers.
	211	Stone and millstone workers, menders and sellers		1,844	1,341	982	Stone cutters.
						69	Millstone dealers.
						290	Millstone makers, setters.
		Total Sub-order 48.—Earthen and Stone ware		**86,120**	**83,974**	.	
		Total Order XIV.—Glass, pottery and Stone ware . . .		**86,650**	**84,458**		
49		TIMBER AND WOOD—					
	212	Timber dealers	..	1,527	3,180		Timber merchants.
	213	Wood cutters and sawyers . . .	8,473	113,961	121,696	..	Carpenters (*See also Nos. 113, 135, 183, 99 and 214*).
	214	Carpenters	105,488	843	97		Wooden box, bowl, tray makers.
	215	Cooper and box makers		1,417	1,000		Comb makers and sellers.
	216	Comb makers		802	731		Wood painters.
	217	Wood painters					
		Total Sub-order 49.—Timber and wood	..	**118,549**	**126 803**		
50		CANE WORK, MATTING AND LEAVES—					
	218	Bamboo workers and sellers . . .		2,005	5,503		Workers and dealers in bamboo.
	219	Basket weavers, winnowing pan makers and sellers		23,432	31,168	4,956	Basket makers, sellers
						26,212	Straw workers, dealers, sieve makers.
	220	Mat makers and sellers . .		2,512	2,206		Leaf matting, plaiters, sellers.
	221	Screen (chick) makers and sellers . .	.	743			*See No 218*
	222	Leaf plate makers and sellers . .		2 715	276		Workers and dealers in leaves.
	223	Tooth stick makers and sellers . .		28	.		
	224	Hand fan makers and sellers . .		213	234		Hand fan makers and sellers
	225	Brush and weaver's brush makers and sellers	112	710	372	6	Makers of brushes, feather ornaments and horse hair necklaces.
	226	Broom makers and sellers . .	598			366	Weaver's brush makers. (*See also No 158*)
		Total Sub-order 50.—Cane work etc		**32,358**	**39,759**	.	
		Total Order XV.—Wood, cane, and leaves, etc. . . .		**150,907**	**166,562**	.	
51	..	GUMS, WAX AND SIMILAR FOREST PRODUCE—					
	227	Lac, gum collectors, sellers . . .	233	242	40	.	Workers and dealers in gut, glue, wax, and ivory
	228	Resin and tar preparers and sellers .	9				
	229	Collectors and sellers of minor forest produce	.	135	75	.	Kino gatherers
		Total Sub-order 51.—Gums, etc. .	...	**377**	**115**	.	
52		DRUGS, DYES, PIGMENTS, ETC—				8,114	Workers and dealers in drugs.
	230	Chemists and druggists	..	7,252	9,516	1,402	Dispensing druggists.
	231	Borax workers and sellers . . .		200	461	..	Workers and dealers in crude soda, alum, salamoniac, borax.
	232	Saltpetre workers and sellers . . .	...	2,492	2,911	..	Saltpetre makers, sellers.
	233	Soda, etc, workers and sellers . . .	.	109	.		See No 231.
	234	Soap makers and sellers	...	467	308	..	Soap boilers, dealers.
	235	Sulphur workers and sellers . . .	...	56		.	
	236	Indigo workers and sellers . . .	...	3,065	132	..	Indigo merchants. (*See also No. 39.*)

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*contd.*

Occupations by Census of 1891.					Occupations by Census of 1881.		
		Headings.	Figures		Figures.		Headings.
	237	Madder, etc., workers and sellers		279		..	*See No 241.*
	238	Ink makers and sellers		77	58		Ink makers, dealers
	239	Antimony preparers and sellers		857	20		Antimony makers, appliers, dealers.
	240	Hinna preparers and sellers		92			*See No 241.*
	241	Preparers and sellers of various colouring materials		77	246		Workers and dealers in other dyes. (*See also Nos 237 and 240.*)
	242	Perfume preparers and sellers		1,566	351	...	Perfumers
		Total Sub-order 52—Drugs, etc.		**16,589**	**14,099**		
		Total Order XVI.—Drugs, Gums, Dyes, etc.		**16,966**	**14,214**		
53		LEATHER, ETC —					
	243	Tanners and hide sellers and bone dealers		8,558	9,553	{ 2,696 6,857	Hide and leather merchants. Tanners
	244	Workers in leather	195,679 }	201,795	193,334	{ 158,835 1,477 24,216 8,856	Boot makers and cobblers Boot sellers Workers in hides and leather. Workers in leather.
	245	Leather dyers	6,116 }				
	246	Water bag, well bag, bucket, and ghee pot makers and sellers		738	771		Hide jar makers, dealers.
	247	Workers and dealers in leather and grease		390			(*See No. 243.*)
		Total Sub-order 53—Leather, etc.		**211,481**	**203,658**		
		Total Order XVII.—Leather, horn, bone, and grease		**211,481**	**203,658**		
		Total Class D—Preparation and Supply of material Substances		**1,650,725**	**1,572,419**		
54		DEALERS IN MONEY AND SECURITIES—					
	248	Bankers, bank managers, etc		5,550	336		Bankers
	249	Money lenders		47,309	47,568		Money lenders
	250	Bill discounters, etc		147			(*See No 248.*)
	251	Money changers and testers		2,530	3,049		Money changer
	252	Cashiers, Accountants, etc		299			(*See No. 248.*)
		Total Sub-order 54—Dealers in money		**55,835**	**50,953**		
55		GENERAL MERCHANDISE—					
	253	General merchants		**22,916**	..		(*See also Nos 255 and 64.*)
56		DEALING UNSPECIFIED—					
	254	Merchants and shop-keepers' clerks, assistants, etc		4,692	682		Others (321) (*Includes "Shágird", etc.*)
	255	General shop keepers		17,728	17,082		Shop keeper's branch unspecified.
	256	Pedlers, hawkers, etc		9,274	11,278		Pedlers.
		Total Sub-order 56.—Dealing unspecified	...	**31,694**	**29,042**		
57		MIDDLEMEN—					
		(*a*) BROKERS, ETC —					
	257	Brokers		4,732	3,505		Brokers.
	258	Agents		1,422	1,854	{ 1,123 731	Agents, factors. Agents
	259	Commission salesmen		5,735	3,818		Commission salesmen
	260	Auctioneers		144			
		Total Group (*a*)		**12,033**	**9,177**		
		(*b*) CONTRACTORS AND FARMERS—					
	261	Farmers of ferries		566	145		Ferry contractors.
	262	Farmers of liquors, drugs, etc.		2,718			*See No. 75.*
	263	Miscellaneous contractors		5,113	6,658		Contractors (branch unspecified)
	264	Contractors for labour		341	281		Contractors for earth work.
		Total Group (*b*)		**8,738**	**7,084**		
		Total Sub-order 57.—Middlemen		**20,771**	**16,261**		
		Total Order XVIII.—Commerce		**131,216**	**96,256**		

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*contd.*

		Occupations by Census of 1891. Headings.	Figures.		Occupations by Census of 1881. Figures.		Headings.
58		RAILWAY—					
		(a) ADMINISTRATION—					
	265	Superior officers	205				
	266	Railway engineers	113				
		Total Group (a)	318				
				14,400	10,393	.	Railway employes.
		(b) WORKING STAFF—					
	267	Station masters, clerks, etc	4,055				
	268	Guards, drivers, firemen	2,427				
	269	Pointsmen, porters, etc.	7,600				
		Total Group (b)	**14,082**		..	...	
		Total Sub-order 58.—Railway		**14,400**	**10,393**	...	
59		ROAD—					
		(a) CART, CARRIAGE AND TRAMWAY OWNERS AND DRIVERS—					
	270	Tramway and bullock train service	607			19,374	Draymen.
	271	Cart owners and drivers	4,6[illegible]0	21,638	22,690	3,316	Cabmen
	272	Carriage owners and drivers	10,371				
	273	Palki, etc., owners and bearers		2,470	1,545		Planquin bearers
		Total Group (a)	...	**24,108**	**24,235**	.	
		(b) CARRIERS BY PACK ANIMALS—					
	274	Pack bullock owners and drivers		2,849	2,250		Bullock and buffalo carriers.
	275	Pack camel and elephant owners and carriers		32,180	8,201	7,441 760	Camel carriers (*See also Nos 25 and 277.*) Others (79) (*Includes Felban, etc*)
	276	Pack donkey and mule owners and drivers		23,190	9,399	.	Pony, mule and donkey carriers.
	277	Owners and drivers of other pack animals		13,041	40,745		Pack animal carriers (unspecified).
		Total Group (b)	..	**71,260**	**60,505**		
		Total Sub-order 59—Road		**95,368**	**84,740**	..	
60	.	WATER—					
	278	Boat owners, boatmen, etc.		10,041	**9,842**	145 9,697	Ferry contractors Barge and boatmen
61		MESSAGES—					
		(a) POST, ETC—					
	279	Postmasters, clerks, etc	2,104	5,469			(*Classed as Government servants in 1881*).
	280	Postal messengers, runners, etc.	3,365				
	281	Messengers (unofficial)		665	2,580		Messengers and watchmen (*See also No. 286*)
		Total Group (a)		**6,134**	**2,580**	..	
		(b) TELEGRAPH—					
	282	Telegraph officers, clerks, signallers		2,745		.	(*Classed as Government servants in 1881.*
		Total Sub-order 61.—Messages		**8,882**	**2,580**		
62		STORAGE AND WEIGHING—					
	283	Store-house owners, keepers, clerks, etc.		643			
	284	Porters general	.	13,128	3,167		Porters. (*See also No 340*)
	285	Weighmen		4,388	3,888		Packers, weighers and measurers.
	286	Watchmen (not village)		3,712		.	(*See also No. 281*)
		Total Sub-order 62.—Storage, etc.		**21,871**	**7,055**		
		Total Order XIX.—Transport and Storage	.	**150,562**	**114,610**		
		Total Class E.—Commerce, Transport and Storage		**281,778**	**210,866**		
63	.	RELIGION—					
		(a) PRIESTS, MINISTERS—					
	287	Christian priests and preachers		560	48	.	Christian priests and preachers.
	288	Hindu and Sikh officiating priests		6,356	6,913		Hindu and Sikh officiating priests.
	289	Hindu and Sikh family priests		83,188	72,426		Hindu and Sikh family and private priests.
	290	Musalmán officiating priests		18,654	17,741		Musalmán officiating priests.
	291	Musulman religious teachers		8,716	5,114		Musalmán private priests
	292	Men living on religious offerings		8,141	9,064	3,033 6,031	Hindu and Sikh priests living on offerings. Musalmán holy men living on offerings.
	293	Religious students		260	1,862	...	Musalmán religious students.
	294	Qazis		3,895	3,477		Mahomedan law doctors.
	295	Exorcists	..	178			
		Total Group (a)	.	**129,978**	**116,665**	...	

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*contd.*

Occupations by Census of 1891					Occupations by Census of 1881.		
Headings.			Figures		Figures		Headings.
		(*b*) Subsidiary religious Services—					
	296	Religious mendicants		75,453			(*See No 348*)
	297	Church, temple or masjid service	3,819	4,430	490		Servants in place of worship.
	298	Burial or burning ground service .	611				
		Total Group (*b*) .		**79,883**	**490**		
		Total Sub-order 63 —Religion .		**209,861**	**117,155**		
64		EDUCATION—					
	299	Administrating and inspecting officials	47				
	300	Principals professors and teachers in colleges and schools	10,013	10,560	3,650		Teachers (Excluding Government servants)
	301	Clerks on educational establishments .	500				
		Total Sub order 64. Education		**10,560**	**3,650**		
65		LITERATURE—					
	302	Authors, poets, editors, etc .		70	5	4	Poets
						1	Editors
	303	Reporters, book copyists, etc. . .	104				
	304	Private secretaries .	132	2 076	725		Clerks and copyists
	305	Public scribes and copyists	1,752				
	306	Library service	88				
	307	Students		911	555		Students. (*See also No 347*)
	308	Pandits		5,335	8,077		Pandits
		Total Sub order 65 – Literature		**8 395**	**9,365**		
66		LAW—					
	309	Barristers, advocates and pleaders	405	1,422	356		Barristers and pleaders.
	310	Law agents, clerks, etc .	1,017				
	311	Stamp vendors .		1,101	454		Licensed stamp vendors
	312	Petition writers .		3,011	1,435		Petition writers
	313	Trackers . .		114	67		Trackers
		Total Sub-order 66 – Law		**5 647**	**2,312**		
67	.	MEDICINE—					
		(*a*) Practitioners—					
	314	Practitioners (European system)	1,227				
	315	Practitioners (Native system)	7,401	8,917	5,352		Doctors, surgeons, occulists (*Excluding Government servants*)
	316	Occulists . .	289				
	317	Vaccinators .		17)			*See No 319*
	318	Midwifery . .		856	35		Accoucheurs
		Total Group (a) .		**9,952**	**5,387**		
		(*b*) Subsidiary Medical Services—					
	319	Apothecaries, Compounders, etc .		1,112	935		Subordinate medical service.
		Total Sub-order 67 —Medicine		**11 064**	**6,322**		
68		ENGINEERING AND SURVEYING—					
	320	Administrating and inspecting officers	1,272	3 377	4,816		Canal and Public Works Department.
	321	Clerks draughtsmen and overseers .	2,105				
		Total Sub-order 68 – Engineering .	..	**3,377**	**4,816**		
69		OTHER SCIENCES—					
	322	Astrologers		330	532		Others (29) (*Includes Jotshi, etc*) *See also Nos 324, 5*
	323	Genealogists and bards . . .		6,121	15,233		Bards.
	324	Almanac makers . . .	.	674			*See No 322*
	325	Diviners, etc . .		107			
		Total Sub order 69 – Other Sciences	..	**7,232**	**15,765**		
70		PICTORIAL ART AND SCULPTURE—					
	326	Painters and photographers . . .	...	873	182		Artists.
71		MUSIC, ACTING, DANCING—					
	327	Players on musical instruments, dancers .	.	12,342	12,426	...	Musicians, dancers, singers. *Including Bhirais.* (*See No. 343.*)
		Total Order XX.- Learned and artistic occupations.		**269,351**	**171,993**		

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*contd.*

		Occupations by Census of 1891.			Occupations by Census of 1881.		
		Headings.	Figures.		Figures.		Headings.
72		SPORT—					
	328	Polo	.	48	.	...	
	329	Shikaries, falconers, bird-catchers	.	1,076	327	...	Hunters.
		Total Sub-order 72.—Sport	.	**1,124**	**327**		
73	...	EXHIBITIONS AND GAMES—					
		(*a*) CATCHING, TRAINING AND EXHIBITING ANIMALS.					
	330	Exhibitors of trained animals	229	394	258	...	Bird catchers, trainers and dealers.
	331	Bird fanciers	165				
		Total Group (*a*)	...	**394**	**258**	...	
		(*b*) CONJURING, FORTUNE-TELLING, ETC.					
	332	Buffoons	48	83	302	...	Actors and jokers.
	333	Story and ballad reciters	35				
	334	Puppet exhibitors, conjurers	..	358	380	..	Conjurers and showmen.
		Total Group (*b*)	..	**441**	**682**	.	
		(*c*) ACROBATICS AND ATHLETICS.					
	335	Acrobats, wrestlers, etc.	...	3,017	3,319	...	Tumblers and wrestlers.
		Total Sub-order 73.—Exhibitions and Games	..	**3,852**	**4,259**		
		Total Order XXI.—Sport and amusement	...	**4,976**	**4,586**		
		Total Class F.—Professional		**274,327**	**176,579**		
74		UNSKILLED LABOUR—					
		(*a*) SPECIAL BRANCHES—					
	336	Well sinkers	.	1,849	1,094	.	Well sinkers.
	337	Road, canal and railway labourers	.	24,558	4,678	.	Navvies. (*See also No. 340.*)
	338	Quarrymen and miners	.	3,599	183	.	Lime-stone quarriers.
	339	Rice pounders and huskers, etc.		4,038	4,547	.	Grain dressers. (*Dhán kutna, etc.*)
		Total Group (*a*)	..	**34,074**	**10,502**	..	
		(*b*) GENERAL—					
	340	General labour		134,311	299,652	299,604 48	General labourers. (*See also No. 337*). Others (273)
		Total Sub-order 74.—Unskilled labour	.	**168,385**	**310,154**		
75	...	UNDEFINED AND DISREPUTABLE—					
	341	Vagrants	..	304	309	...	Vagrants, gipsies.
	342	Eunuchs	.	299	95		Eunuchs.
	343	Prostitutes, etc.	...	1,758	432	...	Pimps, panders.
	344	Others and unspecified	..	2,837	636	...	Others (333).
		Total Sub-order 75.—Undefined, etc.	...	**5,288**	**1,562**		
		Total Order XXII.—Indefinite, etc.		**173,673**	**311,716**		
76	...	PROPERTY AND ALMS—					
		(*a*) PROPERTY AND ALLOWANCES—					
	345	House-rent, shares and other property not being land	.	2,491	5,523	...	House proprietors.
	346	Allowances from patrons and relatives	..	382	10	...	Others (323.) (*Includes "Talukdár," Khushbásn.*)
		Total Group (*a*)	...	**2,873**	**5,533**	...	

ABSTRACT No. 94.—Comparing the figures for occupations of males of 15 years old and over in 1891, with those of males over 15 in 1881—*concld.*

Occupations by Census of 1891.					Occupations by Census of 1891.		
		Headings.	Figures.		Figures.		Headings.
		(*b*) Charity and Endowments—					
	347	Educational or other endowments	...	1,825	...	...	*See No. 307.*
	348	Mendicancy not being affiliated to a religious order.	...	207,736	277,028	...	Faqirs, beggars. (*See also No. 296.*)
		Total Group (*b*)	...	**209,561**	**277,028**	..	
		Total Sub-order 76.—Property and Alms	...	**212,434**	**282,561**	...	
77	...	SUPPORTED AT THE PUBLIC CHARGE—					
		(*a*) Pension—					
	349	Pension, civil service	..	1,330	893	.	Civil pensioners.
	350	Pension, Military	..	2,351	2,157	...	Army pensioners.
	351	Pension, unspecified	.	11,134	3,645	...	Pensioners (private and branch unspecified)
		Total Group (*a*)	.	**14,815**	**6,695**	...	
		(*a*) Prisoners—					
	352	Inmates of asylums	...	224	...	...	
	353	Prisoners	..	12,067	12,913	..	Prisoners
		Total Group (*b*)	...	**12,291**	**12,913**	..	
		Total Sub-order 77.—Supported at the public charge.	...	**27,106**	**19,608**	...	
		Total Order XXIII.—Independent.	...	239,540	302,169	...	
		Total Class G.—Indefinite and Independent.	...	413,213	613,885	.	
		GRAND TOTAL Males 15 and over	...	8,082,395	7,167,964	...	**GRAND TOTAL. Males over 15.**

ABSTRACT No. 95.—Showing the Cost of the Census.

Main heads.		No.	Sub-heads.	1890-91.	1891-92.	1892-93 (Estimate).	—
				R a. p.	R a. p.	R a. p.	R a. p.
A.—ENUMERATION.	I.—DISTRICT CHARGES.	1	District office establishment	199 12 5	......	......	199 12 5
		2	Contingent charges of establishment	1,289 1 10	177 15 6	......	1,467 1 4
		3	House numbering	1,923 3 10	......	......	1,923 3 10
		4	Lights, ink, etc.	1,600 13 6	—5 1 3	......	1,595 12 3
		5	Remuneration of census officers	13,124 2 4	1,264 13 6	......	14,388 15 10
		6	Special travelling allowances	......	157 15 0	......	157 15 0
		7	Freight of schedules, etc., from stations and landing places	1,098 2 1	62 2 3	......	1,160 4 4
			Total I.—District Charges	**19,235 4 0**	**1,657 13 0**	......	**20,893 1 0**
	II.—ENUMERATION PRINTING.	8	Paper for schedules, etc., at press	10,338 5 8	0 5 0	......	10,338 10 8
		9	Printing and binding	12,259 7 7	19 9 6	......	12,279 1 1
		10	Despatching from press	1,412 1 2	......	......	1,412 1 2
			Total II.—Paper and Printing—A	**24,009 14 5**	**19 14 6**	......	**24,029 12 11**
			Total A.—Enumeration	**48,245 2 5**	**1,677 11 6**	......	**44,922 18 11**
B.—COMPILATION.	III.—TABULATION OFFICE.	11	Office rent	35 0 0	1,893 8 8	......	1,928 8 0
		12	Office furnitures and repairs, etc.	180 3 0	339 2 10	......	519 5 10
		13	Record establishment	......	1,023 10 9	......	1,023 10 9
		14	Correspondence and accounts, etc.	......	524 8 7	......	524 8 7
		15	Menial establishment	......	825 0 4	......	825 0 4
		16	Working staff including superintendence—officials	71 6 10	71,983 7 10	......	72,054 14 8
		17	Working staff clerks specially entertained	......	11,946 4 2	......	11,946 4 2
		18	Travelling allowances to and from the office	......	......	......	......
		19	Freight of schedules, etc., to office	39 13 3	111 14 6	......	151 11 9
		20	Petty stationery and contingencies	473 9 6	3,387 0 8	......	3,860 10 2
			Total III.—Tabulation Office	**800 0 7**	**92,034 10 4**	......	**92,834 10 11**
	IV.—TABULATION PRINTING.	21	Paper for sheets, registers and tables at press	5,804 10 6	2,751 7 8	1,080 0 0	9,636 2 2
		22	Printing of forms, tables and reports	9,016 13 0	18,167 2 9	7,615 0 0	34,798 15 9
		23	Freight of sheets, etc., to office	865 7 8	912 15 2	......	1,778 6 10
			Total IV.—Paper and Printing—B	**15,686 15 2**	**21,831 9 7**	**8,695 0 0**	**46,213 8 9**
			Total B.—Compilation	**16,486 15 9**	**113,866 8 11**	**8,695 0 0**	**139,048 3 8**
C.—SUPERINTENDENCE.	V.—SUPERINTENDENT.	24	Provincial Superintendent's deputation allowance	3,046 13 0	3,865 13 6	......	6,912 10 6
		25	Pay of substitute of Superintendent	2,750 0 0	2,902 4 11	......	5,652 4 11
		26	Travelling allowance of Superintendent	1,401 4 0	1,212 6 0	......	2,613 10 0
			Total V.—Superintendent's personal charges	**7,198 1 0**	**7,980 8 5**	......	**15,178 9 5**
	VI.—SUPERINTENDENT'S OFFICE.	27	Superintendent's office establishments	1,046 5 2	1,576 0 0	200 0 0	2,822 5 2
		28	Travelling allowances for ditto	121 15 3	113 4 8	50 0 0	285 3 11
		29	Office contingencies for ditto	710 13 3	391 8 2	80 0 0	1,182 5 5
		30	Rent of Superintendent's office	205 9 8	......	......	205 9 8
			Total VI.—Superintendent's Establishment	**2,084 11 4**	**2,080 12 10**	**330 0 0**	**4,495 8 2**
			Total C.—Superintendence	**9,282 12 4**	**10,061 5 8**	**830 0 0**	**19,674 1 7**
			GRAND TOTAL	**69,014 14 6**	**125,605 4 8**	**9,025 0 0**	**208,645 8 2**

	Expenditure in Rupees.				Expenditure per thousand of the Population.			
	Enumeration.	Compilation.	Superintendence.	Total.	Enumeration.	Compilation.	Superintendence.	Total.
	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.	R a. p.
British Territory	44,922 13 11	139,048 3 8	19,674 1 7	203,645 3 2	2 2 4	6 10 9	0 15 1	9 12 2
Native States	24,561 8 5	31,612 14 5	10,588 6 9	66,762 13 7	5 12 2	7 6 8	2 7 8	15 10 6
Province	69,484 6 4	170,661 2 1	30,262 8 4	270,408 0 9	2 12 3	6 12 8	1 3 3	10 12 2

INDEX.

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B.

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